

Sepher Hadassah (Esther)

Chapter 1

Purim Reading Schedule (on 14th and 15th of Adar/12th Chodesh) – Est 1 – 10

<1>a Ἔτους δευτέρου βασιλεύοντος Ἀρταξέρξου τοῦ μεγάλου
τῇ μιᾷ τοῦ Νισα ἐνύπνιον εἶδεν Μαρδοχαῖος ὁ τοῦ Ιαΐρου τοῦ Σεμεϊού
τοῦ Κισαιου ἐκ φυλῆς Βενιαμιν,

1a Etous deuterou basileuontos Artaxerxou tou megalou

In the second year of the reign of Artaxerxes the great king,

tē miā tou Nisa enypnion eiden Mardochaios ho tou Iairou

on the first day of Nisan, saw a vision. Mardonchaeus the son of Jarius,

tou Semeiou tou Kisaiou ek phylēs Beniamin,

the son of Semeias, the son of Cisaus, of the tribe of Benyamin,

<1>b ἄνθρωπος Ιουδαῖος οἰκῶν ἐν Σούσοις τῇ πόλει,

ἄνθρωπος μέγας θεραπεύων ἐν τῇ αὐλῇ τοῦ βασιλέως.

1b anthrōpos Ioudaios oikōn en Sousois tē polei, anthrōpos megas therapeuōn

a man of Judah dwelling in the city Shushan, a great man, serving

en tē aulē tou basileōs;

in the king's palace,

<1>c ἦν δὲ ἐκ τῆς αἰχμαλωσίας, ἦς ἡχμαλώτευσεν Ναβουχοδονοσορ
ὁ βασιλεὺς Βαβυλῶνος ἐξ Ιερουσαλημ μετὰ Ιεχονιου τοῦ βασιλέως τῆς Ιουδαίας.

1c ēn de ek tēs aichmalōsias,

Now he was of the captivity

hēs ēchmalōteusen Nabouchodonosor ho basileus Babylōnos

which Nabuchodonosor king of Babylon had carried captive

ex Ierousalēm meta Iechoniou tou basileōs tēs Ioudaias.

from Jerusalem, with Jachonias the king of Judea.

<1>d καὶ τοῦτο αὐτοῦ τὸ ἐνύπνιον· καὶ ἴδοὺ φωναὶ καὶ θόρυβος, βρονταὶ
καὶ σεισμός, τάραχος ἐπὶ τῆς γῆς·

1d kai touto autou to enypnion; kai idou phōnai kai thorybos, brontai kai seismos,
tarachos epi tēs gēs;
tumult upon the earth.

<1>e καὶ ἴδοὺ δύο δράκοντες μεγάλοι ἔτοιμοι προηλθον ἀμφότεροι παλαίειν,
καὶ ἐγένετο αὐτῶν φωνὴ μεγάλη·

1e kai idou duo drakontes megaloi hetoimoi proēlthon amphoteroi palaiein,
And, behold, two great serpents came forth, both ready for conflict,
kai egeneto autōn phōnē megalē;
and there came from them a great voice,

<1>f καὶ τῇ φωνῇ αὐτῶν ἥτοιμάσθη πᾶν ἔθνος εἰς πόλεμον
ῶστε πολεμῆσαι δικαίων ἔθνος.

1f kai tē phōnē autōn hētoimasthē pan ethnos eis polemon
and by their voice every nation was prepared for battle,

hōste polemēsai dikaiōn ethnos.

even to fight against the nation of the just.

<1>g καὶ ἴδοὺ ἡμέρα σκότους καὶ γνόφου, θλῖψις καὶ στενοχωρία, κάκωσις καὶ τάραχος μέγας ἐπὶ τῆς γῆς·

1g kai idou hēmera skotous kai gnophou, thipsis kai stenochōria,

And, behold, a day of darkness and blackness, tribulation and anguish,

kakōsis kai tarachos megas epi tēs gēs;

affection and a great tumult upon the earth.

<1>h καὶ ἔταράχθη δίκαιον πᾶν ἔθνος φοβούμενοι τὰ ἔαυτῶν κακὰ καὶ ἥτοιμάσθησαν ἀπολέσθαι καὶ ἐβόησαν πρὸς τὸν θεόν.

1h kai etarachthē dikaiion pan ethnōs phoboumenoi ta heautōn kaka

And all the righteous nation was troubled, fearing their own afflictions;

kai hētoimasthēsan apostelhai kai eboēsan pros ton theon.

and they prepared to die, and cried to the Elohim:

<1>i ἀπὸ δὲ τῆς βοῆς αὐτῶν ἐγένετο ὡσανεὶ ἀπὸ μικρᾶς πηγῆς ποταμὸς μέγας, ὅδωρ πολύ·

1i apo de tēs boēs autōn egeneto hōsanei apo mikras pēgēs potamos megas,

and from their cry there came as it were a great river from a little fountain,

hydōr poly;

even much water.

<1>k φῶς καὶ ὁ ἥλιος ἀνέτειλεν, καὶ οἱ ταπεινοὶ ὑψώθησαν καὶ κατέφαγον τοὺς ἐνδόξους. --

1j phōs kai ho hēlios aneteilen, kai hoi tapeinoi huyōthēsan

And light and the sun arose, and the lowly were exalted,

kai katephagon tous endoxous. --

and devoured the honorable.

<1>l καὶ διεγερθεὶς Μαρδοχαῖος ὁ ἑωρακὼς τὸ ἐνύπνιον τοῦτο καὶ τί ὁ θεὸς βεβούλευται ποιῆσαι, εἰχεν αὐτὸν ἐν τῇ καρδίᾳ καὶ ἐν παντὶ λόγῳ ἤθελεν ἐπιγνῶναι αὐτὸν ἕως τῆς νυκτός.

1k kai diegertheis Mardochaios ho heōrakōs to enypnion touto

And Mardochaeus who had seen this vision

kai ti ho theos bebouleutai poiēsai,

and what the Elohim desired to do, having awoke,

ichen auto en tē kardiā kai en pantī logō ēthelen epignōnai auto heōs tēs nyktos.

kept it in his heart, and desired by all means to interpret it, even till night.

<1>m καὶ ἡσύχασεν Μαρδοχαῖος ἐν τῇ αὐλῇ μετὰ Γαβαθα

καὶ Θαρρα τῶν δύο εὔνούχων τοῦ βασιλέως τῶν φυλασσόντων τὴν αὐλὴν

1l kai hēsychasen Mardochaios en tē aulē meta Gabatha

And Mardochaeus rested quiet in the palace with Gabatha

kai Tharra tōn duo eunouchōn tou basileōs tōn phylassontōn tēn aulēn

and Tharrha the king's two chamberlains, eunuchs who guarded the palace.

<1>n ἤκουσέν τε αὐτῶν τοὺς λογισμοὺς καὶ τὰς μερίμνας αὐτῶν ἐξηρεύνησεν καὶ ἔμαθεν ὅτι ἔτοιμάζουσιν τὰς χεῖρας ἐπιβαλεῖν Ἀρταξέρξῃ τῷ βασιλεῖ,

καὶ ὑπέδειξεν τῷ βασιλεῖ περὶ αὐτῶν·

1m ēkousen te autōn tous logismous kai tas merimnas autōn exēreunēsen

And he heard their reasoning and searched out their plans,

kai emathen hoti hetoimazousin tas cheiras epibalein Artaxerxē tō basilei,

and learned that they were preparing to lay hands on king Artaxerxes:

kai hypedeixen tō basilei peri autōn;

and he informed the king concerning them.

<1>o καὶ ἔξήτασεν ὁ βασιλεὺς τοὺς δύο εὐνούχους, καὶ ὅμολογήσαντες ἀπήγθησαν.

1o kai exētasen ho basileus tous duo eunouchous,

And the king examined the two chamberlains,

kai homologēsantes apēchthēsan.

and they confessed, and were executed.

<1>p καὶ ἔγραψεν ὁ βασιλεὺς τοὺς λόγους τούτους εἰς μνημόσυνον,

καὶ Μαρδοχαῖος ἔγραψεν περὶ τῶν λόγων τούτων.

1p kai egrapsen ho basileus tous logous toutous eis mnēmosynon,

And the king wrote these things for a memorial:

kai Mardochaios egrapsen peri tōn logōn toutōn;

also Mardochaeus wrote concerning these matters.

<1>q καὶ ἐπέταξεν ὁ βασιλεὺς Μαρδοχαίῳ θεραπεύειν ἐν τῇ αὐλῇ

καὶ ἔδωκεν αὐτῷ δόματα περὶ τούτων.

1q kai epetaxen ho basileus Mardochaiō therapeuein en tē aulē

And the king commanded Mardochaeus to attend in the palace,

kai edōken autō domata peri toutōn.

and gave him gifts for this service.

<1>r καὶ ἦν Αμαν Αμαδαθου Βουγαῖος ἔνδοξος ἐνώπιον τοῦ βασιλέως·

καὶ ἔζήτησεν κακοποιῆσαι τὸν Μαρδοχαῖον

καὶ τὸν λαὸν αὐτοῦ ὑπὲρ τῶν δύο εὐνούχων τοῦ βασιλέως.

1r kai ēn Aman Amadathou Bougaios endoxos

And Aman the son of Amadathes the Bugean was honourable

enōpion tou basileōs; kai ezētēsen kakopoiēsai ton Mardochaion

in the sight of the king, and he endeavored to hurt Mardochaeus

kai ton laon autou hyper tōn duo eunouchōn tou basileōs.

and his people, because of the two chamberlains of the king.

בְּרִמֵּי אַחֲשְׁוֹרֹשׁ הָגָא אַחֲשְׁוֹרֹשׁ הַמֶּלֶךְ מִהָּדָה
וְיָהִי בְּרִמֵּי אַחֲשְׁוֹרֹשׁ הָגָא אַחֲשְׁוֹרֹשׁ הַמֶּלֶךְ מִהָּדָה:
וְעַד־כִּי שְׁבֻעָה וְעַשְׂרִים וּמִאָה מִדִּינָה:

1. way'hi bimey 'Achash'werosh hu' 'Achash'werosh hamolek Mehodu

w`ad-Kush sheba` w`es'rim ume'ah m'dinah.

Est1:1 Now it came to pass in the days of Achashwerosh, this is Achashwerosh which reigned from Mehodu to Kush over an hundred and twenty seven provinces,

<1>s Καὶ ἐγένετο μετὰ τοὺς λόγους τούτους ἐν ταῖς ἡμέραις Ἀρταξέρξου--

οὗτος ὁ Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἑκατὸν εἴκοσι ἐπτά χωρῶν ἐκράτησεν--

1s Kai **egeneto meta tous logous toutous en tais hēmerais Artaxerxou--**

And it came to pass after these things in the days of Artaxerxes.

houtos ho Artaxerxēs apo tēs Indikēs hekaton eikosi hepta chōrōn ekratēsen--

This Artaxerxes from India a hundred twenty-seven regions held.

בְּבִימִים הַהֵם כְשֶׁבֶת הַמֶלֶךְ אַחֲשְׁוֹרֹשׁ עַל כִּסֵּא מֶלֶכְוֹתָו
אֲשֶׁר בְּשֻׁיְשָׁן הַבִּירָה:

2. **bayamim hahem k'shebeth hamelek 'Ahash'werosh `al kise' mal'kutho**
'asher b'Shushan habirah.

Est1:2 in those days as King Achashwerosh sat on the throne of his kingdom,
which was in Shushan the palace,

↔ 2> ἐν αὐταῖς ταῖς ἡμέραις, ὅτε ἐθρονίσθη ὁ βασιλεὺς Ἀρταξέρξης
ἐν Σούσοις τῇ πόλει,

2 en autais tais hēmerais, hote ethronisthē ho basileus Artaxerxēs en Sousois tē polei,
And in those days when was enthroned king Artaxerxes in Shushan the city,

גַּבְשָׁנָת שְׁלֹזֶשׁ לְמֶלֶכְוּ צְשָׁה מְשֻׁתָּה לְכָל-שְׁרִיו:
וְעַבְדָּיו חִיל פְּרָס וּמָדָי הַפְּרַתִּים וּשְׁרֵי הַמִּדְינּוֹת לְפָנָיו:

3. **bish'nath shalosh l'mal'ko `asah mish'teh l'kal-sarayu**
wa`abadayu cheyl Paras uMaday hapar't'mim w'sarey ham'dinoth l'phanayu.

Est1:3 in the third year of his reign he made a feast for all his princes and his servants.
The power of Paras and Maday, the nobles and the princes of his provinces
being before him.

↔ 3> ἐν τῷ τρίτῳ ἔτει βασιλεύοντος αὐτοῦ δοχὴν ἐποίησεν τοῖς φίλοις
καὶ τοῖς λοιποῖς ἔθνεσιν καὶ τοῖς Περσῶν καὶ Μήδων ἐνδόξοις
καὶ τοῖς ἄρχουσιν τῶν σατραπῶν.

3 en tō tritō etei basileuontos autou dochēn epoiēsen tois philois
in the third year of his reign, a banquet he made to his friends,

kai tois loipois ethnesin kai tois Persōn

and to the rest of the nations, and to the Persians

kai Mēdōn endoxois kai tois archousin tōn satrapōn.

and Medes the honorable ones, and to the rulers of the satrapies.

דְּבָהָרָתוֹ אֶת-עַשֶּׂר כְּבוֹד מֶלֶכְוֹתָו
וְאֶת-זִקָּר תְּפָאָרָת גְּדוֹלָתוֹ יְמִים רַבִּים שְׁמוּנוּם וּמְאֹת יָמִים:

4. b'har'otho 'eth- `osher k'bod mal'kutho
w'eth-y'qar tiph'ereth g'dulatho yamim rabbim sh'monim um'ath yom.

Est1:4 When he showed the riches of his glorious kingdom
and the honor of his great majesty for many days, an hundred and eighty days.

«4> καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς τὸν πλούτον τῆς βασιλείας αὐτοῦ
καὶ τὴν δόξαν τῆς εὐφροσύνης τοῦ πλούτου αὐτοῦ ἐπὶ ἡμέρας ἑκατὸν ὀγδοήκοντα,

4 kai meta tauta meta to deixai autois ton plouton tēs basileias autou

And after these things, after he had shown to them his riches of his kingdom,
kai tēn doxan tēs euprosynēs tou ploutou autou epi hēmeras hekaton ogdoēkonta,
and the abundant glory of his wealth for days a hundred eighty,

וְבָמְלֹאת הַיּוֹם הָאֶלְךָ עֲשֵׂה הַמֶּלֶךְ
לְכָל־הָעָם הַגִּמְצָאים בְּשֻׁוּשָׁן הַבִּירָה לְמִגְדָּול
וְעַד־קְטַנָּה מְשֻׁתָּח שְׁבָעָת יְמִים בְּחַצְרָה גְּנַת בִּיתָן הַמֶּלֶךְ:

5. ubim'lo'th hayamim ha'eleh `asah hamelek l'kal-ha'am hanim'ts'im
b'Shushan habirah l'migadol w`ad-qatan mish'teh shib'ath yamim
bachatsar ginath bithan hamelek.

Est1:5 And when these days were completed, the king made a feast
for all the people who were present in Shushan the palace,
from the greatest to the least, in the court of the garden of the king's palace.

«5> ὅτε δὲ ἀνεπληρώθησαν αἱ ἡμέραι τοῦ γάμου,
ἐποίησεν ὁ βασιλεὺς πότον τοῖς ἔθνεσιν τοῖς εὐρεθεῖσιν
εἰς τὴν πόλιν ἐπὶ ἡμέρας Ἑξ ἐν αὐλῇ οἴκου τοῦ βασιλέως

5 hote de aneplērōthēsan hai hēmerai tou gamou,
and when were fulfilled the days of the wedding,
epoiēsen ho basileus poton tois ethnesin tois heuretheisin eis tēn polin
made the king a banquet for the nations, to the ones found in the city,
epi hēmeras hex en aulē oikou tou basileōs
for days six, in the courtyard of the house of the king,

וְחִזְרָה כְּרָפֶס וְתַכְלִת אֲחֹז בְּחַבְלִיְּבוֹן וְאַרְגָּמָן עַל־גְּלִילִי כְּסֶף
וְעַמּוֹדי שֶׁש מְטוֹת זָהָב וְכֶסֶף עַל רַצְבָּת בְּהַטְוּשָׁן וְדָר וְסַחְרָה:
6. chur kar'pas uth'keleth 'achuz b'chab'ley-buts w'ar'gaman `al-g'liley keseph
w`amudey shesh mitoth zahab wakeseph `al rit'sphath bahat-washesh
w'dar w'sochareth.

Est1:6 White linen, and violet hangings were overlaying, with cords of fine linen
purple to silver rings and pillars of white marble. The couches were of gold and silver,
on a pavement of red marble and white and pearl and black marble.

<6> κεκοσμημένη βυσσίνοις καὶ καρπασίνοις τεταμένοις ἐπὶ σχοινίοις βυσσίνοις καὶ πορφυροῖς ἐπὶ κύβοις χρυσοῖς καὶ ἀργυροῖς ἐπὶ στύλοις παρίνοις καὶ λιθίνοις· κλῖναι χρυσαῖ καὶ ἀργυραῖ ἐπὶ λιθοστρώτου σμαραγδίτου λίθου καὶ πιννίνου καὶ παρίνου λίθου καὶ στρωμνὰ διαφανεῖς ποικίλως διηγθισμέναι, κύκλῳ ρόδα πεπασμένα.

6 kekosmēmenē byssinois kai karpasinois tetamenois epi schoiniois byssinois
being adorned in fine linen, and cotton being stretched upon lines of fine linen
kai porphyrois epi kybois chrysois kai argyroi epi stylois parinois
and of purple, upon cube studs of gold and silver, upon columns of Parian marble,
kai lithinois; klinai chrysai kai argyrai epi lithostrōtou smaragditou lithou
and stones, with beds of gold and silver upon a stone pavement of emerald stone,
kai pinninou kai parinou lithou
and mother of pearl, and Parian marble stone,
kai strōmnai diaphaneis poikilōs diēnthismenai, kyklō hroda pepasma;
and strewn beds transparent variously being decorated, roses worked round about;

אַתָּה תְּבִרֵךְ יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו וְעַל־בָּנָיו
וְהַשְׁקֹות בְּכָלי זהב וּכְלִים מִכְלִים שׁוֹנִים
וְיִין מַלְכּוֹת רָב קִיד הַמֶּלֶךְ:

7. w'hash'qoth bik'ley zahab w'kelim mikelim shonim
w'yeyn mal'kuth rab k'yad hamelek.

Est1:7 And they gave them drink in vessels of gold, the vessels being different one from another, and the royal wine was plentiful according to the king's hand.

<7> ποτήρια χρυσᾶ καὶ ἀργυρᾶ καὶ ἀνθράκινον κυλίκιον προκείμενον ἀπὸ ταλάντων τρισμυρίων· οἶνος πολὺς καὶ ἥδυς, ὃν αὐτὸς ὁ βασιλεὺς ἔπινεν.

7 potēria chrysa kai argyra kai anthrakinon kylikion prokeimenon
with cups of gold and silver and a small cup of carbuncle set out
apo talantōn trismyriōn; oinos polys kai hēdys,
of the value of thirty thousand talents, wine abundant and agreeable,
hon autos ho basileus epinen.
which himself the king drank.

כִּי־כֵן יִסְדֵּךְ הַמֶּלֶךְ עַל כָּל־רַב בֵּיתוֹ לְעַשֹּׂת כְּרַצְוֹן אֲרִשׁ־וְאַרְשָׁן
חוּהַשְׁתִּיה כְּהַת אֵין אַנְסָה:

8. w'hash'thiah kadath 'eyn 'ones
ki-ken yisad hamelek `al kal-rab beytho la`asoth kir'tson 'ish-wa'ish.

Est1:8 And the drinking was according to the law, none compulsion, for so the king had commanded to all the officers of his house that he should do according to every man's pleasure.

<8> ὁ δὲ πότος οὗτος οὐ κατὰ προκείμενον νόμον ἐγένετο, οὕτως δὲ ἡθέλησεν ὁ βασιλεὺς καὶ ἐπέταξεν τοῖς οἰκονόμοις ποιῆσαι τὸ θέλημα αὐτοῦ καὶ τῶν ἀνθρώπων.

8 ho de potos houtos ou kata prokeimenon nomon egeneto,

But this banquet not according to being situated the law took place;

houtos de éthelēsen ho basileus

but thus wanted the king,

kai epetaxen tois oikonomois poiēsai to thelēma autou kai tōn anthrōpōn.

and he gave orders to the managers to do his will and that of the men.

וְשַׂתִּיר הַמֶּלֶךְ עַשְׂתָה מִשְׁתָה נְשִׁים בֵּית הַמֶּלֶךְ
אֲשֶׁר לְמֶלֶךְ אַחְשְׁוֹרֹשׁ: ס ۹

9. gam Wash'ti hamal'kah `as'thah mish'teh nashim beyth hamal'kuth
'asher lamelek 'Achash'werosh.

Est1:9 Queen Vashti also made a banquet for the women in the royal house which belonged to King Ahasuerus.

<9> καὶ Αστιν ἡ βασίλισσα ἐποίησε πότον ταῖς γυναιξὶν ἐν τοῖς βασιλείοις, ὅπου ὁ βασιλεὺς Ἀρταξέρξης.

9 kai Astin hē basilissa epoīēse poton tais gynaixin en tois basileiois,
And Vashti the queen made a banquet for the women in the palace
hopou ho basileus Artaxerxes.
where king Artaxerxes was.

יְבִימָה הַשְׁבִיעִי כְּטוֹב לִבְ-הַמֶּלֶךְ בֵּין
אָמָר לְמַהוּמָן בָּזְתָא חֲרַבּוֹנָא בְגַתָּא וְאַבְגַתָּא זָתָר
וְכָרָכָס שְׁבָעַת חֲפָרִיסִים הַמְשֻׁרְתִים אַתְ-פָנִי הַמֶּלֶךְ אַחְשְׁוֹרֹשׁ: ס ۱۰

10. bayom hash'bi'i k'tob leb-hamelek bayayin
'amar liM'human Biz'tha' Charbona' Big'tha' wa'Abag'tha' Zethar
w'Kar'kas shib'ath hasarisim ham'shar'thim 'eth-p'ney hamelek 'Achash'werosh.

Est1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, Abagtha, Zethar and Karkas, the seven eunuchs who served in the presence of King Achashwerosh,

<10> ἐν δὲ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Αμαν καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Αβαταζα καὶ Θαραβα, τοῖς ἐπτὰ εύνούχοις τοῖς διακόνοις τοῦ βασιλέως Ἀρταξέρξου,

10 en de tē hēmerā tē hebdomē hēdeōs genomenos ho basileus eipen tō Aman
And on the day seventh with pleasure being the king, said to Aman,
kai Bazan kai Tharra kai Bōrazē kai Zatholtha kai Abataza kai Tharaba,

and Bazan, and Tharrha, and Barazi, and Zatholtha, and Abataza, and Tharaba,
tois hepta eunouchois tois diakonois tou basileōs Artaxerxou,
the seven eunuchs, servants of king Artaxerxes,

יא לְהַבִּיא אֶת־וָשְׁתִּי הַמֶּלֶךְ לִפְנֵי הַמֶּלֶךְ בְּכֹתֶר מֶלֶכִות
לְהַרְאָתָה הַעֲמִים וְהַשָּׂרִים אֶת־רִיבְיה כִּידְטוּבָת מֶרְאָה הִיא:

11. I'habi' 'eth-Wash'ti hamal'kah liph'ney hamelek b'kether mal'kuth
I'har'oth ha`amim w'hasarim 'eth-yaph'yah ki-tobath mar'eh hi'.

Est1:11 to bring Queen Washti before the king with her royal crown,
to show the people and the princes her beauty, for she was beautiful.

<11> εἰσαγαγεῖν τὴν βασίλισσαν πρὸς αὐτὸν βασιλεύειν αὐτὴν
καὶ περιθεῖναι αὐτῇ τὸ διάδημα καὶ δεῖξαι αὐτὴν πᾶσιν τοῖς ἄρχουσιν
καὶ τοῖς ἔθνεσιν τὸ κάλλος αὐτῆς, ὅτι καλὴ ἦν.

11 eisagagein tēn basilissan pros auton basileuein autēn
to bring in the queen to him, to give her reign,
kai peritheinai autē to diadēma kai deixai autēn pasin tois archousin
and to put on her the diadem, and to show her to all the rulers
kai tois ethnesin to kallos autēs, hoti kalē ēn.
and to the nations of her beauty, for she was beautiful.

יב וְהַמְּאָן הַמֶּלֶךְ וָשְׁתִּי לְבוֹא בְּדֶבֶר הַמֶּלֶךְ
אֲשֶׁר בַּיָּד הַפְּרִיסִים וַיַּקְצְּפָה הַמֶּלֶךְ מָאֵד וְחַמְתָּו בָּעֵרָה בָּו:

12. wat'ma'en hamal'kah Wash'ti labo' bid'bar hamelek
'asher b'yad hasarisim wayiq'tsoph hamelek m'od wachamatho ba'arah bo.

Est1:12 But Queen Washti refused to come at the king's command
which was by the hand of the eunuchs.

And the king was very angry and his wrath burned within him.

<12> καὶ οὐκ εἰσήκουσεν αὐτοῦ Αστιν ἡ βασίλισσα ἐλθεῖν μετὰ τῶν εὔνούχων.
καὶ ἐλυπήθη ὁ βασιλεὺς καὶ ὥργίσθη

12 kai ouk eisekousen autou Astin hē basilissa elthein meta tōn eunouchōn.
And did not listen to him Vashti queen to come with the eunuchs.

kai elypēthē ho basileus kai ōrgisthē
And fretted the king, and he was provoked to anger.

יג וַיֹּאמֶר הַמֶּלֶךְ לְחַכְמִים יְדֻעֵי הַעֲתִים
כִּי-כֵן דָּבָר הַמֶּלֶךְ לִפְנֵי כָּל-יִדְעֵי הַתּוֹדִין:

**13. wayo'mer hamelek lachakamim yod'ey ha`itim
ki-ken d'bar hamelek liph'ney kal-yod'ey dath wadin.**

Est1:13 Then the king said to the wise men who knew the times
for so was the custom of the king toward all who knew law and judgment

<13> καὶ εἶπεν τοῖς φίλοις αὐτοῦ Κατὰ ταῦτα ἐλάλησεν Αστιν,
ποιήσατε οὖν περὶ τούτου νόμου καὶ κρίσιν.

13 kai eipen tois philois autou Kata tauta elalesen Astin,
And he said to his friends, Thus these things Vashi spoke,
poiēsate oun peri toutou nomon kai krisin.
you deal then concerning this law and judgment!

נְאָתָה כִּי־עַל־צְדָקָה וְעַל־בְּרִית־יְהוָה
מֵעֲדֵיכֶם תִּשְׁמַח־עַל־עֲדֵיכֶם וְעַל־עֲדֵיכֶם
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
תְּרַשִּׁישׁ מֶרֶס מַרְסָנָא מִמוּקָן שְׁבֻעָת שְׁבָרִי פְּרָס
וּמְדֵי רָאֵי פָּגֵן הַמְּלָךְ הַיְשְׁבִים רָאשָׁנָה בְּמִלְכּוֹת:

14. w'haqarob 'elayu Kar'sh'na' Shethar 'Ad'matha'
Thar'shish Meres Mar's'na' M'mukan shib'ath sarey Paras
uMaday ro'ey p'ney hamelek hayosh'bim ri'shonah bamal'kuth.

Est1:14 and were close to him: Karshena, Shethar, Admatha,
Tkarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media,
which saw the king's face and sat in the first in the kingdom

<14> καὶ προσῆλθεν αὐτῷ Αρκεσαιος καὶ Σαρσαθαιος καὶ Μαλησεαρ οἱ ἄρχοντες
Περσῶν καὶ Μήδων οἱ ἔγγυς τοῦ βασιλέως οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ

14 kai proselthen autō Arkesaios kai Sarsathaios
And came forward to him Carshena, and Sarsathaeus
kai Malēsear hoi archontes Persōn kai Mēdōn
and Malisear, the princes of the Persians and Medes,
hoi eggys tou basileōs hoi prōtoi parakathēmenoi tō basilei
which were near the king, the ones foremost being seated near the king.

עַל־עֲדֵיכֶם תִּשְׁמַח־עַל־עֲדֵיכֶם וְעַל־עֲדֵיכֶם
טֹבֶדֶת מְהֻלָּשָׁה בְּמִלְכָה וְשְׁתִּיר עַל אֲשֶׁר לֹא־עַשְׂתָּה
אֶת־מְאֹרֶךְ אֶחָשְׁוֹרֹשׁ בְּיד הַפְּרִיסִים: ס

15. k'dath mah-la`asoth bamal'kah Wash'ti
`al 'asher lo'-`as'thah 'eth-ma'amar hamelek 'Ahash'werosh b'yad hasarim.

Est1:15 According to law, what should be done with Queen Washti,
because she did not obey the command of King Ahashwerosh by the hand of the eunuchs?

<15> καὶ ἀπήγγειλαν αὐτῷ κατὰ τοὺς νόμους ὡς δεῖ ποιῆσαι Αστιν τῇ βασιλίσσῃ,
ὅτι οὐκ ἐποίησεν τὰ ὑπὸ τοῦ βασιλέως προσταχθέντα διὰ τῶν εὐνούχων.

15 kai apēggeilan autō kata tous nomous hōs dei poiēsai Astin tē basilissē,

And they reported to him according to the laws as what must do Vashti the queen,
hoti ouk epoiēsen ta hypo tou basileōs prostachthenta dia tōn eunouchōn.

for she had not done the things by the king, having been assigned through the
eunuchs.

וַיֹּאמֶר מָמָקֵן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל־הַמֶּלֶךְ לְבָדוֹ צוֹתָה
טז

וְשָׁתִי הַמֶּלֶךְ כִּי עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הַעֲמִים
אֲשֶׁר בְּכָל־מִדְינּוֹת הַמֶּלֶךְ אַחֲשְׁוֹרוֹשׁ:

16. wayo'mer Mum'kan liph'ney hamelek w'hasarim lo' `al-hamelek l'bado `aw'thah
Wash'ti hamal'kah ki `al-kal-hasarim w`al-kal-ha'amim 'asher b'kal-m'dinoth
hamelek 'Ahash'werosh.

Est1:16 And in the presence of the king and the princes, Memucan said,
Queen Washti has not done wrong to the king only, but also to all the princes
and to all the peoples who are in all the provinces of King Ahasuerus.

<16> καὶ εἶπεν ὁ Μουχαιος πρὸς τὸν βασιλέα καὶ τοὺς ἄρχοντας Οὐ τὸν βασιλέα μόνον ἥδικησεν Αστιν ἡ βασίλισσα, ἀλλὰ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς ἥγουμένους τοῦ βασιλέως

16 kai eipen ho Mouchaios pros ton basilea kai tous archontas Ou ton basilea monon
ēdikēsen

And Memucan said to the king and to the rulers, Not the king only wronged
Astin hē basilissa, alla kai pantas tous archontas kai tous hēgoumenous tou basileōs
Vashti queen, but also all the rulers, and the leaders of the king,

וְשָׁתִי בְּרִיךְ הַמֶּלֶךְ עַל־כָּל־הַנְּשִׁים לְהַבּוֹת בְּעַלְיהָן
בְּעִינֵיהָן בְּאִמְרָם הַמֶּלֶךְ אַחֲשְׁוֹרוֹשׁ אָמַר לְהַבִּיא
אֶת־וְשָׁתִי הַמֶּלֶךְ לִפְנֵיו וְלֹא־בָּאָה:

17. ki-yetse' d'bar-hamal'kah `al-kal-hanashim l'hab'zoth ba`leyhen b`eyneyhen
b'am'ram hamelek 'Ahash'werosh 'amar l'habi'
'eth-Wash'ti hamal'kah l'phanayu w'lo'-ba'ah.

Est1:17 For the matter of the queen shall go forth to all the women,
to make their husbands despised in the eyes, in their reporting that King Ahasuerus
commanded to bring Queen Washti in before him, but she did not come.

<17> (καὶ γὰρ διηγήσατο αὐτοῖς τὰ ρήματα τῆς βασιλίσσης
καὶ ὡς ἀντεῖπεν τῷ βασιλεῖ). ὡς οὖν ἀντεῖπεν τῷ βασιλεῖ Ἀρταξέρξη,

17 (kai gar diēgēsato autois ta hrēmata tēs basilissēs kai hōs
(for he described to them the sayings of the queen) and how ever
anteipen tō basilei). hōs oun anteipen tō basilei Artaxerxē,
she contradicted the king, as then she did contradict to king Artaxerxes,

יְהוָה יְהוּדָה וְיְהוּנָה כִּי־בְּעֵת הַזֹּה תֹּאמֶר נָהָרָת פָּרָס־וּמָדָי אֲשֶׁר שָׁמָעָנוּ
אֶת־דָּבָר הַמְלָכָה לְכָל שָׂרֵי הַמֶּלֶךְ וְכָרֵי בְּזִיּוֹן וְקָצֶף:

18. w'hayom hazeh to'mar'nah saroth Paras-uMaday
'asher sham' u 'eth-d'bar hamal'kah I'kol sarey hamelek uk'day bizayon waqatseph.

Est1:18 And this day the princesses of Paras and Maday shall say to all the king's princes who have heard of the deed of the queen. And shall be plenty of contempt and anger.

<18> οὗτως σήμερον αἱ τυραννίδες αἱ λοιπαὶ τῶν ἀρχόντων Περσῶν καὶ Μήδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ' αὐτῆς τολμήσουσιν ὄμοίως ἀτιμάσαι τοὺς ἄνδρας αὐτῶν.

18 houtōs sēmeron hai tyrannides hai loipai tōn archontōn Persōn
so today, the wives of the sovereigns of the rest of the rulers of the Persians
kai Mēdōn akousasai ta tō basilei lechthenta hyp' autēs
and Medes hearing the things against the king having been said by her
tolmēsousin homoiōs atimasai tous andras autōn.
they shall dare in like manner to dishonor their husbands.

וְתִשְׁמַע אָמֵן־עַל־הַמֶּלֶךְ טוֹב יִצְאָה דָּבָר־מְלָכּוֹת מֶלֶךְ פָּנָיו וַיְכַתֵּב בְּדָתָי
פָּרָס־וּמָדָי וְלֹא יַעֲבֹר אֲשֶׁר לְאַתָּבוֹא וְשָׁתֵּי לִפְנֵי
הַמֶּלֶךְ אַחֲשְׁוֹרוֹשׁ וּמֶלֶכְיָתָה יִתְּגַן הַמֶּלֶךְ לְרַעֲוַתָּה הַטּוֹבָה מִמְּפָה:
19. 'im-'al-hamelek tob yetse' d'bar-mal'kuth mil'phanayu w'yikatheb b'dathey

Pharas-uMaday w'lo' ya`abor 'asher lo'-thabo' Wash'ti liph'ney hamelek
'Ahash'werosh umal'kuthah yiten hamelek lir'uthah hatobah mimenah.

Est1:19 If it pleases the king, let a royal decree from him and let it be written in the laws of Pharas and Maday so that it shall not change, that Washti come no more before King Ahashwerosh, and let the king give her royal estate to another that is better than she.

<19> εἰ οὖν δοκεῖ τῷ βασιλεῖ, προσταξάτω βασιλικόν, καὶ γραφήτω κατὰ τοὺς νόμους Μήδων καὶ Περσῶν· καὶ μὴ ἄλλως χρησάσθω, μηδὲ εἰσελθάτω ἔτι ἡ βασίλισσα πρὸς αὐτόν, καὶ τὴν βασιλείαν αὐτῆς δότω ὁ βασιλεὺς γυναικὶ κρείττονι αὐτῆς.

19 ei oun dokei tō basilei, prostaxatō basilikon,
If then it seems good to the king, let him assign a royal decree,

kai graphētō kata tous nomous Mēdōn kai Persōn;

and let him write it according to the laws of the Medes and Persians!

kai mē allōs chrēsasthō, mēde eiselthatō eti hē basilissa pros auton,
and not otherwise treat nor let enter any longer the queen to him,
kai tēn basileian autēs dotō ho basileus gynaiki kreittoni autēs.
and her royalty let give the king to a woman better than her!

כִּי נְשָׁמָע פֶּתַגְמָן הַמֶּלֶךְ אֲשֶׁר־יָצַח בְּכָל־מַלְכּוֹתָו כִּי רְבָה הִיא
וְכָל־הַפְּשִׁירִים יַתְנוּ יָקָר לְבָעֵלֵיהֶן לְמַגְדָּול וְעַד־קְטָן:

20. w'nish'ma` pith'gam hamelek 'asher-ya`aseh b'kal-mal'kutho ki rabbah hi'
w'kal-hanashim yit'nu y'qar l'ba`leyhen l'migadol w'ad-qatan.

Est1:20 When the king's decree which he shall make is heard throughout all his kingdom, for it is great, then all women shall give honor to their husbands, to great and to small.

<20> καὶ ἀκουσθήτω ὁ νόμος ὁ ὑπὸ τοῦ βασιλέως, ὃν ἔὰν ποιήῃ, ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ οὕτως πάσαι αἱ γυναῖκες περιθήσουσιν τιμὴν τοῖς ἀνδράσιν ἔαυτῶν ἀπὸ πτωχοῦ ἕως πλούσιου.

20 kai akousthētō ho nomos ho hypo tou basileōs, hon ean poiē,
And let be heard the law by the king! which ever he should make
en tē basileia autou, kai houtōs pasai hai gynaikeis perithēsousin timēn
for his kingdom. And thus all the women shall invest honor
tois andrasin heautōn apo ptōchou heōs plousiou
to their own husbands, from poor unto rich.

וְיִרְאֶת בְּהַבָּר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים
וַיַּעֲשֶׂה הַמֶּלֶךְ בְּדָבָר מִמְוקָן:

21. wayitab hadabar b`eyney hamelek w'hasarim waya`as hamelek kid'bar M'mukan.

Est1:21 And the word pleased in the eyes of the king and the princes, and the king did according to the word of Memucan.

<21> καὶ ἤρεσεν ὁ λόγος τῷ βασιλεῖ καὶ τοῖς ἄρχοντι, καὶ ἦποιησεν ὁ βασιλεὺς καθὰ ἐλάλησεν ὁ Μουχαῖος.

21 kai ēresen ho logos tō basilei kai tois archousi,
And pleased the word the king and the rulers.
kai epoiēsen ho basileus katha elalēsen ho Mouchaios;
And did the king as Memucan said.

כִּי יִשְׁלַח סְפָרִים אֶל־כָּל־מִדְינָה הַמֶּלֶךְ אֶל־מִדְינָה
וַיְמִדְינָה כְּכֹתֶבֶת וְאֶל־עַם וְעַם כְּלַשׂוֹנוֹ לְהִזְנָת

כָּל־אִישׁ שָׂרֵר בְּבַיתוֹ וּמְדָבֵר כְּלֶשׁוֹן עָמוֹ: ב

22. **wayish'lach s'pharim 'el-kal-m'dinoth hamelek 'el-m'dinah um'dinah kik'thabah w'el-'am wa'am kil'shono lih'yoth kal-ish sorer b'beytho um'daber kil'shon amo.**

Est1:22 So he sent letters to all the king's provinces, to each province according to its script and to every people according to their language, that every man should be the master in his own house and the one who speaks in the language of his own people.

«22» καὶ ἀπέστειλεν εἰς πᾶσαν τὴν βασιλείαν κατὰ χώραν κατὰ τὴν λέξιν αὐτῶν ὥστε εἶναι φόβον αὐτοῦ ἐν ταῖς οἰκίαις αὐτῶν.

22 kai apesteilen eis pasan tēn basileian kata chōran
And he sent letters into all the kingdom, according to place,
kata tēn lexin autōn hōste einai phobon autois en tais oikiais autōn.
according to their form of speech, so as to be fearing them in their own houses.

Chapter 2

אַחֲר הַבָּרִים הָאֱלֹהֶיךָ קָשַׁך חֲמַת הַפְּלָקָה אַחֲשְׁוֹרוֹשׁ זָכָר
אַתְּ וָשְׁתִּי וְאַתְּ אַשְׁרַעַתָּה וְאַתְּ אַשְׁרַנְגָּזָר עַלְּיהָ:

1. 'achar had'barim ha'eleh b'shok chamath hamelek 'Ahash'werosh zakar
'eth-Wash'ti w'eth 'asher-`asathah w'eth 'asher-nig'zar `aleyah.

Est2:1 After these things when the anger of King Achashwerosh had calmed down, he remembered Washti and what she had done and what had been decreed against her.

«2:1» Καὶ μετὰ τοὺς λόγους τούτους ἐκόπασεν ὁ βασιλεὺς τοῦ θυμοῦ καὶ οὐκέτι ἐμνήσθη τῆς Αστιν μνημονεύων οἷα ἐλάλησεν καὶ ὡς κατέκρινεν αὐτήν.

1 Kai meta tous logous toutous ekopasen ho basileus tou thymou
And after these matters was abated the rage of the king,
kai ouketi emnesthe tēs Astin mnēmoneuōn hoia elalēsen
and no longer was mentioned Vashti, remembering as much as she spoke,
kai hōs katekrinen autēn.
and how he condemned her.

בְּוַיְאָמַרְיוּ נְעָרִים־הַפְּלָקָה מְשֻׁרְתָּיו יְבַקְשֵׁו לְפָלָק נְעָרָות
בְּתִילּוֹת טֹבּוֹת מְרָאָה:

2. **wayo'm'ru na`arey-hamelek m'shar'thayu y'baq'shu**
Iamelek n`aroth b'thulot toboth mar'eh.

Est2:2 Then the king's attendants, who served him, said, Let beautiful young virgins be sought for the king.

«2» καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως

Ζητηθήτω τῷ βασιλεῖ κοράσια ἄφθορα καλὰ τῷ εἶδει.

2 kai eipan hoi diakonoi tou basileōs Zētēthētō tō basilei

And said the servants of the king, Let there be sought to the king
korasia aphthora kala tō eidei;
young women uncorrupted, beautiful in appearance!

וְיִפְקַד הַמֶּלֶךְ פָּקִידִים בְּכָל־מִדְינּוֹת מְלֹכּוֹת וַיַּקְבֵּצּוּ
אֶת־כָּל־נָעָרָה־בְּתוּלָה טוֹבָת מְرָאָה אֶל־שְׁוִישָׁן הַבִּירָה אֶל־בַּיִת
הַנְּשָׁמִים אֶל־יָד הַגָּנָא סְרִיס הַמֶּלֶךְ שְׁמֵר הַגְּשִׁים וַנְתּוֹן תְּמִרּוֹקִיָּהן:

3. w'yaph'qed hamelek p'qidim b'kal-m'dinoth mal'kutho w'yiq'b'tsu
'eth-kal-na`arah-b'thulah tobath mar'eh 'el-Shushan habirah 'el-beyth hanashim
'el-yad Hege' s'ris hamelek shomer hanashim w'nathon tam'ruqeheyen.

Est2:3 Let the king appoint overseers in all the provinces of his kingdom
that they may gather all beautiful young virgins to the citadel of Shushan,
to the house of the women, into the custody of Hege,
the king's eunuch, keeper of the women; and let their cosmetics be given them.

וְיִקְרַב כָּל קָדוֹשָׁתְךָ אֶל־בְּסִילְךָ וְיִתְּמַלֵּךְ כָּל־מִדְינּוֹת
וְיִתְּמַלֵּךְ כָּל־נָעָרָה־בְּתוּלָה טוֹבָת מְרָאָה אֶל־שְׁוִישָׁן
וְיִתְּמַלֵּךְ כָּל־נְשָׁמִים אֶל־יָד הַגָּנָא סְרִיס הַמֶּלֶךְ שְׁמֵר
הַגְּשִׁים וַנְתּוֹן תְּמִרּוֹקִיָּהן:

3 kai katastēsei ho basileus kōmarchas en pasais tais chōrais tēs basileias autou,
And shall place the king magistrates in all the places of his kingdom,
kai epilexatōsan korasia parthenika kala tō eidei
and let them choose young women, virgins, beautiful in appearance to be brought
eis Sousan tēn polin eis ton gynaikōna,
to Shushan the city, into the chamber of the women!
kai paradothētōsan tō eunouchō tou basileōs tō phylaki tōn gynaikōn,
And let them be delivered to the eunuch of the king, the keeper of the women!
kai dothētō smēgma kai hē loipē epimeleia;
And let there be given to them a beauty treatment, and the remaining care!

וְיִתְּמַלֵּךְ כָּל־נָעָרָה אֲשֶׁר תִּרְאֶה בְּעֵינֶיךָ הַמֶּלֶךְ תִּמְלַךְ תְּחַת וְשָׁתִי
וְיִרְאֶה הַקָּבָר בְּעֵינֶיךָ הַמֶּלֶךְ וַיַּעֲשֶׂה כֵּן:

4. w'hana`arah 'asher titab b`eyney hamelek tim'lok tachath Wash'ti
wayitab hadabar b`eyney hamelek waya`as ken.

Est2:4 Then let the young lady who shall be good in the eyes of the king be queen
instead of Washti. And the matter shall be good in the eyes of the king, and he did so.

«**4** καὶ ἡ γυνή, ἣ ἀν ἀρέσῃ τῷ βασιλεῖ, βασιλεύσει ἀντὶ Αστιν.
καὶ ἥρεσεν τῷ βασιλεῖ τὸ πρᾶγμα, καὶ ἐποίησεν οὕτως.

4 kai hē gynē, hē an aresē tō basilei, basileusei

And the woman who ever should be pleasing to the king shall reign
anti Astin. kai ēresen tō basilei to pragma, kai epoiēsen houtōs.
instead of Vashti. And pleased the king the thing, and he did so.

ה איש היהודי היה בשישן הבדיקה ושם מרדכי בן יאיר בן-شمחי בן-קיש איש רמגניר:

**5. 'ish Yahudi hayah b'Shushan habirah
ush'mo Mar'dakay ben Ya'ir ben-Shim'i ben-Qish 'ish Y'mini.**

Est2:5 Now there was at the citadel in Shushan a man of Yahudah whose name was Mardakay, the son of Yair, the son of Shimei, the son of Qish, a man of Benyamin.

«5» Καὶ ἄνθρωπος ὃν Ιουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτῷ Μαρδοχαῖος ὁ τοῦ Ιαϊού τοῦ Σειεῦον τοῦ Κίσταιου ἐκ φυλῆς Βενιαμίν.

5 Kai anthrōpos ēn Ioudaios en Sousois tē polei, kai onoma autō Mardochaios
And there was a man, a Jew, in Shushan the city. And his name was Mordecai,
ho tou Iairou tou Semeiou tou Kisaiou ek phylēs Beniamin,
the son of Jair, the son of Shimei, the son of Kish, of the tribe of Benjamin;

וְכַנִּיה מֶלֶךְ־יִהוָה אֲשֶׁר הָגָלָה נְבוּכְדָּנָאֵצֶר מֶלֶךְ בָּבֶל:

6. 'asher hag'lah miYrushalayim `im-hagolah 'asher hag'l'thah `im Y'kan'Yah
melek-Yahudah 'asher heg'lah N'bukad'ne'tsqr melek Babel.

Est2:6 who had been carried away from Yerushalyiam with the captives who had been carried away with YekonYah king of Yahudah, whom Nebuchadnezzar the king of Babel had carried away.

«❶» ὃς ἦν αἰχμάλωτος ἐξ Ιερουσαλημ,
ἦν ἡγμαλώτευσεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος.

6 hos ēn aichmalōtos ex Ierousalēm,
who was a captive from Jerusalem,
hēn ēchmalōteusen Nabouchodonosor basileus Babylōnos.
which captured Nebuchadnezzar the king of Babylon.

וַיֹּהֶי אָמֵן אֶת־הַבְּרִכָּה הִיא אֲסֹתֶר בַּת־דָּדוֹ

כִּי אֵין לְהָאָב וְאֶם וְהַגְּעָרָה יִפְתַּח-תְּאֵר וְטוֹבָת מִרְאָה
וּבְמוֹת אֲבִיכָּה וְאֶמֶת לְקַחַת מִרְדָּכָי לוֹ לִבְתָּה:

7. way'hi 'omen 'eth-Hadassah hi' 'Es'ter bath-dodo ki 'eyn lah 'ab wa'em w'hana`arah y'phath-to'ar w'tobath mar'eh ub'moth 'abiah w'imah l'qachah Mar'dakay lo l'bath.

Est2:7 And he was bringing up Hadassah, that is Esther, his uncle's daughter, for she had no father or mother. Now the young lady was fair of appearance beautiful of form, and when her father and her mother died, Mardakay took her as his own daughter.

<7> καὶ ἦν τούτῳ παῖς θρεπτή, θυγάτηρ Αμιναδαβ ἀδελφοῦ πατρὸς αὐτοῦ,
καὶ ὄνομα αὐτῇ Εσθηρ· ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς γονεῖς ἐπαίδευσεν αὐτὴν
έαυτῷ εἰς γυναῖκα· καὶ ἦν τὸ κοράσιον καλὸν τῷ εἴδει.

7 kai ἐν τούτῳ παῖς θρεπτέ,

And there was to this man a child that he brought up,

thygatēr Aminadab adelphou patros autou,

the daughter of the brother of his father

kai onoma autē Esthēr; en de tō metallaxai autēs tous goneis epaideusen autēn

and her name was Esther. And at the changeover of her parents he instructed her

heautō eis gynaika; kai ēn to korasion kalon tō eidei.

to himself for a woman was the young woman good in appearance.

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חִוְרַיִם בְּחַשְׁמָעַ הַבָּרֶה-הַמְלָךְ וְדָרָתֹ

ובחקבץ נערות רבות אל-שונן הבירה אל-יד הנרי ותלכחה אסתר אל-בית המליך אל-יד הנרי שמר הנברים:

**8. way'hi b'hishama` d'bar-hamelek w'datho ub'hiqabets n`aroth rabbeth
'el-Shushan habirah 'el-yad Hegay watilaqach 'Es'ter 'el-beyth hamelek
'el-yad Hegay shomer hanashim.**

Est2:8 So it came about when the command and his decree of the king were heard and when many young ladies were gathered to the citadel of Shushan into the custody of Hegay, that Esther was taken to the king's house into the custody of Hegay, keeper of the women.

«**8** καὶ ὅτε ἤκουσθη τὸ τοῦ βασιλέως πρόσταγμα, συνήχθησαν κοράσια πολλὰ εἰς Σουσαν τὴν πόλιν ὑπὸ χεῖρα Γαι,
καὶ ἦχθη Εσθηρ πρὸς Γαι τὸν φύλακα τῶν γυναικῶν.

8 kai hote ēkousthē to tou basileōs prostagma.

And when was heard the king's order,

synēchthēsan korasia polla eis Sousan tēn polin

were gathered together many young women in Shushan the city,

hypo cheira Gai, kai ēchthē Esthēr pros Gai ton phylaka tōn gynaikōn.

by the hand of Hegai; and Esther was led to Hegai the keeper of the women.

ט וְתִרְאֵת בָּעֵד בַּעֲדָךְ וְתִשְׁאַל חֶסֶד לְפָנָיו וְיַבְחֵל
אֲתִתְפְּרֹאֵקְיָה וְאֲתִתְמְנוֹתָה לְתִתְלֵה וְאֲתִשְׁבַּע הַפְּנִירָה תְּהִרְאֵי
לְתִתְלֵה מִבֵּית הַמֶּלֶךְ וְיִשְׁפַּחַת וְאֲתִתְגַּעֲרוֹתָה לְטוֹב בֵּית הַנְּשִׁים:

9. *watitab hana`arah b`eynayu watisa' chesed l'phanayu
way'bahel 'eth-tam'ruqeyah w'eth-manotheah latheh lah
w'eth sheba` han`aroth har'uyoth latheh-lah mibeyth hamelek
way'saneah w'eth-na`arotheyah l'tob beyth hanashim.*

Est2:9 Now the young lady shall be good in the eyes of him and found favor before him.
So he quickly provided her with her purifiers and per portions,
to give her seven young women chosen from the king's house and transferred her
and her maids to the best house of the women.

<9> καὶ ἤρεσεν αὐτῷ τὸ κοράσιον καὶ εὑρεν χάριν ἐνώπιον αὐτοῦ,
καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμῆγμα καὶ τὴν μερίδα
καὶ τὰ ἑπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ
καὶ ἔχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶντι.

9 kai ēresen autō to korasion kai heuren charin enōpion autou,
And pleased him the young woman, and she found favor before him.
kai espeusen autē dounai to smēgma kai tēn merida
And he hastened her to give the beauty treatment, and her portion,
kai ta hepta korasia ta apodedeigmena autē ek basilikou
and the seven young women being exhibited to her from the royal palace.
kai echrēsato autē kalōs kai tais habrais autēs en tō gynaikōni;
And he treated her well, and her handmaidens in the chamber of the women.

עֲלֵי יְהוָה כְּלֹמְדָה וְאֲתִתְעַמְּדָה 10
לְאַהֲגִידָה אָסְתָּר אֲתִתְעַמְּדָה וְאֲתִתְמֻלְּדָתָה
כִּי מְרָדָכָי צֹוָה עַלְיָה אֲשֶר לְאַתְגִּיד:

10. *Io'-higidah 'Es'ter 'eth-'amah w'eth-molad'tah
ki Mar'dakay tsiuah `aleyah 'asher Io'-thagid.*

Est2:10 Esther did not make known her people nor her kindred,
for Mardakay had instructed her that she should not make them known.

<10> καὶ οὐχ ὑπέδειξεν Εσθηρ τὸ γένος αὐτῆς οὐδὲ τὴν πατρίδα,
οὐ γὰρ Μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι.

10 kai ouch hypedeiken Esthēr to genos autēs oude tēn patriida,
But did not plainly show Esther her race, nor her fatherland.
ho gar Mardochoiaios eneteilato autē mē apaggeilai.
For Mordecai gave charge to her not to report it.

וְיָאֹכֶל־יּוֹם וַיּוֹם מִרְדָּכֵי מִתְהָלֵךְ לְפָנֵי חֶצֶר בֵּית־הַנֶּשֶׁים לְדֹעַת אֶת־שְׁלוֹם אֲסֹתָּר וִמְהִיעַשָּׂה בָּהּ:

**11. ub'kal-yom wayom Mar'dakay mith'halek liph'ney chatsar beyth-hanashim
lada`ath 'eth-sh'lom 'Es'ter umah-ye`aseh bah.**

Est 2:11 And Mardakay walked every day in front of the court of the house of the women to know Esther's welfare and what would be done to her.

〈11〉 καθ' ἐκάστην δὲ ἡμέραν ὁ Μαρδοχαῖος περιεπάτει
κατὰ τὴν αὐλὴν τὴν γυναικείαν ἐπισκοπῶν τί Εσθηρ συμβήσεται.

11 kath' hekastēn de hēmeran ho Mardochaios periepatei

And each day Mordekai walked

en aulēn tēn gynaikeian episkopōn ti Esthēr symbēsetai.
by the courtyard feminine, overseeing what would come to pass with Esther.

יב וַיָּבֹא הַגְּדוּלָה תְּרֵזֶן וְנִעְרָה לְבּוֹא אֶל-הַמֶּלֶךְ אֲחַשְׁוֹרוֹשׁ
כִּי כֵן יִמְלָאוּ יְמֵי מִרְוִקִּיחָן שֶׁשֶּׁה חֶדְשִׁים בְּשֶׁמֶן הַמֶּרֶךְ
וְשֶׁשֶּׁה חֶדְשִׁים בְּבָשָׂמִים וּבְתִּמְרוֹקִי הַגְּנוּשִׁים:

**12. ub'hagi`a tor na`arah w'na`arah labo' 'el-hamelek 'Ahash'werosh
miqets heyoth lah k'dath hanashim sh'neym `asar chodesh
ki ken yim'l'u y'mey m'rueyhen shishah chadashim b'shemen hamor
w'shishah chadashim bab'samim ub'tham'ruev hanashim.**

Est2:12 Now when the turn of every young lady came to go in to King Achashwerosh, after she had been twelve months according to the law of the women, for so were the days of their purification were completed as follows: six months with oil of myrrh and six months with fragrances and with the perfumes for women.

‘**12** οὗτος δὲ ἦν καιρὸς κορασίου εἰσελθεῖν πρὸς τὸν βασιλέα,
ὅταν ἀναπληρώσῃ μῆνας δέκα δύο· οὕτως γὰρ ἀναπληροῦνται
αἱ ἡμέραι τῆς θεραπείας, μῆνας ἔξι ἀλειφόμεναι ἐν συμρινῷ ἐλαίῳ
καὶ μῆνας ἔξι ἐν τοῖς ἀρώμασιν καὶ ἐν τοῖς σμύγμασιν τῶν γυναικῶν.

12 hours de ēn kairos kerasiou eiselthein pros ton basilea

For this was the time for a young woman to enter to the king

hotan anaplērōsē mēnas deka duo:

whenever she should have fulfilled months twelve,

houtōs gar anaplērountai hai hēmerai tēs therapeias.

for thus are fulfilled the days of the treatment.

mēnas hex aleiphomenai en smyrninō elaiō

months six while they are anointing themselves with oil of myrrh,
kai mēnas hex en tois arōmasin kai en tois smēgmasin tōn gynaikōn,
and six months with spices and with the beauty treatments for the women,

וְבָזֶה חַנְעָרָה בְּאַח אֶל-הַמֶּלֶךְ אֵת כָּל-אֲשֶׁר תֹּאמֶר יִפְתַּח
לְהַלְבּוֹא צָמָה מִבֵּית הַגְּשִׁים עַד-בֵּית הַמֶּלֶךְ:

13. ubazeh hana`arah ba'ah 'el-hamelek 'eth kal-'asher to'mar yinathen
lah labo' `imah mibeyth hanashim `ad-beyth hamelek.

Est2:13 and the young lady would go in to the king in this way: whatsoever she says
is given to her to go with her from the house of the women to the king's house.

<13> καὶ τότε εἰσπορεύεται πρὸς τὸν βασιλέα· καὶ ὁ ἐὰν εἴπῃ,
παραδώσει αὐτῇ συνεισέρχεσθαι αὐτῇ ἀπὸ τοῦ γυναικῶν ἕως τῶν βασιλείων.

13 kai tote eisporouetai pros ton basilea;
and then she enters to the king.

kai ho ean eipē, paradōsei autē syneiserchethai autē
And to whom ever he should tell, he delivers her to enter together with him,
apo tou gynaikōnos heōs tōn basileiōn.
from the chamber of the women unto the palaces.

יַד בְּעֶרֶב הַרְא בְּאַח וּבְבָקָר הַרְא שְׁבָה אֶל-בֵּית הַגְּשִׁים שְׁנִי
אֶל-יַד שְׁעַשְׁגָז סְרִיס הַמֶּלֶךְ שְׁמֶר הַפִּילָגְשִׁים לְאֶתְבּוֹא
עוֹד אֶל-הַמֶּלֶךְ כִּי אִם-חָפֵץ בָּה הַמֶּלֶךְ וְנִקְרָאָה בְּשָׁם:

14. ba`ereb hi' ba'ah ubaboqer hi' shabah 'el-beyth hanashim sheni 'el-yad
Sha`ash'gaz s'riss hamelek shomer hapilag'shim lo'-thabo' `od 'el-hamelek
ki 'im-chaphets bah hamelek w'niq'r'ah b'shem.

Est2:14 In the evening she would go in and in the morning she would return
to the second house of the women, to the custody of Shaashgaz, the king's eunuch
which kept the concubines. She would not again go in to the king
unless the king delighted in her and she was summoned by name.

<14> δείλης εἰσπορεύεται καὶ πρὸς ἡμέραν ἀποτρέχει εἰς τὸν γυναικῶνα
τὸν δεύτερον, οὗ Γαϊ ὁ εὐνοῦχος τοῦ βασιλέως ὁ φύλαξ τῶν γυναικῶν,
καὶ οὐκέτι εἰσπορεύεται πρὸς τὸν βασιλέα, ἐὰν μὴ κληθῇ ὀνόματι.

14 deiles eisporouetai kai pros hēmeran apotrechei
In the evening she enters, and by day she runs
eis ton gynaikōna ton deuteron,
to the chamber of the women second,
hou Gai ho eunouchos tou basileōs ho phylax tōn gynaikōn,

where Hegai the eunuch of the king the keeper of the women is.

kai ouketi eisporouetai pros ton basilea, ean mē klēthē onomati.

And no longer does she enter to the king if she should not be called by name.

וְבָהֲגִיעַ תְּרֵאֵסֶתֶר בַּת־אֲבִיכָּיל דֶּד מַרְדָּקָי
אֲשֶׁר לְקֹחַלְוּ לְבָת לְבָוָא אֶל־הַמֶּלֶךְ לֹא בְּקַשָּׁה דָּבָר
כִּי אִם אֶת־אֲשֶׁר יֹאמֶר הָנִי סְרִיס־הַמֶּלֶךְ שְׁמֶר הַפְּשִׁים
וְתָהִי אֲסֶתֶר נְשָׂאת חָן בְּעִינֵּי כָּל־רַאֲיהָ:

15. **ub'hagi`a tor-'Es'ter bath-'Abichayil dod Mar'dakay 'asher laqach-lo**
I'bath labo' 'el-hamelek lo' biq'shah dabar ki 'im 'eth-'asher yo'mar Hegay
s'riss-hamelek shomer hanashim wat'hi 'Es'ter nose'th chen b`eyney kal-ro'eyah.

Est2:15 Now when the turn of Esther, the daughter of Abichail the uncle of Mardakay who had taken her as his daughter, came to go in to the king, she did not request anything except what Hegay, the king's eunuch who kept the women.

And Esther was finding favor in the eyes of all who saw her.

<15> ἐν δὲ τῷ ἀναπληροῦσθαι τὸν χρόνον Εσθῆρ τῆς θυγατρὸς Αμιναδαβ ἀδελφοῦ πατρὸς Μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἡθέτησεν ὃν αὐτῇ ἐνετείλατο ὁ εύνοοῦχος ὁ φύλαξ τῶν γυναικῶν· ἦν γὰρ Εσθῆρ εὑρίσκουσα χάριν παρὰ πάντων τῶν βλεπόντων αὐτήν.

15 en de tῷ anaplērousthai ton chronon Esthēr tēs thygatros Aminadab

And in the fulfilling the time, Esther the daughter of Abihail,

adelphou patros Mardochariou eiselthein pros ton basilea

brother of the father of Mordecai, entered to the king.

ouden ēthetēsen hōn autē eneteilato

Not one thing she disregarded which gave charge to her

ho eunouchos ho phylax tōn gynaikōn;

the eunuch keeper of the women.

ēn gar Esthēr heuriskousa charin para pantōn tōn blepontōn autēn.

was For Esther found in favor by all the ones seeing her.

זְכַרְתָּם יְהֻנָּמָת עַל־מֶלֶךְ אֶל־בֵּית מֶלֶכְתָּו
טַז וְתָלַקְתָּ אֲסֶתֶר אֶל־הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ אֶל־בֵּית מֶלֶכְתָּו
בְּחַדְשָׁ חָשֵׁירִי הַיּוֹאֵדְשׁ טְבֵת בְּשַׁנָּת־שְׁבָע לְמֶלֶכְתָּו:

16. **watilaqach 'Es'ter 'el-hamelek 'Achash'werosh 'el-beyth mal'kutho**
bachodesh ha`asiri hu'-chodesh Tebeth bish'nath-sheba` l'mal'kutho.

Est2:16 So Esther was taken to King Achashwerosh to his royal house in the tenth month which is the month Tebeth, in the seventh year of his reign.

<16> καὶ εἰσῆλθεν Εσθῆρ πρὸς Ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί,

ős ἔστιν Αδαρ, τῷ ἐβδόμῳ ἔτει τῆς βασιλείας αὐτοῦ.

16 kai eisēlthen Esthēr pros Artaxerxēn ton basilea tō dōdekatō mēni,
And Esther entered to Artaxerxes the king in the tenth month,
hos estin Adar, tō hebdomōg etei tēs basileias autou.
which is Adar, in the seventh year of his kingship.

וְיָהִי אֶתְבָּחַד הַמְּלָכָה אֶת־אֲסֹתֶר מֶלֶךְ־הַנְּשִׁים וְתַשְׁאֵן חַן וְחַסְדָּה לְפָנָיו
מֶלֶךְ־הַבְּתִילָה וְיִשְׁם כְּתָרָה־מֶלֶכְוִת בֶּרְאָשָׁה וַיַּמְלִיכֵה תְּחִת וְשִׁתִּי:
17. waye'ehab hamelek 'eth-'Es'ter mikal-hanashim watisa'-chen
wachedes I'phanayu mikal-hab'thuloth wayasem kether-mal'kuth b'ro'shah
wayam'likeah tachath Wash'ti.

Est2:17 And the king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that he set the royal crown on her head and made her queen instead of Washti.

<17> καὶ ἡράσθη ὁ βασιλεὺς Εσθηρ, καὶ εὗρεν χάριν παρὰ πάσας τὰς παρθένους, καὶ ἐπέθηκεν αὐτῇ τὸ διάδημα τὸ γυναικεῖον.

17 kai ērasthē ho basileus Esthēr, kai heuren charin para pasas tas parthenous,
And loved passionately the king Esther, and she found favor above all the virgins;
kai epethēken autē to diadēma to gynaikeion.
and he placed upon her the diadem feminine.

וְיִנְעַשׂ הַמְּלָכָה גָּדוֹל לְכָל־שָׁרוֹן וְעַבְדָּיו אֶת מְשֻׁתָּה
אֲסֹתֶר וְהַנְּחָה לְמִדְינֹת עַשְׂה וַיַּתֵּן מִשְׁאָת כִּיד הַמְּלָכָה:
18. waya`as hamelek mish'teh gadol I'kal-sarayu wa`abadayu 'eth mish'teh 'Es'ter
wahanachah lam'dinot `asah wayiten mas'eth k'yad hamelek.

Est2:18 Then the king gave a great feast, Esther's feast, for all his princes and his servants; he made a release for the provinces and gave gifts according to the king's bounty.

<18> καὶ ἐποίησεν ὁ βασιλεὺς πότον πᾶσι τοῖς φίλοις αὐτοῦ καὶ ταῖς δυνάμεσιν ἐπὶ ἡμέρας ἐπτὰ καὶ ὅψις τοὺς γάμους Εσθηρ καὶ ἀφεσιν ἐποίησεν τοῖς ὑπὸ τὴν βασιλείαν αὐτοῦ.

18 kai epoiēsen ho basileus poton pasi tois philois autou
And made the king a banquet for all his friends,
kai tais dynamesin epi hēmeras hepta
and the powerful ones, for days seven.
kai huyōsen tous gamous Esthēr
And he exalted the wedding feasts of Esther;
kai aphesin epoiēsen tois hypo tēn basileian autou.
and a release he made to the ones under his kingdom.

וְתִשְׁבַּבְנֵי יִשְׂרָאֵל בְּבֵית־קָדְשָׁךְ 19
וְתִשְׁבַּבְנֵי יִשְׂרָאֵל בְּבֵית־קָדְשָׁךְ

19. **ub'hiqabets b'thuloth shenith uMar'dakay yosheb b'sha`ar-hamelek.**

Est2:19 When the virgins were gathered together the second time,
then Mardakay was sitting at the king's gate.

<19> ὁ δὲ Μαρδοχαῖος ἐθεράπευεν ἐν τῇ αὐλῇ.

19 ho de **Mardochoios** etherapeuen en tē aulē.
But **Mordecai** attended to affairs in the courtyard.

כִּי־אֵין אָסָתֶר מִגְּדָת מָלוֹדְתָה וְאֶת־עֲמָה בְּאַשְׁר צָנָה עַלְיהָ מָרְדָּקָי
וְאֶת־מָאָמָר מָרְדָּקָי אָסָתֶר עַשְׁתָּה כְּאַשְׁר חִיתָה בְּאָמָנָה אַתָּה: ס 20

20. 'eyn 'Es'ter magedeth molad'tah w'eth-'amah ka'asher tsiuah `aleyah Mar'dakay
w'eth-ma'amar Mar'dakay 'Es'ter `osah ka'asher hay'thah b'am'nah 'ito.

Est2:20 Esther had not yet shown her kindred or her people,
even as Mardakay had commanded her; for Esther did the commandment of Mardakay
as she had done when she was brought up with him.

<20> ἦν δὲ Εσθήρ οὐχ ὑπέδειξεν τὴν πατρίδα αὐτῆς· οὕτως γὰρ ἐνετείλατο αὐτῇ
Μαρδοχαῖος φοβεῖσθαι τὸν θεὸν καὶ ποιεῖν τὰ προστάγματα αὐτοῦ,
καθὼς ἦν μετ' αὐτοῦ, καὶ Εσθήρ οὐ μετήλλαξεν τὴν ἀγωγὴν αὐτῆς.

20 hē de **Esthēr** ouch hypedeiken tēn patrida autēs;

Now **Esther** did not plainly tell of her fatherland,
houtōs gar eneteilato autē **Mardochoios** phobeisthai ton theon
for thus gave charge to her **Mordecai**, to fear the Elohim,
kai poiein ta prostagma autou, kathōs ēn met' autou,
and to observe his orders, as she was with him.
kai **Esthēr** ou metēllaxen tēn agōgen autēs.
And **Esther** did not change her manner of life.

וְתִשְׁבַּבְנֵי יִשְׂרָאֵל בְּבֵית־קָדְשָׁךְ 21
וְתִשְׁבַּבְנֵי יִשְׂרָאֵל בְּבֵית־קָדְשָׁךְ
כְּאַבְיָמִים הָם וּמָרְדָּקָי יְשַׁב בְּשַׁעַר־הַמֶּלֶךְ קָצֵף בְּגַתְן
וְתִרְשֵׁשׁ שְׁנֵיר־סְרִיסִי הַמֶּלֶךְ מְשֻׁמְרִי הַסְּרִיס
וַיַּבְקַשׁ לְשַׁלֵּחַ יָד בְּמֶלֶךְ אַחֲשְׁוֹרֶשׁ:

21. **bayamim hahem uMar'dakay yosheb b'sha`ar-hamelek qatsaph Big'than**
waTheresh sh'ney-sarisey hamelek mishom'rey hasaph
way'baq'shu lish'loach yad bamelek 'Achash'werosh.

Est2:21 In those days, while Mardakay was sitting at the king's gate, Bigthan and Theresh,
two of the king's officials from those who guarded the door,

became angry and sought to lay hands on King Ahashwerosh.

<21> Καὶ ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως οἱ ἀρχισωματοφύλακες ὅτι προήχθη Μαρδοχαῖος, καὶ ἐζήτουν ἀποκτεῖναι Ἀρταξέρξην τὸν βασιλέα.

21 Kai elypēthesan hoi duo eunouchoi tou basileōs hoi archisōmatophylakes
And fretted the two eunuchs of the king, and the chiefs of the body guards,
hoti proēchthē Mardochaios, kai ezētoun apokteinai Artaxerxēn ton basilea.
for Mordecai advanced. And they sought to kill Artaxerxes the king.

כְּבָנֵי־דָעַ הַדָּבָר לְמִרְדָּקָי וַיַּגֶּד לְאֹסֶטֶר הַמְּלָכָה
וְתָאָמַר אֹסֶטֶר לְפָלָךְ בְּשֵׁם מִרְדָּקָי:

22. wayiuada` hadabar l'Mar'dakay wayaged l'Es'ter hamal'kah
wato'mer 'Es'ter lamelek b'shem Mar'dakay.

Est2:22 But the matter became known to Mardakay and he told Queen Esther, and Esther informed the king in Mardakay's name.

<22> καὶ ἐδηλώθη Μαρδοχαίῳ ὁ λόγος, καὶ ἐσήμανεν Εσθηρ, καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς.

22 kai edēlōthē Mardochaiō ho logos, kai esēmanen Esthēr,
And was made manifest to Mordecai the matter, and he signaled it to Esther,
kai autē enephanisen tō basilei ta tēs epiboulēs.
and she revealed to the king the things of the plot.

כָּגֹן־וַיְבָקַשׁ הַדָּבָר וַיִּמְצָא וַיַּתֶּלוּ שְׁנֵירָהּ עַל־עַזִּין
וַיִּקְתָּב בְּסֶפֶר הַבְּرִי הַיּוֹם לִפְנֵי הַמְּלָךְ: בָּ

23. way'buqash hadabar wayimatse' wayitalu sh'neyhem `al-`ets
wayikatheb b'sepher dib'rey hayamim liph'ney hamelek.

Est2:23 And when the matter was searched into and it was found out.

Therefore they were both hanged on a tree; and it was written
in the scroll of the annals of the days (Chronicles) before the king.

<23> ὁ δὲ βασιλεὺς ἤτασεν τοὺς δύο εὐνούχους καὶ ἐκρέμασεν αὐτούς· καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσαι εἰς μνημόσυνον ἐν τῇ βασιλικῇ βιβλιοθήκῃ ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἔγκωμιῷ.

23 ho de basileus étasen tous duo eunouchous kai ekremasen autous;
And the king examined the two eunuchs, and he hanged them.

kai prosetaxen ho basileus katachorisai eis mnemosynon
And gave order the king to write for a memorial
en tē basilikē bibliothēkē hyper tēs eunoias Mardochaiou en egkōmiō.
in the royal library about the good-will of Mordecai with commendation.

Chapter 3

וְאַחֲרֵי הַכָּבָרִים הַאֲלָה בֶּן הַמֶּלֶךְ אַחֲשְׁוֹרוֹשׁ
 אֶת-חַמְנָן בֶּן-הַמֶּדְתָּא הָאֲגָגִי וּבֶן-שָׂאָה
 וְיִשְׁם אֶת-בְּסָאוֹ מִעַל כָּל-הַשָּׂרִים אֲשֶׁר אָתָּה:

1. 'achar had'barim ha'eleh gidal hamelek 'Ahash'werosh 'eth-Haman ben-Ham'datha' ha'Agagi way'nas'ehu wayasem 'eth-kis'o me`al kal-hasarim 'asher 'ito.

Est3:1 After these events King Achashwerosh promoted Haman,
 the son of Hammedatha the Agagite, and advanced him
 and established his authority over all the princes who were with him.

<3:1> Μετὰ δὲ ταῦτα ἐδόξασεν ὁ βασιλεὺς Ἀρταξέρξης Αμαν Αμαδαθου Βουγαῖον καὶ ὑψώσεν αὐτὸν, καὶ ἐπρωτοβάθμει πάντων τῶν φίλων αὐτοῦ.

1 Meta de tauta edoxasen ho basileus Artaxerxes Aman Amadathou

After these things extolled king Artaxerxes Haman the son of Hammedatha Bougaion kai huyōsen auton, kai eprōtobathrei pantōn tōn philōn autou.
 the Bougaean, and exalted him, and seated him first above all his friends.

בְּכָל-עַבְדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשֻׁעַר הַמֶּלֶךְ כְּרָעִים וּמְשֻׁתְחוּם
 לְהַמְן כִּירְכֵן צְוָה-לוּ הַמֶּלֶךְ וּמְרָכֵבְיָה לֹא יִכְרֹבֵן וְלֹא יִשְׁתְּחֹווּה:

2. w'kal-`ab'dey hamelek 'asher-b'sha`ar hamelek kor'im umish'tachawim l'Haman ki-ken tsiuah-lo hamelek uMar'dakay lo' yik'ra` w'lo' yish'tachaweh.

Est3:2 And all the king's servants who were at the king's gate bowed down and reverenced to Haman; for so the king had commanded concerning him. But Mardakay neither bowed down nor reverenced.

<2> καὶ πάντες οἱ ἐν τῇ αὐλῇ προσεκύνουντιν αὐτῷ, οὕτως γὰρ προσέταξεν ὁ βασιλεὺς ποιῆσαι· ὃ δὲ Μαρδοχαῖος οὐ προσεκύνει αὐτῷ.

2 kai pantes hoi en tē aulē prosekynoun autō, houtōs
 And all the ones in the courtyard did obeisance to him,
 gar prosetaxen ho basileus poiēsai; ho de Mardochoios ou prosekynei autō.
 for so assigned it the king to do. But Mordecai did not do obeisance to him.

גַּוְיִאָמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר-בְּשֻׁעַר הַמֶּלֶךְ לְמְרָכֵבְיָה
 מְדוּעַ אַתָּה עֹזֶב את מִצּוֹת הַמֶּלֶךְ:

3. wayo'm'rū `ab'dey hamelek 'asher-b'sha`ar hamelek l'Mar'dakay madu`a 'atah `ober 'eth mits'wath hamelek.

Est3:3 Then the king's servants who were at the king's gate said to Mardakay,
Why are you transgressing the king's command?

«ג» καὶ ἐλάλησαν οἱ ἐν τῇ αὐλῇ τοῦ βασιλέως τῷ Μαρδοχαίῳ Μαρδοχαῖε,
τί παρακούεις τὰ ὑπὸ τοῦ βασιλέως λεγόμενα;

3 kai elalēsan hoi en tē aulē tou basileōs tō Mardochaiō Mardochiae,
And said the ones in the courtward of the king to Mordecai, O Mordecai,
ti parakoueis ta hypo tou basileōs legomena?
why do you disregard the things by the king being said?

וְיָהִי בְּאַמְרֵם אֶלְיוֹ יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיכֶם
וַיֹּאמֶר הַמָּן לְרֹאשׁוֹת הַיּוֹמָן הַבָּרִי מְרַדְּכָי:
כִּי־הָנִיד לָהּם אֲשֶׁר־הַוָּא יְהוּדִי:

4. way'hi b'am'ram 'elayu yom wayom w'lo' shama` 'aleyhem wayagidu l'Haman
lir'oth haya`am'du dib'rey Mar'dakay ki-higid lahem 'asher-hu' Yahudi.

Est3:4 Now it was when they had spoken daily to him and he would not listen to them,
that they told Haman to see whether Mardakay's matters would stand;
for he had told them that he was a Yahudi.

«4» καθ' ἕκαστην ἡμέραν ἐλάλουν αὐτῷ, καὶ οὐχ ὑπήκουεν αὐτῶν.
καὶ ὑπέδειξαν τῷ Αμαν Μαρδοχαῖον τοῖς τοῦ βασιλέως λόγοις ἀντιτασσόμενον.
καὶ ὑπέδειξεν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ιουδαῖος ἔστιν.

4 kath' hekastēn hēmeran elaloun autō, kai ouch hypēkouen autōn;
Accordingly each day they spoke to him, and he did not hearken to them;
kai hypedeixan tō Aman Mardochaion tois tou basileōs
and they indicated to Haman that Mordecai against of the king
logois antitassomenon; kai hypedeixen autois ho Mardochoaios hoti Ioudaios estin.
the words was rebelling; and indicated to them Mordecai that he is a Jew.

וְיָהִי כִּי־אֵין מְרַדְּכָי כֶּרֶע
הַוִּירָא הַמָּן כִּי־אֵין מְרַדְּכָי כֶּרֶע
וְמִשְׁתְּחֹה לֹז וַיִּפְלַא הַמָּן חַמָּה:

5. wayar' Haman ki-'eyn Mar'dakay kore`a
umish'tachaweh lo wayimale' Haman chemah.

Est3:5 When Haman saw that Mardakay neither bowed down nor reverenced to him,
Haman was filled with rage.

«5» καὶ ἐπιγνοὺς Αμαν ὅτι οὐ προσκυνεῖ αὐτῷ Μαρδοχαῖος, ἐθυμώθη σφόδρα
5 kai epignous Aman hoti ou proskynei autō Mardochoaios,
And Haman, realizing that did not do obeisance to him Mordecai,
ethymōthē sphodra

was enraged exceedingly.

וַיְהִי בָּעֵינָיו לְשֶׁלֶח יָד בָּמְרֹךְכִּי לְבָהּ כִּי־הָגִידו לוֹ
אֶת־עַם מְרֹךְכִּי וַיַּקְרֵשׁ חָמֵן לְהַשְׁמִיד אֶת־כָּל־יְהוּדִים
אֲשֶׁר בְּכָל־מִלְכָה תְּאַחַשְׁוֹרֹזֶשׁ עַם מְרֹךְכִּי:

6. **wayibez b'eynayu lish'loch yad b'Mar'dakay l'bado**
ki-higidu lo 'eth-'am Mar'dakay way'baqesh Haman l'hash'mid 'eth-kal-haYahudim
'asher b'kal-mal'kuth 'Ahash'werosh 'am Mar'dakay.

Est3:6 And it was light in his eyes to reach forth a hand on Mardakay alone,
for they had told him who the people of Mardakay were;
therefore Haman sought to destroy all the Yahudim, the people of Mardakay,
who were throughout the whole kingdom of Ahashwerosh.

<6> καὶ ἐβουλεύσατο ἀφανίσαι πάντας τοὺς
ὑπὸ τὴν Ἀρταξέρξου βασιλείαν Ιουδαίους.

6 kai ebouleusato aphanisai pantas tous hypo tēn Artaxerxou basileian Ioudaious.
And he took counsel to remove all under the of Artaxerxes kingdom the Jews.

וְבָחָדֵש הַרְאַשׁוֹן הַאֲחַדְשָׁה נִיכְן בְּשְׁנַת שְׁתִים עֲשֶׂר
לְמֶלֶךְ אַחַשְׁוֹרֹזֶשׁ הַפִּיל פּוֹר הַיּוֹא הַגּוֹרֵל לְפָנָי חָמֵן מִיּוֹם
לַיּוֹם וּמִחָדֵשׁ לְחָדֵשׁ שְׁנִים־עָשֶׂר הַיּוֹא־חָדֵשׁ אֲדָר: ס

7. **bachodesh hari'shon hu'-chodesh Nisan bish'nath sh'teym 'es'reh lamelek**
'Ahash'werosh hipil Pur hu' hagoral liph'ney Haman miyom lyom umechodesh
l'chodesh sh'neym-'asar hu'-chodesh 'Adar.

Est3:7 In the first month, which is the month Nisan, in the twelfth year
of King Ahashwerosh, Pur, that is the lot, was cast before Haman from day to day
and from month to month, until the twelfth month, that is the month Adar.

<7> καὶ ἐποίησεν ψήφισμα ἐν ἔτει δωδεκάτῳ τῆς βασιλείας Ἀρταξέρξου
καὶ ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνὸς ὥστε ἀπολέσαι
ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἐπεσεν ὁ κλῆρος
εἰς τὴν τεσσαρεσκαιδεκάτην τοῦ μηνός, ὃς ἐστιν Αδαρ.

7 kai epoiēsen psēphisma en etei dōdekatō tēs basileias Artaxerxou
And he made a referendum in year the twelfth of the kingdom of Artaxerxes.
kai ebalen klērous hēmeran ex hēmeras kai mēna ek mēnos hōste apolesai
And he cast lots day by day, and month by month, so as to destroy
en mię hēmera to genos Mardochaiou,
in one day the race of Mordecai.

kai epesen ho klēros eis tēn tessareskaidekatēn tou mēnos, hos estin Adar.

And fell the lot on the fourteenth of the month, which is Adar.

וְאֶת-דָתִי הַמֶלֶךְ אֵינוֹ מַשְׁרִים וְלַמֶלֶךְ אֵין-שָׁׂה לְהַגִּיחָם:

8. wayo'mer Haman lamelek 'Ahash'werosh yesh'no `am-'echad m'phuzar um'phorad beyn ha`amim b'kol m'dinoth mal'kuthek w'datheyhem shonoth mikql-`qm w'eth-dathey hamelek 'eynam `osim w'lamelek 'eyn-shoeh l'hanicham.

Est3:8 Then Haman said to King Achashwerosh, There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; their laws are different from all people and they do not keep the king's laws, so it is not in the king's interest to let them remain.

«**8**» καὶ ἐλάλησεν πρὸς τὸν βασιλέα Ἀρταξέρξην λέγων Ὄπάρχει ἔθνος διεσπαρμένον ἐν τοῖς ἔθνεσιν ἐν πάσῃ τῇ βασιλείᾳ σου, οἱ δὲ νόμοι αὐτῶν ἔξαλλοι παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσιν, καὶ οὐ συμφέρει τῷ βασιλεῖ ἐᾶσαι αὐτούς.

8 kai elalēsen pros ton basilea Artaxerxēn legōn Hyparchei ethnos
And he spoke to king Artaxerxes, saying, There exists a nation
diesparmenon en tois ethnesin en pasē tē basileiā sou,
having been disseminated among the nations in all your kingdom,
hoi de nomoi autōn exalloi para panta ta ethnē, tōn de nomōn tou basileōs
but their laws are special from all the nations; and of the laws of the king
parakouousin, kai ou sympherei tō basilei easai autos;
they disregard, and it is not advantageous to the king to allow them.

ט אם-על-המלך טוב יכתוב לאבדם ועשרה אלפים כפר-כסף
אשכול על-ידי עשי המלאכה להביא אל-גנזי המלך:

**9. 'im-`al-hamelek tob yikatheb l'ab'dam wa`asereth 'alaphim
kikar-keseph 'esh'qol `al-y'dey `osey ham'la'kah l'habi' 'el-gin'zey hamelek.**

Est3:9 If it pleases to the king, let it be written that they may be destroyed, and I shall pay ten thousand talents of silver into the hands of those that have the charge of business, to bring it into the king's treasuries.

¶ 9 Εί δοκεῖ τῷ βασιλεῖ, δογματισάτω ἀπολέσαι αὐτούς,
καγὼ διαγράψω εἰς τὸ ναῦσφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύοια.

9 ei dokei tō basilei, dogmatisatō apolesai autous,
If it seems good to the king, let him decree to destroy them.

kagō diagrapsō eis to gazophylakion tou basileōs argyriou talanta myria.

and I shall circumscribe for the treasury of the king of silver talents ten thousand.

וַיִּסְרֶר הַמֶּלֶךְ אֶת־טָבֵעַתּוֹ מֵעַל יָדוֹ
וַיִּתְנַהֵּל הַמֶּלֶךְ לְהַמְּדָתָא הָאֲגָגִי צָרֵר הַיְהוּדִים:
10. wayasar hamelek 'eth-taba`to me`al yado
wayit'nah l'Haman ben-Hamm'datha' ha'Agagi tsorer haYahudim.

Est3:10 Then the king took his ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Yahudim.

<10> καὶ περιελόμενος ὁ βασιλεὺς τὸν δακτύλιον ἔδωκεν
εἰς χεῖρα τῷ Αμαν σφραγίσαι κατὰ τῶν γεγραμμένων κατὰ τῶν Ιουδαίων.

10 kai perielomenos ho basileus ton daktylion edoken eis cheira tō Aman
And removing the king the ring, gave it into the hands into of Haman,
sphragisai kata tōn gegrammenōn kata tōn Ioudaiōn.
to set a seal on the things being written against the Jews.

רַא וַיֹּאמֶר הַמֶּלֶךְ לְהַמְּדָתָא בְּתַוֹּן לְךָ
וְהַעֲשֵׂה בָּו כְּטוֹב בְּעִינֶיךָ:
11. wayo'mer hamelek l'Haman hakeseph nathun lak
w'ha'am la`asoth bo katob b`eyneyak.

Est3:11 And the king said to Haman, The silver is given to you, and the people also, to do with them as it seems good in your eyes.

<11> καὶ εἶπεν ὁ βασιλεὺς τῷ Αμαν Τὸ μὲν ἀργύριον ἔχε, τῷ δὲ ἔθνει χρῶ ὡς βούλει.
11 kai eipen ho basileus tō Aman To men argyron eche,
And said the king to Haman, As for the silver, you have it!
tō de ethnei chrō hōs boulei.
and for the nation, you treat it as you want!

יב וַיָּקָרָא סִפְרֵי הַמֶּלֶךְ בְּחֶדֶשׁ הָרָאשׁוֹן בְּשְׁלוֹשָׁה עַשֶּׂר יוֹם בָּזְבֻּן
וַיִּכְתַּבּ כָּל־אֲשֶׁר־צִוָּה הַמֶּלֶךְ אֶל אֶחָשָׁבָר־פָּנִים־הַמֶּלֶךְ וְאֶל־הַפְּחוֹת
אֲשֶׁר עַל־מִדִּינָה וּמִדִּינָה וְאֶל־שָׁרֵי עַם וְעַם מִדִּינָה
וּמִדִּינָה כְּכֹתֶבֶת וְעַם רַעַם כְּלִשְׁנוֹ בְּשֵׁם הַמֶּלֶךְ אֶחָשָׁוֹרֵשׁ נִכְתַּבּ
12

וְנַחֲתָם בִּטְבֻעַת הַמֶּלֶךְ:

**12. wayiqar'u soph'rey hamelek bachodesh hari'shon bish'loshah `asar yom bo
wayikatheb k'kal-'asher-tsiuah Haman 'el 'achash'dar'p'ney-hamelek w'el-hapachoth
'asher `al-m'dinah um'dinah w'el-sarey `am wa`am m'dinah um'dinah kik'thabah
w`am wa`am kil'shono b'shem hamelek 'Ahash'werosh nik'tab w'nech'tam
b'taba`ath hamelek.**

Est3:12 Then the king's scribes were called on the thirteenth day of the first month, and there was written in it according to all that Haman had commanded to the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Achashwerosh and sealed with the king's ring.

•**12** καὶ ἐκλήθησαν οἱ γραμματεῖς τοῦ βασιλέως μηνὶ πρώτῳ τῇ τρισκαιδεκάτῃ
καὶ ἔγραψαν, ὡς ἐπέταξεν Αἰμαν, τοὺς στρατηγοῖς καὶ τοὺς ἄρχουσιν
κατὰ πᾶσαν χώραν ἀπὸ Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ταῖς ἑκατὸν εἴκοσι ἐπτὰ χώραις,
τοὺς τε ἄρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν λέξιν δι’ Ἀρταξέρξου τοῦ βασιλέως.

12 καὶ ἐκλήθησαν ὥιοι γραμματεῖς τοῦ βασιλέως μὲν πρῶτῷ τῇ τρισκαidekatῇ
And were called the scribes by the king month in the first, the thirteenth day,
καὶ εγράψαν, ὡσεὶς ἐπετάξαν Αμαν, τοῖς στρατῆγοις
and they wrote as Haman gave orders to the commandants,
καὶ τοῖς αρχούσιν κατὰ πασαν χῶραν ἀπὸ Ινδίκēς ἕως τῆς Αἰθιοπίας,
and to the rulers in every place from India unto Ethiopia,
ταῖς ἱκατὸν εἴκοσι ἡπτὰ χῶραις, τοῖς τε αρχούσι τὸν εθνὸν
to a hundred twenty-seven places, to the rulers of the nations
κατὰ τὴν αὐτὸν λεξινὴν δι' Αρταξερξου τοῦ βασιλέως.
according to their form of speech through Artaxerxes the king.

יג גונשלוח ספרים ביד הרצים אל-כל-מדינות
המחלק להשميد להרג ולאבד את-כל-היהודים מנעם
ועד-זkon טף ונשים ביום אחד בשלושה עשר לחידש
שנים-עשר הווא-חידש אדר ושללים לבוז:

13. w'nish'loach s'pharim b'yad haratsim 'el-kal-m'dinot hamelek l'hash'mid laharog ul'abed 'eth-kal-haYahudim mina`ar w`ad-zaqen taph w'nashim b'yom 'echad bish'loshah `asar l'chodesh sh'neym-`asar hu'-chodesh 'Adar ush'lalam laboz.

Est3:13 And the letters were sent by the hand of couriers to all the king's provinces to destroy, to kill and to annihilate all the Yahudim, from young and to old, children and women, in one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

•**13** καὶ ἀπεστάλη διὰ βιβλιαφόρων εἰς τὴν Ἀρταξέρξου βασιλείαν ἀφανίσαι τὸ γένος τῶν Ιουδαίων ἐν ἡμέρᾳ μιᾶς μηνὸς δωδεκάτου, ὃς ἔστιν Αδαρ,

καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν. --

13 kai apestalē dia bibliaphorōn eis tēn Artaxerxou basileian

And it was sent by couriers unto the kingdom of Artaxerxes,

aphanisai to genos tōn Ioudaiōn en hēmerā mię mēnos dōdekatou,

to remove the race of the Jews on day one month of the twelfth,

hos estin Adar, kai diarpasai ta hyparchonta autōn. -

which is Adar, and to plunder their possessions.

<13>a τῆς δὲ ἐπιστολῆς ἔστιν τὸ ἀντίγραφον τόδε Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ χωρῶν ἄρχουσι καὶ τοπάρχαις ὑποτεταγμένοις τάδε γράφει

13ā tēs de epistolēs estin to antigraphon tote Basileus megas Artaxerxes

LXXI: the letter be the transcript further king great Artaxerxes

tois apo tēs Indikēs heōs tēs Aithiopias hekaton eikosi hepta chōrōn archousi

LXXI: from India till Ethiopia a hundred twenty seven territory ruler

kai toparchais hypotetagmenois tade graphei

LXXI: district governor subordinate further write

And the following is the copy of the letter; The great king Artaxerxes writes thus to the rulers and inferior governors of a hundred and twenty-seven provinces, from India even to Ethiopia, who hold authority under him.

<13>b Πολλῶν ἐπάρξας ἔθνῶν καὶ πάσης ἐπικρατήσας οὐκουμένης ἐβουλήθην, μὴ τῷ θράσει τῆς ἔξουσίας ἐπαιρόμενος, ἐπιεικέστερον δὲ καὶ μετὰ ἡπιότητος ἀεὶ διεξάγων, τοὺς τῶν ὑποτεταγμένων ἀκυμάτους διὰ παντὸς καταστῆσαι βίους, τὴν τε βασιλείαν ἥμερον καὶ πορευτὴν μέχρι περάτων παρεξόμενος ἀνανεώσασθαί τε τὴν ποθουμένην τοῦς πᾶσιν ἀνθρώπους εἰρήνην.

13b Pollōn eparxas ethnōn kai pasēs epikratēsas oikoumenēs eboulēthēn,

LXXI: Many governor of nation all prevail habitat want

mē tō thrasei tēs exousias epairomenos, epieikesteron de

LXXI: not the courage the authority lift up fair

kai meta ēpiotētos aei diexagōn, tous tōn hypotetagmenōn akymatous

LXXI: with gentleness continually bring to an end the subordinate calm

dia pantos katastēsai bious, tēn te basileian hēmeron

LXXI: through all establish livelihood the kingdom tame

kai poreutēn mechri peratōn parexomenos

LXXI: gone over up to extremity afford

ananeōsasthai te tēn pothoumenēn tois pasin anthrōpois eirēnēn.

LXXI: renew the long for the all men peace

Ruling over many nations and having obtained dominion over the whole world, I was minded (not elated by the confidence of power, but ever conducting myself with great moderation and gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men.

<13>c πυθομένου δέ μου τῶν συμβούλων πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας,

σωφροσύνη παρ' ἥμīν διενέγκας καὶ ἐν τῇ εύνοίᾳ ἀπαραλλάκτως

καὶ βεβαίᾳ πίστει ἀποδεδειγμένος

καὶ δεύτερον τῶν βασιλειῶν γέρας ἀπενηνεγμένος Αμαν

13č pythomenou de mou tōn symboulōn pōs an achtheiē touto epi peras, sōphrosynē

LXXI: inquire of me the advisor how ever lead this in extremity sensibility

par' hēmin dienegkas kai en tē eunoia aparallaktōs kai **bebaiā pistei apodedeigmenos**
LXXI: from us transcend in the favor unchangeably firm faith demonstrate

kai deuteron tōn basileiōn geras apenēnegmenos Aman

LXXI: second the kingdom gift of honor carry away/off Haman

But when I had enquired of my counsellors how this should be brought to pass.

Aman, who excels in soundness of judgment among us,
and has been manifestly well inclined without wavering and with unshaken fidelity,
and had obtained the second post in the kingdom,

<13>**d** ἐπέδειξεν ἡμῖν ἐν πάσαις ταῖς κατὰ τὴν οἰκουμένην φυλαῖς ἀναμεμεῖχθαι
δυσμενῆ λαόν τινα τοῖς νόμοις ἀντίθετον πρὸς πᾶν ἔθνος τά τε τῶν βασιλέων
παραπέμποντας διηγεκώς διατάγματα πρὸς τὸ μὴ κατατίθεσθαι τὴν ύφ' ἡμῶν
κατευθυνομένην ἀμέμπτως συναρχίαν.

13^a epedeiken hēmin en pasais tais kata tēn oikoumenēn phylais

LXXI: show us in all down the habitat tribe

anamemeichthai dysmenē laon tina tois nomois antitheton

LXXI: mix together full of ill-will people anyone the law opposed

pros pan ethnōs ta te tōn basileōn parapempontas diēnekōs diatagmata

LXXI: to every nation the king send past continually order

pros to mē katatithesthai tēn hyph' hēmōn kateuthynomenēn amemptōs synarchian.

LXXI: to not put down under our direct faultlessly joint administration

informed us that a certain ill-disposed people is mixed up with all the tribes
throughout the world, opposed in their law to every other nation,
and continually neglecting the commands of the king, so that the united government
blamelessly administered by us is not quietly established.

<13>**e** διειληφότες οὖν τόδε τὸ ἔθνος μονώτατον ἐν ἀντιπαραγωγῇ παντὶ¹
διὰ παντὸς ἀνθρώπῳ κείμενον διαγωγὴν νόμων ξενίζουσαν παραλλάσσον
καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασιν τὰ χείριστα συντελοῦν κακὰ
καὶ πρὸς τὸ μὴ τὴν βασιλείαν εύσταθείας τυγχάνειν.

13^w dieilēphotes oun tote to ethnōs monōtaton en antiparagōgē panti dia pantos anthrōpō

LXXI: take then this the nation only in opposition all through every man

keimenon diagōgēn nomōn xenizousan parallasson

LXXI: lie passing of life law astonished make things alternate

kai dysnooun tois hēmeterois pragmasin ta cheirista synteloun kaka

LXXI: ill-affected the our own act the bad consummate bad

kai pros to mē tēn basileian eustatheias tygchanein;

LXXI: to not the kingdom stability: good health attain

Having then conceived that this nation alone of all others is continually
set in opposition to every man, introducing as a change a foreign code of laws,
and injuriously plotting to accomplish the worst of evils against our interests,
and against the happy establishment of the monarchy;

<13>**f** προστετάχαμεν οὖν τοὺς σημαινομένους ὑμῖν ἐν τοῖς γεγραμμένοις ὑπὸ Αμαν
τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων καὶ δευτέρου πατρὸς ἡμῶν πάντας σὺν γυναιξὶ¹
καὶ τέκνοις ἀπολέσαι ὀλορριζεῖ ταῖς τῶν ἔχθρῶν μαχαίραις ἄνευ παντὸς οἴκου
καὶ φειδοῦς τῇ τεσσαρεσκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Αδαρ τοῦ ἐνεστῶτος ἔτους,

13^d prostetachamen oun tous sēmainomenous hymen en tois gegrannois hypo Aman

LXXI: order then the signify you in the write under Haman

tou tetagmenou epi tōn pragmatōn kai deuterou patros hēmōn pantas syn gynaixi

LXXI: the arrange in the act second father our all with woman/wife

kai teknois apolesai holorrizei tais tōn echthrōn machairais aneu pantos oiktou

LXXI: child destroy with the entire root the enemy short sword without all oh!

kai pheidous tē tessareskaidekatē tou dōdekatou mēnos Adar tou enestōtos etous,

LXXI: sparing the fourteenth the twelfth month Adar the present year

we signified to you in the letter written by Aman, who is set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year;

<13>g ὅπως οἱ πάλαι καὶ νῦν δυσμενεῖς ἐν ἡμέρᾳ μιᾷ βιαίως εἰς τὸν ἄδην κατελθόντες εἰς τὸν μετέπειτα χρόνον εὐσταθῆ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα. --

13g hopōs hoi palai kai nyn dysmeneis en hēmerā miā biaiōs

LXXI: that way the long ago now full of ill-will in day one violently

eis ton hädēn katelthontes eis ton metepeita chronon eustathē

LXXI: into the Hades go down into the afterward time well-based

kai ataracha parechōsin hēmin dia telous ta pragmata. --

LXXI: not disturbed cause us through completion the matter

that the people aforetime and now ill-disposed to us having been violently consigned to death in one day, may hereafter secure to us continually a well constituted and quiet state of affairs.

14
לְאַחֲרֵי־עַתָּה תִּשְׁלַח כְּתָב לְהַנְּתֹן דַת בְּכָל־מִדְינָה
וּמִדְינָה גָּלוּי לְכָל־הָעָם לְהִזְמִין עַתְדִים לַיּוֹם הַזֶּה:
יד פָתַשְׁגָן חַקָּתָב לְהַנְּתֹן דַת בְּכָל־מִדְינָה
וּמִדְינָה גָּלוּי לְכָל־הָעָם לְהִזְמִין עַתְדִים לַיּוֹם הַזֶּה:

14. path'shegen hak'thab l'hinathen dath b'kal-m'dinah

um'dinah galuy l'kal-ha'amim lih'yoth `athidim layom hazeh.

Est3:14 The copy of the writing, to be made law in every province, was published to all the peoples so that they should be ready for this day.

<14> τὰ δὲ ἀντίγραφα τῶν ἐπιστολῶν ἔξετίθετο κατὰ χώραν, καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν ἑτοίμους εἶναι εἰς τὴν ἡμέραν ταύτην.

14 ta de antigrapha tōn epistolōn exetitheto kata chōran,

And the copies of the letters were published in every place,

kai prosetagē pasi tois ethnesin hetoimous einai eis tēn hēmeran tautēn.

And it was assigned to all the nations to be ready against that day.

15
עַתָּה תִּשְׁלַח כְּתָב לְאַחֲרֵי־עַתָּה תִּשְׁלַח כְּתָב
וְהַרְצִים יֵצְאוּ דְחוּפִים בְּדָבָר הַמֶּלֶךְ וְהַדָּת נִתְנָה בְּשִׁיחָן
הַבִּירָה וְהַמֶּלֶךְ וְהַמָּן יִשְׁבּוּ לְשִׁתּוֹת וְהַעֲיר שִׁוְשָׁן נִבּוֹכָה: כ
טו חֲרָצִים יֵצְאוּ דְחוּפִים בְּדָבָר הַמֶּלֶךְ וְהַדָּת נִתְנָה בְּשִׁיחָן
הַבִּירָה וְהַמֶּלֶךְ וְהַמָּן יִשְׁבּוּ לְשִׁתּוֹת וְהַעֲיר שִׁוְשָׁן נִבּוֹכָה: כ

15. haratsim yats'u d'chuphim bid'bar hamelek w'hadath nit'nah b'Shushan habirah w'hamelek w'Haman yash'bu lish'toth w'ha`ir Shushan nabokah.

Est3:15 The couriers went out, being hurried by the king's commandment, and the decree was given in Shushan the citadel; and the king and Haman sat down to drink, the city of Shushan was troubled.

<15> ἐσπεύδετο δὲ τὸ πρᾶγμα καὶ εἰς Σουσαν·
ὁ δὲ βασιλεὺς καὶ Αμαν ἐκωθωνίζοντο, ἐταράσσετο δὲ ἡ πόλις.

15 espeudeto de to pragma kai eis Sousan;

was hastened And the thing, even in Shushan.

ho de basileus kai Aman ekōthōnizonto, etarasseto de hē polis.

And the king and Haman toasted, was disturbed but the city.

Chapter 4

א וּמְרָדָכָי יָדַע אֲתִ-כָּל-אָשֶׁר נִצְחָה
וַיִּקְרַב מְרָדָכָי אֲתִ-בָּגְדָיו וַיַּלְבֹּשׁ שֵׂק וְאַפְרָךְ
וַיֵּצֵא בְּתוֹךְ הַעִיר וַיַּעֲצַק זַעַקְתָּה גְּדָלָה וְמְרָחָה:

1. uMar'dakay yada` 'eth-kal-'asher na`asah wayiq'ra` Mar'dakay 'eth-b'gadayu
wayil'bash saq wa'epher wayetse' b'thok ha`ir wayiz`aq z`aqah g'dolah umarah.

Est4:1 When Mardakay learned all that had been done, Mardakay tore his clothes,
put on sackcloth and ashes, and went out into the midst of the city
and wailed loudly and bitterly.

<4:1> Ο δὲ Μαρδοχαῖος ἐπιγνοὺς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ
καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκπηδήσας
διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῇ μεγάλῃ Αἴρεται ἔθνος μηδὲν ἥδικηκός.

1 Ho de Mardochaios epignous to synteloumenon dierrēxen ta himatia autou

But Mordecai realizing the end, tore his garments,

kai enedysato sakkon kai katepasato spodon

and put on sackcloth, and strewed ashes;

kai ekpedēsas dia tēs plateias tēs poleōs eboa phōnē megalē

and rushing through the street of the city, he yelled voice with a great,

Airetai ethnōs mēden ēdikēkos.

is going to be taken away A nation no one having wronged.

בְּוַיְבוֹא עַד לִפְנֵי שַׁעַר־הַמֶּלֶךְ
כִּי אֵין לְבוֹא אֶל־שַׁעַר הַמֶּלֶךְ בְּלִבְיָשׁ שֵׂק:

2. wayabo' `ad lip'hney sha`ar-hamelek ki 'eyn labo' 'el-sha`ar hamelek bil'bush saq.

Est4:2 And he came before the king's gate,
for no one was to enter into the king's gate clothed with sackcloth.

<2> καὶ ἤλθεν ἕως τῆς πύλης τοῦ βασιλέως καὶ ἔστη·
οὐ γάρ ἦν ἔξον αὐτῷ εἰσελθεῖν εἰς τὴν αὐλὴν σάκκον ἔχοντι καὶ σποδόν.

2 kai ēlthen heōs tēs pylēs tou basileōs kai estē;

And he came unto the gate of the king, and stood;
 ou gar ēn exon autō eiselthein eis tēn aulēn sakkon echonti
 not for it was for him allowed to enter into the courtyard sackcloth having on
 kai spodon.
 and ashes.

גַּבְּכָל־מִדְיָנָה וּמִדְיָנָה מָקוֹם אֲשֶׁר הַבָּר־הַמֶּלֶךְ וְדַתּוֹ מְגִיעָה אֶבֶל
 גָּדוֹל לַיְהוּדִים וְצָום וּבְכֵי וּמִסְפֵּד שָׁק וְאֶפֶר יָצָע לִרְבִּים:
 3. ub'kal-m'dinah um'dinah m'qom 'asher d'bar-hamelek w'datho magi'a 'ebel gadol
 laYahudim w'tsom ub'ki umis'ped saq wa'epher yutsa` larabbim.

Est4:3 And in every province at the place which the command of the king
 and his decree came, there was great mourning among the Yahudim,
 with fasting, weeping and wailing; and sackcloth and ashes were spread on many.

ג» καὶ ἐν πάσῃ χώρᾳ, οὗ ἔξετίθετο τὰ γράμματα, κραυγὴ
 καὶ κοπετὸς καὶ πένθος μέγα τοῖς Ιουδαίοις, σάκκον καὶ σπόδὸν ἔστρωσαν ἑαυτοῖς.

3 kai en pasē chōrā, hou exetitheto ta grammata, kraugē
 And in every place where were displayed the letters there was a cry,
 kai kopetos kai penthos mega tois Ioudaiois,
 and beating of the breast, and mourning great among the Jews;
 sakkon kai spodon estrōsan heautois.
 and with sackcloth and ashes they made beds for themselves.

ד וְתַבּוֹאֵנָה נָעֲרוֹת אֶסְתָּר וּסְרִיסִּית וַיַּגְרִידָה לָהּ
 וַתִּתְחַלֵּחַ הַמֶּלֶךְ מֵאַד וַתִּשְׁלַח בְּגָדִים לְהַלְבִּישׁ אֶת־מְרָדָקָי
 וְלֹהֶסֶיר שָׁקוֹ מַעַלְיוֹ וְלֹא קָבַלְיָה:

4. wat'bo'eynah na`aroth 'Es'ter w'sariseyah wayagidu lah watith'chal'chal hamal'kah
 m'od watish'lach b'gadim l'hal'bish 'eth-Mar'dakay ul'hasir saqo me`alayu w'lo' qibel.

Est4:4 Then Esther's maidens and her eunuchs came and told her,
 and the queen writhed in great anguish. And she sent garments to clothe Mardakay
 that he might remove his sackcloth from him, but he did not accept.

ג» καὶ εἰσῆλθον αἱ ἄβραι καὶ οἱ εὐνοῦχοι τῆς βασιλίσσης καὶ ἀνήγγειλαν αὐτῇ,
 καὶ ἐταράχθη ἀκούσασα τὸ γεγονός καὶ ἀπέστειλεν στολίσαι τὸν Μαρδοχαῖον
 καὶ ἀφελέσθαι αὐτοῦ τὸν σάκκον, ὃ δὲ οὐκ ἐπείσθη.

4 kai eiselthon hai habrai kai hoi eunouchoi tēs basilissē
 And entered the handmaidens and the eunuchs of the queen,
 kai anēggeilan autē, kai etarachthē akousasa
 and they announced to her. And she was disturbed hearing
 to gegonos kai apesteilen stolisai ton Mardocharion

the thing taking place. And she sent to robe Mordecai,
kai aphelesthai autou ton sakkon, ho de ouk epeisthē.
and to remove from him the sackcloth; but he did not yield.

וַתִּקְרָא אֶסְתָּר לְהַתֵּךְ מִפְרִיסִי הַמֶּלֶךְ אֲשֶׁר הָעָמִיד לִפְנֵיהָ וַתִּצְוֹהֵן עַל־מְرַכְּבָה לְדֹעַת מַה־זֶּה וַעֲלֵל־מַה־זֶּה:

5. watiq'ra' 'Es'ter laHathak misarisey hamelek 'asher he`emid l'phaneyah wat'tsauehu `al-Mar'dakay lada`ath mah-zeh w`al-mah-zeh.

Est4:5 Then Esther called for Hathak from the king's eunuchs, whom he was made to stand before her, and she charged him as to Mardakay to know what this was and why it was.

«5> ἡ δὲ Εσθηρ προσεκαλέσατο Αχραθαῖον τὸν εὐνοῦχον αὐτῆς,
ὅς παρειστήκει αὐτῇ, καὶ ἀπέστειλεν μαθεῖν αὐτῇ
παρὰ τοῦ Μαρδοχαίου τὸ ἀκριβές·

5 hē de Esthēr prosekalesato Achrathaion ton eunouchon autēs, hos pareistēkei autē,
And then Esther called on Achrathaeus her eunuch who stood beside her.
kai apesteilen mathein autē para tou Mardochaiou to akribes;
And she sent to learn for herself from Mordecai the exact situation.

**וַיֵּצֵא חֶתְךָ אֶל-מִרְדָּכָר אֶל-רֹחֶוב הַעִיר
אֲשֶׁר לִפְנֵי שַׁעַר-הַמֶּלֶךְ:**

6. wayetse' Hathak 'el-Mar'dakay 'el-r'chob ha`ir 'asher liph'ney sha`ar-hamelek.****

Est4:6 So Hathak went out to Mardakay to the city street in front of the king's gate.

ז. וַיְגַד־לֹו מֶרֶךְכִּי אֶת כָּל־אֲשֶׁר קָרָהוּ וְאֶת פְּרַשְׁת הַכְּסָף
אֲשֶׁר אָמַר הָמֶן לְשֻׁקּוֹל עַל־גָּנוֹז הַמֶּלֶךְ בֵּיהָוֶדִים לְאַבְרָם:

**7. wayaged-lo Mar'dakay 'eth kal-`asher qarahu w'eth parashath hakeseph
`asher `amar Haman lish'gol `al-gin'zey hamelek baYahudim l'ab'dam.**

Est4:7 Mardakay told him all that had happened to him, and the sum of money that Haman had promised to pay to the king's treasuries for the Yahudim, to destroy.

<7> ὁ δὲ Μαρδοχαῖος ὑπέδειξεν αὐτῷ τὸ γεγονός καὶ τὴν ἐπαγγελίαν,
ἥν ἐπηγγείλατο Αμαν τῷ βασιλεῖ εἰς τὴν γάζαν ταλάντων μυρίων,
ἵνα ἀπολέσῃ τοὺς Ιουδαίους.

7 ho de Mardochaios hypedeixin autō to gegonos

And Mordecai indicated to him the thing taking place,

kai tēn epaggelian, hēn epēggeilato Aman tō basilei eis tēn gazan

and the promise which Haman promised to the king, for to the treasury talantōn myriōn, hina apolesē tous Ioudaious; talents to be paid ten thousand, that he should destroy the Jews.

**ח וְאַתָּה-פְּתַשְׁגֹּן כִּתְבֵּהֶת אֲשֶׁר-גַּתְנָה בְּשִׁוּשָׁן לְהַשְׁמִידָם
גַּתְנָה לוֹ לְהַרְאֹת אַתָּה-אַסְתָּר וְלַהֲגִיד לְהָ וְלַצְּבוֹת עַלְיָה
לְבוֹא אֶל-הַמֶּלֶךְ לְהַתְּחִנֵּן-לוֹ וְלַבְּקֹשׁ מִלְּפָנָיו עַל-עַמָּה:**

**8. w'eth-path'shegen k'thab-hadath 'asher-nitan b'Shushan l'hash'midam nathan lo
l'hар'oth 'eth-'Es'ter ul'hagid lah ul'tsaouth `aleyah labo' 'el-hamelek l'hith'chanen-lo
ul'baqesh mil'phanayu `al-`amah.**

Est4:8 And he gave him a copy of the writing of the decree that was given in Shushan in order to destroy, to show Esther, and to declare it unto her, and to charge her that she should go in to the king, to make supplication unto him, and to make request before him for her people.

<8> καὶ τὸ ἀντίγραφον τὸ ἐν Σούσοις ἐκτεθὲν ὑπὲρ τοῦ ἀπολέσθαι αὐτοὺς ἔδωκεν αὐτῷ δεῖξαι τῇ Εσθηρ καὶ εἰπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ παραιτήσασθαι τὸν βασιλέα καὶ ἀξιώσαι αὐτὸν περὶ τοῦ λαοῦ μνησθεῖσα ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφης ἐν χειρὶ μου, διότι Αμαν ὁ δευτερεύων τῷ βασιλεῖ ἐλάλησεν καθ' ἡμῶν εἰς θάνατον· ἐπικάλεσαι τὸν κύριον καὶ λάλησον τῷ βασιλεῖ περὶ ἡμῶν καὶ ὅῦσαι ἡμᾶς ἐκ θανάτου.

8 kai to antigraphon to en Sousois ektethen

And the copy of the writing, in Shushan being displayed

hyper tou apolesthai autous edōken autō deixai tē Esthēr

for purpose of destroying them, he gave to him to show to Esther.

kai eipen autῷ enteilasthai autῇ eiselthousε paraitēsasthai ton basilea

And he told him to give charge to her to enter to ask pardon of the king,

kai axiōsai auton peri tou laou mnēstheisa

and to be found worthy by him for the people, remembering, said he,

hēmerōn tapeinōseōs sou hōs etraphēs en cheiri mou,

The days of your low estate, how you were maintained by my hand;

dioti Aman ho deutereuōn tō basilei elalēsen kath' hēmōn eis thanaton;

because Haman the one being second to the king speaks against us for death

epikalesai ton kyrion kai lalēson tō basilei peri hēmōn

You call upon YHWH, and speak to the king concerning us,

kai hrysai hēmas ek thanatou.

to deliver us from death.

ט ריבוא חתך ויגד לאשתר את הבני מרכבי:

9. wayabo' Hathak wayaged l'E's'ter 'eth dib'rey Mar'dakay.

Est4:9 And Hathak came back and told Esther the words of Mardakay.

<9> εἰσελθὼν δὲ ὁ Αχραθαῖος ἐλάλησεν αὐτῇ πάντας τοὺς λόγους τούτους.

9 eiselthōn de ho Achrathaios elalēsen autē pantas tous logous toutous.

entered And Achrathaeus and spoke to her all these words.

וְהָתַ֣אמֵּר אֶסְתָּר לְהַתֵּ֣ךְ וְתִצְוֹהוּ אֶל־מְרֹדְכָּי֙ 10

10. wato'mer 'Es'ter laHathak wat'tsauehu 'el-Mar'dakay.

Est4:10 Then Esther spoke to Hathach and gave him commandment to Mardakay:

<10> εἶπεν δὲ Εσθήρ πρὸς Αχραθαῖον Πορεύθητι πρὸς Μαρδοχαῖον καὶ εἰπὸν ὅτι

10 eipen de Esthēr pros Achrathaion Poreuthēti pros Mardochaion kai eipon hoti

said And Esther to Achrathaeus, You go to Mordecai, and say that!

יְאַכְלָ-עֲבָדִי הַמֶּלֶךְ וְעַם-מְדִינּוֹת הַמֶּלֶךְ יְזִקְנִים
אֲשֶׁר כָּל-אֲרִישׁ וְאַשָּׁה אֲשֶׁר יַבּוֹא-אֶל-הַמֶּלֶךְ אֶל-הַחֲצֵר
הַפְּנִימִית אֲשֶׁר לְאִקְרָא אֶחָת הַתּוֹ לְהַמִּית לְבַד
מְאַשֶּׁר יוֹשִׁיט-לֹו הַמֶּלֶךְ אֶת-שְׂרֵבִיט הַזָּהָב וְחַיָּה
וְאַנְיָ לֹא נִקְרָאתי לְבּוֹא אֶל-הַמֶּלֶךְ זוּה שְׁלוֹשִׁים יוֹם:

11. kal-'ab'dey hamelek w' am-m'dinoth hamelek yod' im 'asher kal-'ish
w'ishah 'asher yabo'-el-hamelek 'el-hechatser hap'nimith 'asher lo'-yiqare' 'achath
datho l'hamith l'bad me'asher yoshit-lo hamelek 'eth-shar'bit hazahab
w'chayah wa'ani lo' niq'rethi labo' 'el-hamelek zeh sh'loshim yom.

Est4:11 All the king's servants and the people of the king's provinces know that for any man or woman who comes to the king to the inner court who is not called, there is one law, that he be put to death, unless the king holds out to him the golden scepter so that he may live. And I have not been called to come to the king for these thirty days.

<11> Τὰ ἔθνη πάντα τῆς βασιλείας γινώσκει ὅτι πᾶς ἄνθρωπος ἢ γυνή,
ὅς εἰσελεύσεται πρὸς τὸν βασιλέα εἰς τὴν αὐλὴν τὴν ἐσωτέραν ἀκλητος,
οὐκ ἔστιν αὐτῷ σωτηρία· πλὴν ὃ ἐκτείνει ὁ βασιλεὺς τὴν χρυσῆν ράβδον,
οὗτος σωθήσεται· κάγω οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα,
εἰσὶν αὖται ἡμέραι τριάκοντα.

11 Ta ethnē panta tēs basileias ginōskei hoti pas anthrōpos ē gynē,
the nations All of the kingdom know that every man or woman,
hos eiseleuseitai pros ton basilea eis tēn aulēn tēn esōteran akletos,
who shall enter to the king, into the courtyard inner uncalled,
ouk estin autō sōtēria; plēn hō ekteinei ho basileus
there is no deliverance to him, except to whomever stretches out the king

tēn chrysēn hrabdon, houtos sōthēsetai;
the golden rod, this one shall be delivered;
kagō ou keklēmai eiselthein pros ton basilea, eisin hautai hēmerai triakonta.
and I have not been called to enter to the king – they are these days thirty.

יב וַיֹּאמֶר מְרָדָכָי אֶת דָּבָרִים אֵלָיו כִּי כֵן כֵּן כֵּן
12

12. wayagidu l'Mar'dakay 'eth dib'rey 'Es'ter.

Est4:12 And they told to Mardakay Esther's words.

<12> καὶ ἀπήγγειλεν Αχραθαῖος Μαρδοχαίῳ πάντας τοὺς λόγους Εσθηρ.

12 kai apēggeilen Achrathaios Mardochaiō pantas tous logous Esthēr.

And Achrathaion reported to Mordecai all the words of Esther.

גַּם־אָמַר מְרָדָכָי לְהַשִּׁיב אֶל־אָסָתָר אֶל־תְּדִמִּי בְּנֶפֶשׁךְ
לְהַמְלִט בְּרִית־הַמֶּלֶךְ מִקָּל־הַיְהוּדִים:
13

13. wayo'mer Mar'dakay l'hashib 'el-'Es'ter
'al-t'dami b'naph'shek l'himalet beyth-hamelek mikal-haYahudim.

Est4:13 Then Mardakay commanded them to answer to Esther, Do not think
within yourself that you shall escape in the king's house more than all the Yahudim.

<13> καὶ εἶπεν Μαρδοχαῖος πρὸς Αχραθαῖον Πορεύθητι καὶ εἰπὼν αὐτῇ Εσθηρ,
μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς Ιουδαίους·

13 kai eipen Mardochaios pros Achrathaion Poreuthēti kai eipon autē Esthēr,
And Mordecai said to Achrathaion, Go and say to her! Esther,

mē eipēs seautē hoti sōthēsē monē
you should not say to yourself that you should delivered alone
en tē basileiā para pantas tous Ioudaious;
in the kingdom of all the Jews.

14 יְהִי אָמֵן־הַחֲרֵשׁ תְּחִרְשֵׁי בְּעֵת הַזֹּאת רָוחַ
וְהַצְלָה יָעַמֹּד לִיהְוּדִים מִמְּקוּם אֶחָר וְאֶתְ
יְבִית־אָבִיךְ תָּאַבְדֹּו וְמִי יוֹדֵעַ אָמֵן־לְעֵת כַּזְאת חַגָּעַת לְמַלְכּוֹת:

14. ki 'im-hacharesh tacharishi ba`eth hazo'th rewach
w'hatsalah ya`amod laYahudim mimaqom 'acher w'at' ubeyth-'abi'k to'bedu
umi yode`a 'im-l`eth kazo'th higa`at' lamal'kuth.

Est4:14 For if you remain silent at this time, relief and deliverance shall arise
for the Yahudim from another place and you and your father's house shall perish.
And who knows whether you have come to the kingdom for such a time as this?

<14> ὡς ὅτι ἔὰν παρακούσῃς ἐν τούτῳ τῷ καιρῷ, ἀλλοθεν βοήθεια
καὶ σκέπη ἔσται τοῖς Ιουδαίοις, σὺ δὲ καὶ ὁ οἶκος τοῦ πατρός σου ἀπολεῖσθε·
καὶ τίς οὖδεν εἴλεις τὸν καιρὸν τοῦτον ἐβασίλευσας;

14 hōs hoti ean parakousēs en toutō tō kairō, allothen boētheia

So that if you should disregard at this time, from elsewhere help

kai skepē estai tois Ioudaiois, sy de kai ho oikos tou patros sou

and protection shall be to the Jews, but you and the house of your father

apoleisthe; kai tis oiden ei eis ton kairon touton ebasileusas?

shall be destroyed; and who knows if it be for this occasion you reigned.

טוֹתָה אָמֵר אַסְתָּר לְהַשִּׁיב אֶל־מְרֹכָּבִי: 15
:בְּעָדָיו־/נְצָרָבְּ/ וְעַמְּקָמְךָ/ כְּעַמְּקָמְךָ/

15. wato'mer 'Es'ter l'hashib 'el-Mar'dakay.

Est4:15 Then Esther bade them to take back to Mardakay,

<15> καὶ ἔξαπέστειλεν Εσθηρ τὸν ἥκοντα πρὸς αὐτὴν πρὸς Μαρδοχαῖον λέγουσα

15 kai exapesteilen Esthēr ton hēkonta pros autēn pros Mardochaion legousa

And Esther sent the one having come to her to Mordecai, saying,

עֲדַע־עַמְּקָמְךָ כְּנָס אֶת־כָּל־הַיְהוּדִים הַגְּמַצְאִים בְּשֻׁוּשָׁן 16
עַל־עַל־תְּאַכְּלֹו וְאֶל־תְּשַׁהַהוּ שְׁלַשְׁת יְמִים לִילָּה
וְיֻמָּן גָּמְדָּנִי וְנַעֲרָתִי אֲצֻוּם כֵּן וּבֵן אֶבְוָא אֶל־הַפְּלָךְ
אֲשֶׁר לֹא־כָּהֵת וּבְאַשְׁר אֶבְדֹּתִי אֶבְדֹּתִי:

16. Iek k'nos 'eth-kal-haYahudim hanim'tim b'Shushan w'tsumu `alay w'al-to'k'lu
w'al-tish'tu sh'losheth yamim lay'lah wayom gam-'ani w'na`rothay 'atsum ken
ub'ken 'abo' 'el-hamelek 'asher lo'-ka'dath w'ka'asher 'abad'ti 'abad'ti.

Est4:16 Go, assemble all the Yahudim who are found in Shushan, and fast for me;
do not eat nor drink for three days, night or day. I and my maidens also shall fast likewise.
And thus I shall go in to the king, which is not according to the law;
and if I perish, I perish.

<16> Βαδίσας ἐκκλησίασον τοὺς Ιουδαίους τοὺς ἐν Σούσοις
καὶ νηστεύσατε ἐπ' ἐμοὶ καὶ μὴ φάγητε μηδὲ πίητε ἐπὶ ἡμέρας τρεῖς νύκτα
καὶ ἡμέραν, καγὼ δὲ καὶ αἱ ἄβραι μου ἀστήσομεν, καὶ τότε εἰσελεύσομαι
πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἔὰν καὶ ἀπολέσθαι με δέῃ.

16 Badisas ekklēsiason tous Ioudaious tous en Sousois

In proceeding, you hold an assembly of the Jews in Shushan,

kai nēsteusate ep' emoji

and you all fast for me!

kai mē phagēte mēde piēte epi hēmeras treis nykta kai hēmeran,

And you should not eat nor drink for days three – night and day.

kagō de kai hai habrai mou asitēsomen,

And I and the handmaidens of mine shall go without food;

kai tote eiseleusomai pros ton basilea para ton nomon, ean kai apolesthai me deē.

and then I shall enter to the king contrary to the law, even if I must die.

בְּאַתָּה תֵּצֶא כִּי יְהֹוָה אֱלֹהֶיךָ כִּי תְּבַקֵּשׁ ۱۷

רַזְצָבָר מְרַדָּכָי וַיַּעֲשֶׂה כָּל אָשֶׁר־צִוָּתָה עַלְיוֹ אָסָתָר׃

17. waya`abor Mar'dakay waya`as k'kol 'asher-tsiu'thah `alayu 'Es'ter.

Est4:17 So Mardakay went away

and did according to all that Esther had commanded him.

<17> Καὶ βαδίσας Μαρδοχαῖος ἐποίησεν ὅσα ἐνετείλατο αὐτῷ Εσθῆρ,

17 Kai badisas Mardochaios epoiesen hosa eneteilato autō Esthēr,

So Mordecai went and did as much as Esther commanded him.

<17>a καὶ ἔδεήθη κυρίου μνημονεύων πάντα τὰ ἔργα κυρίου καὶ εἰπεν

17ā kai edeēthē kyriou mnēmoneuōn panta ta erga kyriou kai eipen

[And he besought YHWH, making mention of all the works of YHWH; and he said,

<17>b Κύριε κύριε βασιλεῦ πάντων κρατῶν, ὅτι ἐν ἔξουσίᾳ σου τὸ πᾶν ἔστιν,

καὶ οὐκ ἔστιν ὁ ἀντιδοξῶν σοι ἐν τῷ θέλειν σε σῶσαι τὸν Ἰσραὴλ.

17b Kyrie kyrie basileu pantōn kratōn, hoti en exousia sou to pan estin,

YHWH Elohim, king ruling over all, for all things are in your power,

kai ouk estin ho antodoxōn soi en tō thelein se sōsai ton Israēl;

and there is no one that shall oppose thee, in thy purpose to save Israel. -

<17>c ὅτι σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πᾶν θαυμαζόμενον

ἐν τῇ ὑπ’ οὐρανὸν καὶ κύριος εἰ πάντων, καὶ οὐκ ἔστιν ὃς ἀντιτάξεται σοι τῷ κυρίῳ.

17c hoti sy epoiesas ton ouranon kai tēn gēn

For thou hast made the heaven and the earth

kai pan thaumazomenon en tē hyp' ouranon

and every wonderful thing in the world under the heavens.

kai kyrios ei pantōn, kai ouk estin hos antitaxetai soi tō kyriō.

And you are El of all, and there is no one who shall resist you YHWH.

<17>d σὺ πάντα γινώσκεις· σὺ οἶδας, κύριε, ὅτι οὐκ ἐν ὕβρει οὐδὲ ἐν ὑπερηφανίᾳ
οὐδὲ ἐν φιλοδοξίᾳ ἐποίησα τοῦτο, τὸ μὴ προσκυνεῖν τὸν ὑπερήφανον Αμαν,
ὅτι ηδόκουν φιλεῖν πέλματα ποδῶν αὐτοῦ πρὸς σωτηρίαν Ἰσραὴλ.

17e sy panta ginōskeis; sy oidas, kyrie,

You knowest all things: you knowest, YHWH,

hoti ouk en hybrei oude en hyperēphaniā

that it is not in insolence, nor in haughtiness,

oude en philodoxiā epoiesa touto, to mē proskynein ton hyperēphanon Aman,

nor in love of glory, that I have done this, to not obey the haughty Aman.

hoti ēudokoun philein pelmata podōn autou pros sōtērian Israēl;

For I would gladly have kissed the soles of his feet for the safety of Israel.

<17>e ἀλλὰ ἐποίησα τοῦτο, ἵνα μὴ θῶ δόξαν ἀνθρώπου ύπεράνω δόξης θεοῦ,

καὶ οὐ προσκυνήσω οὐδένα πλὴν σοῦ τοῦ κυρίου μου
καὶ οὐ ποιήσω αὐτὰ ἐν ὑπερηφανίᾳ.

17^w **alla epoiēsa touto, hina mē thō doxan anthrōpou**

But I have done this, that I might not set the glory of man

hyperanō doxēs theou, kai ou proskynēsō oudena plēn sou tou kyriou mou
above the glory of Elohim: and I shall not worship any one except thee, my El,
kai ou poiēsō auta en hyperēphaniā.

and I shall not do these things in haughtiness.

<17>f καὶ νῦν, κύριε ὁ θεὸς ὁ βασιλεὺς ὁ θεὸς Αβρααμ, φεῖσαι τοῦ λαοῦ σου,
ὅτι ἐπιβλέπουσιν ἡμῖν εἰς καταφθορὰν καὶ ἐπεθύμησαν ἀπολέσαι
τὴν ἔξ ἀρχῆς κληρονομίαν σου·

17d **kai nyn, kyrie ho theos ho basileus ho theos Abraam, pheisai tou laou sou,**

And now, O YHWH the Elohim, the King, the El of Abraham, spare your people,
hoti epiblepousin hēmin eis kataphthoran

for our enemies are looking upon us to our destruction,

kai epethymēsan apolesai tēn ex archēs klēronomian sou;
and they have desired to destroy thine ancient inheritance.

<17>g μὴ ὑπερίδῃς τὴν μερίδα σου, ἦν σεαυτῷ ἐλυτρώσω ἐκ γῆς Αἴγυπτου·

17g **mē hyperidēs tēn merida sou,**

Do not overlook your peculiar people,

hēn seautō elytrōsō ek gēs Aigypiou;
whom you hast redeemed for yourself out of the land of Egypt.

<17>h ἐπάκουσον τῆς δεήσεώς μου καὶ ἰλάσθητι τῷ κλήρῳ σου
καὶ στρέψον τὸ πένθος ἡμῶν εἰς εὐωχίαν, ἵνα ζῶντες ὑμνῶμεν σου τὸ ὄνομα,
κύριε, καὶ μὴ ἀφανίσῃς στόμα αἰνούντων σοι. --

17h **epakouson tēs deēseōs mou kai hilasthēti tō klērō sou**

Hearken to my prayer, and be propitious to thine inheritance,

kai strepson to penthos hēmōn eis euōchian,
and turn our mourning into gladness,

hina zōntes hymnōmen sou to onoma, kyrie,

that we may live and sing praise to thy name, O YHWH;

kai mē aphanisēs stoma ainountōn soi. --
and do not utterly destroy the mouth of them that praise thee, O YHWH.

<17>i καὶ πᾶς Ἰσραὴλ ἐκέραξαν ἔξ ἴσχύος αὐτῶν,
ὅτι θάνατος αὐτῶν ἐν ὀφθαλμοῖς αὐτῶν.

17Ô **kai pas Israēl ekekrajan ex ischuos autōn, hoti thanatos autōn en ophthalmois autōn.**

And all Israel cried with all their might, for their death was before their eyes.

<17>k Καὶ Εσθηρ ἡ βασίλισσα κατέφυγεν ἐπὶ τὸν κύριον ἐν ἀγῶνι θανάτου
κατειλημμένη καὶ ἀφελομένη τὰ ἱμάτια τῆς δόξης αὐτῆς ἐνεδύσατο ἱμάτια
στενοχωρίας καὶ πένθους καὶ ἀντὶ τῶν ὑπερηφάνων ἡδυσμάτων σποδοῦ
καὶ κοπριῶν ἔπλησεν τὴν κεφαλὴν αὐτῆς καὶ τὸ σῶμα αὐτῆς ἐταπείνωσεν σφόδρα
καὶ πάντα τόπον κόσμου ἀγαλλιάματος αὐτῆς ἔπλησε στρεπτῶν τριχῶν αὐτῆς
καὶ ἐδεῖτο κυρίου θεοῦ Ἰσραὴλ καὶ εἶπεν

17κ Kai Esthēr hē basilissa katephygen epi ton kyrion
And queen Esther betook herself for refuge to YHWH,
en agōni thanatou kateilēmmenē
being taken as it were in the agony of death.

kai aphelomenē ta himatia tēs doxēs autēs enedysato himatia stenochōrias
And having taken off her glorious apparel, she put on garments of distress

kai penthou kai anti tōn hyperēphanōn hēdysmatōn spodou
and mourning; and instead of grand perfumes she filled her head with ashes

kai kopriōn eplēsen tēn kephalēn autēs kai to sōma autēs etapeinōsen sphodra
and dung, and she greatly brought down her body,

kai panta topon kosmou agalliamatos autēs eplēse streptōn trichōn autēs
and she filled every place of her glad adorning with the torn curls of her hair.

kai edeito kyriou theou Israēl kai eipen
And she besought YHWH the El of Israel, and said,

<17>Ι Κύριε μου ὁ βασιλεὺς ἡμῶν, σὺ εἶ μόνος· βοήθησόν μοι τῇ μόνῃ
καὶ μὴ ἔχουσῃ βοηθὸν εἰ μὴ σέ, ὅτι κίνδυνός μου ἐν χειρί μου.

17κ Kyrie mou ho basileus hēmōn, sy ei monos; boēthēson moi tē monē
O my El, you alone are our king: help me who am destitute,

kai mē echousē boēthon ei mē se, hoti kindynos mou en cheiri mou.
and have no helper but you, for my danger is near at hand.

<17>Μ ἐγὼ ἦκουον ἐκ γενετῆς μου ἐν φυλῇ πατριᾶς μου ὅτι σύ, κύριε,
ἔλαβες τὸν Ισραὴλ ἐκ πάντων τῶν ἐθνῶν καὶ τοὺς πατέρας ἡμῶν ἐκ πάντων τῶν
προγόνων αὐτῶν εἰς κληρονομίαν αἰώνιον καὶ ἐποίησας αὐτοῖς ὅσα ἐλάλησας.

17ε egō ēkouon ek genetēs mou en phylē patrias mou hoti sy, kyrie,
I have heard from my birth, in the tribe of my kindred that you, YHWH,

elabes ton Israēl ek pantōn tōn ethnōn kai tous pateras hēmōn
took Israel out of all the nations, and our fathers

ek pantōn tōn progonōn autōn eis klēronomian aiōnion
out of all their kindred for a perpetual inheritance,

kai epoiēsas autois hosa elalēsas.
and have wrought for them all that you have said.

<17>Ν καὶ νῦν ἡμάρτομεν ἐνώπιόν σου, καὶ παρέδωκας ἡμᾶς εἰς χεῖρας
τῶν ἔχθρῶν ἡμῶν, ἀνθ' ὧν ἐδοξάσαμεν τοὺς θεοὺς αὐτῶν· δίκαιος εἶ, κύριε.

17Δ kai nyn hēmartomen enōpion sou, kai paredōkas hēmas
And now we have sinned before you, and you hast delivered us
eis cheiras tōn echthrōn hēmōn,
into the hands of our enemies,

anth' hōn edoxasamen tous theous autōn; dikaios ei, kyrie.
because we honoured their mighty ones: you are righteous, O YHWH.

<17>Ο καὶ νῦν οὐχ ἵκανώθησαν ἐν πικρασμῷ δουλείας ἡμῶν,
ἀλλὰ ἔθηκαν τὰς χεῖρας αὐτῶν ἐπὶ τὰς χεῖρας τῶν εἰδώλων αὐτῶν ἔξαραι
ὅρισμὸν στόματός σου καὶ ἀφανίσαι κληρονομίαν σου καὶ ἐμφράξαι στόμα
αἰνούντων σοι καὶ σβέσαι δόξαν οἴκου σου καὶ θυσιαστήριόν σου

17ο kai nyn ouch hikanōthēsan en pikrasmō douleias hēmōn,

But now they have not been contented with the bitterness of our slavery,
alla ethēkan tas cheiras autōn epi tas cheiras tōn eidōlōn autōn
but have laid their hands on the hands of their idols,
exarai horismon stomatos sou
in order to abolish the decree of my mouth,
kai aphanisai klēronomian sou
and utterly to destroy your inheritances,
kai emphraxai stoma ainountōn soi
and to stop the mouth of them that praise you,
kai sbesai doxan oikou sou kai thysiastērion sou
and to extinguish the glory of your house and your alter,

<17>p καὶ ἀνοίξαι στόμα ἔθνῶν εἰς ἀρετὰς ματαίων
καὶ θαυμασθῆναι βασιλέα σάρκινον εἰς αἰώνα.

17p kai anoixai stoma ethnōn eis aretas mataiōn
and to open the mouth of the Gentiles to speak the praises of vanities,
kai thaumasthēnai basilea sarkinon eis aiōna.
and in order that a mortal king should be admired for ever.

<17>q μὴ παραδῷς, κύριε, τὸ σκῆπτρόν σου τοῦς μὴ οὖσιν,
καὶ μὴ καταγελασάτωσαν ἐν τῇ πτώσει ἡμῶν, ἀλλὰ στρέψον τὴν βουλὴν αὐτῶν
ἐπ’ αὐτούς, τὸν δὲ ἀρξάμενον ἐφ’ ἡμᾶς παραδειγμάτισον.

17 mē paradōs, kyrie, to skēptron sou tois mē ousin,
O YHWH, do not resign my scepter to them that are not,
kai mē katagelasatōsan en tē ptōsei hēmōn,
and let them not laugh at our fall,
alla strepson tēn boulēn autōn ep' autous,
but turn their counsel, against themselves,
ton de arxamenon eph' hēmas paradeigmatiso.
and make an example of him who has begun to injure us.

<17>r μνήσθητι, κύριε, γνώσθητι ἐν καιρῷ θλίψεως ἡμῶν
καὶ ἐμὲ θάρσυνον, βασιλεῦ τῶν θεῶν καὶ πάσης ἀρχῆς ἐπικρατῶν.

17t mnēsthēti, kyrie, gnōsthēti en kairō thlipseōs hēmōn
Remember us, O YHWH, manifest yourself in the time of our affliction,
kai eme tharsynon, basileu tōn theōn kai pasēs archēs epikratōn;
and encourage me, O King of deities, and ruler of all dominion.

<17>s δὸς λόγον εὑρυθμον εἰς τὸ στόμα μου ἐνώπιον τοῦ λέοντος
καὶ μετάθει τὴν καρδίαν αὐτοῦ εἰς μῖσος τοῦ πολεμοῦντος ἡμᾶς
εἰς συντέλειαν αὐτοῦ καὶ τῶν ὁμονοούντων αὐτῷ· ἡμᾶς δὲ ὥσται ἐν χειρὶ σου
καὶ βοήθησόν μοι τῇ μόνῃ καὶ μὴ ἔχούσῃ εἰ μὴ σέ, κύριε.

17s dos logon eurythmon eis to stoma mou enōpion tou leontos
Put harmonious speech into my mouth before the lion,
kai metathes tēn kardian autou eis misos tou polemountos hēmas
and turn his heart to hate him that fights against us,
eis synteleian autou kai tōn homonoountōn autō;
to the utter destruction of him that consent with him.

hēmas de hrysai en cheiri sou kai boēthēson moi tē monē
But deliver us by thine hand, and help me who am destitute,
kai mē echousē ei mē se, kyrie.
and have none but thee, O YHWH.

<17>Ι πάντων γνῶσιν ἔχεις καὶ οἶδας ὅτι ἐμίσησα δόξαν ἀνόμων
καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ παντὸς ἀλλοτρίου.

17ē pantōn gnōsin echeis kai oidas hoti emisēsa doxan anomōn
You know all things, and know that I hate the glory of transgressors,
kai bdelyssomai koitēn aperitmētōn kai pantos allotriou.
and that I abhor the couch of the uncircumcised, and of every stranger.

<17>W σὺ οἶδας τὴν ἀνάγκην μου, ὅτι βδελύσσομαι τὸ σημεῖον τῆς ὑπερηφανίας μου,
ὅ ἐστιν ἐπὶ τῆς κεφαλῆς μου ἐν ἡμέραις ὀπτασίας μου.

βδελύσσομαι αὐτὸς ὡς ράκος καταμηνίων καὶ οὐ φορῶ αὐτὸς ἐν ἡμέραις ἡσυχίας μου.

17 sy oidas tēn anagkēn mou, hoti bdelyssomai to sēmeion tēs hyperēphanias mou,
You know my necessity, for I abhor the symbol of my proud station,
ho estin epi tēs kephalēs mou en hēmerais optasias mou;
which is upon my head in the days of my splendour:

bdelyssomai auto hōs hrakos katamēniōn kai ou phorō auto en hēmerais hēsychias mou.
I abhor it as a menstrual cloth, and I wear it not in the days of my tranquility.

<17> καὶ οὐκ ἔφαγεν ἡ δούλη σου τράπεζαν Αμαν
καὶ οὐκ ἐδόξασα συμπόσιον βασιλέως οὐδὲ ἐπιον οἶνον σπονδῶν.

17 kai ouk ephagen hē doulē sou trapezan Aman
And my handmaid has not eaten at the table of Aman,
kai ouk edoxasa symposion basileōs
and I have not honoured the banquet of the king,
oude epion oinon spondōn;
neither have I drunk wine of libations.

<17> καὶ οὐκ ηὐφράνθη ἡ δούλη σου ἀφ' ἡμέρας μεταβολῆς μου μέχρι νῦν πλὴν
ἐπὶ σοί, κύριε ὁ θεὸς Αβρααμ. ὁ θεὸς ὁ ἴσχυων ἐπὶ πάντας, εἰσάκουσον
φωνὴν ἀπηλπισμένων καὶ ῥῦσαι ἡμᾶς ἐκ χειρὸς τῶν πονηρευομένων.
καὶ ῥῦσαι με ἐκ τοῦ φόβου μου.

17 kai ouk ēuphranthē hē doulē sou aph' hēmeras metabolēs mou
Neither has thy handmaid rejoiced since the day of my promotion
mechri nyn plēn epi soi,
until now, except in thee,
kyrie ho theos Abraam. ho theos ho ischyōn epi pantas,
O YHWH the El of Abraham. O Elohim, who has power over all,
eisakouson phōnēn apēlpismenōn kai hrysai hēmas
hearken to the voice of the desperate, and deliver us
ek cheiros tōn ponēreoumenōn; kai hrysai me ek tou phobou mou.
from the hand of them that devise mischief; and deliver me from my fear.

Chapter 5

חֲנַנְתִּי אֶל־עָמֵד וְאֶל־בָּשָׂר וְאֶל־מִזְבֵּחַ Est:1

עַל־בָּשׁ אֲסֵתֶר מְלֹכֶת
וְתִּשְׁמַד בְּחַצֵּר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נְכָח בֵּית הַמֶּלֶךְ
וְהַמֶּלֶךְ יוֹשֵׁב עַל־כֶּסֶף אַמְלָכֶת בֵּית הַמֶּלֶךְ נְכָח פִּתְחָה הַבָּיִת:

1. way'hi bayom hash'lishi watil'bash 'Es'ter mal'kuth

wata`amod bachatsar beyth-hamelek hap'nimith nokach beyth hamelek

w'hamelek yosheb `al-kise' mal'kutho b'beyth hamal'kuth nokach pethach habayith.

Est5:1 Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's house over against the king's house, and the king sat on his royal throne in the royal house, over against the gate of the house.

<5:1> Καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ὡς ἐπαύσατο προσευχομένη,
ἐξεδύσατο τὰ ἱμάτια τῆς θεραπείας καὶ περιεβάλετο τὴν δόξαν αὐτῆς

1 Kai egenēthē en tē hēmerā tē tritē, hōs epausato proseuchomenē,

And it came to pass in the day third, when she had ceased praying,

exedysato ta himatia tēs therapeias kai periebaletō tēn doxan autēs

that she put off her mean dress, and put on her glorious apparel.

<1>a καὶ γενηθεῖσα ἐπιφανῆς ἐπικαλεσαμένη τὸν πάντων ἐπόπτην θεὸν
καὶ σωτῆρα παρέλαβεν τὰς δύο ἄβρας καὶ τῇ μὲν μιᾷ ἐπηρείδετο
ώς τρυφερευομένη, ἡ δὲ ἐτέρα ἐπηκολούθει κουφίζουσα τὴν ἔνδυσιν αὐτῆς,

1a kai genētheisa epiphanēs

And being splendidly arrayed,

epikalesamenē ton pantōn eopoptēn theon kai sōtēra

and having called upon Elohim the Overseer and Preserver of all things,

parelaben tas duo habras kai tē men miā epēreideto hōs tryphereuomenē,

she took her two maids, and she leaned upon one, as a delicate female,

hē de hetera epēkolouthei kouphizousa tēn endysin autēs,

and the other followed bearing her train.

<1>b καὶ αὐτῇ ἐρυθριώσα ἀκμῆ kallous autēs, kai to prosōpon autēs hilaron
ώς προσφιλέσ, ἡ δὲ καρδία αὐτῆς ἀπεστενωμένη ἀπὸ τοῦ φόβου.

1b kai autē erythriōsa akmē kallous autēs, kai to prosōpon autēs hilaron

And she was blooming in the perfection of her beauty; and her face was cheerful,

hōs prosphiles, hē de kardia autēs apestenōmenē apo tou phobou.

as it were benevolent, but her heart was straitened for fear.

<1>c καὶ εἰσελθοῦσα πάσας τὰς θύρας κατέστη ἐνώπιον τοῦ βασιλέως,
καὶ αὐτὸς ἐκάθητο ἐπὶ τοῦ θρόνου τῆς βασιλείας αὐτοῦ
καὶ πᾶσαν στολὴν τῆς ἐπιφανείας αὐτοῦ ἐνεδεδύκει, ὅλος διὰ χρυσοῦ
καὶ λίθων πολυτελῶν, καὶ ἦν φοβερὸς σφόδρα.

1c kai eiselthousa pasas tas thyras katestē enōpion tou basileōs,

And having passed through all the doors, she stood before the king:

kai autos ekathēto epi tou thronou tēs basileias autou

and he was sitting upon his royal throne,

kai pasan stolēn tēs epiphaneias autou

and he had put on all his glorious apparel,

enededykei, holos dia chrysou kai lithōn polytelōn, kai ēn phoberos sphodra.

covered all over with gold and precious stones, and was very terrible.

<1>d καὶ ἄρας τὸ πρόσωπον αὐτοῦ πεπυρωμένον δόξῃ ἐν ἀκμῇ θυμοῦ ἔβλεψεν,
καὶ ἔπεσεν ἡ βασίλισσα καὶ μετέβαλεν τὸ χρῶμα αὐτῆς ἐν ἐκλύσει
καὶ κατεπέκυψεν ἐπὶ τὴν κεφαλὴν τῆς ἄβρας τῆς προπορευομένης.

1e kai aras to prosōpon autou pepyrōmenon doxē en akmē thymou eblepsen,

And having raised his face resplendent with glory, he looked with intense anger:

kai epesen hē basilissa kai metebalen to chrōma autēs en eklysei

and the queen fell, and changed her colour as she fainted;

kai katepekuuen epi tēn kephalēn tēs habras tēs proporeuomenēs.

and she bowed herself upon the head of the maid that went before her.

<1>e καὶ μετέβαλεν ὁ θεὸς τὸ πνεῦμα τοῦ βασιλέως εἰς πράγματα,
καὶ ἀγωνιάσας ἀνεπήδησεν ἀπὸ τοῦ θρόνου αὐτοῦ καὶ ἀνέλαβεν αὐτὴν
ἐπὶ τὰς ἀγκάλας αὐτοῦ, μέχρις οὗ κατέστη,
καὶ παρεκάλει αὐτὴν λόγοις εἰρηνικοῖς καὶ εἶπεν αὐτῇ

1^w kai metebalen ho theos to pneuma tou basileōs eis prautēta,

But the Elohim changed the spirit of the king gentleness,

kai agōniasas anepēdēsen apo tou thronou autou kai anelaben autēn epi tas agkalas autou,

and in intense feeling he sprang from off his throne, and took her into his arms,

mechris hou katestē, kai parekalei autēn logois eirēnikois kai eipen autē

until she recovered: and he comforted her with peaceable words, and said to her,

<1>f Τί ἔστιν, Εσθηρ; ἐγὼ δὲ ἀδελφός σου, Θάρσει, οὐ μὴ ἀποθάνης,
ὅτι κοινὸν τὸ πρόσταγμα ἡμῶν ἔστιν· πρόσελθε.

1d Ti estin, Esthēr? egō ho adelphos sou, tharsei,

What is the matter, Esther? I am your brother; be of good cheer,

ou mē apothanēs, hoti koinon to prostagma hēmōn estin; proselthe.

you shall not die, for our command is openly declared to you, Draw nigh.

בְּוַיִּהְיֶה כִּרְאוֹת הַמֶּלֶךְ אֶת־אָסָתָר הַמֶּלֶכְתָּה עַמְּדָת בְּחַצֵּר נְשָׁאָה
חַן בְּעִירֵנוּ וַיּוֹשַׁט הַמֶּלֶךְ לְאָסָתָר אֶת־שְׁרָבִיט הַזָּהָב
אֲשֶׁר בַּיָּדוֹ וַתִּקְרַב אָסָתָר וַתְּגַע בְּרָאָשׁ הַשְּׁרָבִיט: ס

2. way'hi kir'oth hamelek 'eth-'Es'ter hamal'kah `omedeth bechatser nas'ah chen

b`eynayu wayoshet hamelek l'Es'ter 'eth-shar'bit hazahab 'asher b'yado

watiq'rav 'Es'ter watiga` b'rō'sh hashar'bit.

Est5:2 And it was so, when the king saw Esther the queen standing in the court,
she obtained favor in his sight; and the king extended to Esther the golden scepter
which was in his hand. So Esther came near and touched the top of the scepter.

<2> καὶ ἄρας τὴν χρυσῆν ράβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς

καὶ ἤσπασατο αὐτὴν καὶ εἶπεν Λάλησόν μοι.

2 kai aras tēn chrysēn hrabdon epethēken epi ton trachēlon autēs kai ēspasato autēn
and having raised the golden scepter he laid it upon her neck, and embraced her,
kai eipen Lalēson moi.
and said, Speak to me.

<2>a καὶ εἶπεν αὐτῷ Εἶδόν σε, κύριε, ὡς ἄγγελον θεοῦ,
καὶ ἐταράχθη ἡ καρδία μου ἀπὸ φόβου τῆς δόξης σου·
ὅτι θαυμαστὸς εἰ, κύριε, καὶ τὸ πρόσωπόν σου χαρίτων μεστόν.

2ā kai eipen autō Eidon se, kyrie, hōs aggelon theou,
And she said to him, I saw you, my master, as an angel of Elohim,
kai etarachthē hē kardia mou apo phobou tēs doxēs sou;
and my heart was troubled for fear of thy glory;
hoti thaumastos ei, kyrie, kai to prosōpon sou charitōn meston.
for you, my master, are to be wondered at, and thy face is full of grace.

<2>b ἐν δὲ τῷ διαλέγεσθαι αὐτὴν ἔπεσεν ἀπὸ ἐκλύσεως αὐτῆς,
καὶ ὁ βασιλεὺς ἐταράσσετο, καὶ πᾶσα ἡ θεραπεία αὐτοῦ παρεκάλει αὐτήν.

2b en de tō dialegesthai autēn epesen apo eklyseōs autēs,
And while he was speaking, she fainted from her fall.
kai ho basileus etarasseto, kai pasa hē therapeia autou parekalei autēn.
Then the king was troubled, and all his servants comforted her.

וַיֹּאמֶר לְהָמָלֵךְ מִה-לְךְ אָסָתֶר הַמֶּלֶךְ
וּמִה-בְּקָשָׁתְךָ עַד-חַצֵּי הַמֶּלֶכְוֹת וַיַּגְתֵּן לְךָ:

3. wayo'mer lah hamelek mah-lak 'Es'ter hamal'kah
umah-baqashathek `ad-chatsi hamal'kuth w'yinathen lak.

Est5:3 Then the king said to her, What shall be done to you, Queen Esther?
And what is your request? Even to half of the kingdom it shall be given to you.

<3> καὶ εἶπεν ὁ βασιλεὺς Τί θέλεις, Εσθήρ, καὶ τί σού ἔστιν τὸ ἀξιώμα;
ἔως τοῦ ἡμίσους τῆς βασιλείας μου καὶ ἔσται σοι.

3 kai eipen ho basileus Ti theleis, Esthēr, kai ti sou estin to axiōma?
And the king said, What do you want, Esther, and what is your request?
heōs tou hēmisous tēs basileias mou kai estai soi.
ask even to the half of my kingdom shall be to you.

דַּוְתָּאָמֶר אָסָתֶר אַמְּעַל-הַמֶּלֶךְ טֻוב יְבוֹא הַמֶּלֶךְ
וְהַמָּן הַיּוֹם אֶל-הַמֶּלֶךְתָּה אֲשֶׁר-עָשָׂרִתִי לוֹ:

4. wato'mer 'Es'ter 'im-'al-hamelek tob yabo' hamelek
w'Haman hayom 'el-hamish'teh 'asher-'asithi lo.

Est5:4 Esther said, If it seems good unto the king, let the king and Haman come this day to the banquet that I have prepared for him.

«4» εἶπεν δὲ Εσθηρ Ἡμέρα μου ἐπίσημος στήμερόν ἔστιν· εἰ οὖν δοκεῖ τῷ βασιλεῖ,
ἔλθάτω καὶ αὐτὸς καὶ Ἀμαν εἰς τὴν δοχήν, ἵν ποιήσω στήμερον.

4 eipen de Esthēr Hēmera mou episēmos sēmeron estin; ei oun dokei tō basilei,
And Esther said, day for me a notable Today is. If then it seems good to the king,
elthatō kai autos kai Aman eis tēn dochēn, hēn poiēsō sēmeron.
let come both him and Haman to the banquet which I shall prepare today!

וַיֹּאמֶר הַמֶּלֶךְ מָה־רֹא־תָּמִן לְעֵשָׂות אֶת־דְּבָרָךְ
וַיֹּאמֶר הַמֶּלֶךְ וְהַמְּן אֶל־הַמְּשֻׁתָּה אֲשֶׁר־עָשָׂתָה אֶת־תְּמִרְאָתְךָ:

5. wayo'mer hamelek maharu 'eth-Haman la`asoth 'eth-d'bar 'Es'ter
wayabo' hamelek w'Haman 'el-hamish'teh 'asher-`as'thah 'Es'ter.

Est5:5 Then the king said, Cause Haman to hurry to do the words of Esther.
So the king and Haman came to the banquet which Esther had prepared.

«5» καὶ εἶπεν ὁ βασιλεὺς Κατασπεύσατε Ἀμαν, ὅπως ποιήσωμεν τὸν λόγον Εσθηρ·
καὶ παραγίνονται ἀμφότεροι εἰς τὴν δοχήν, ἵν εἶπεν Εσθηρ.

5 kai eipen ho basileus Kataspeusate Aman, hopōs poiēsōmen ton logon Esthēr;
And said the king, Hasten Haman, so that we should do the word of Esther!
kai paraginontai amphoteroi eis tēn dochēn, hēn eipen Esthēr.
And they came both to the banquet which Esther had spoken.

וַיֹּאמֶר הַמֶּלֶךְ לְאֶسְתֵּר בְּמִשְׁתָּה הַזֹּאת מַה־שְׁאַלְתָּךְ
וַיֹּאמֶר לְךָ וּמַה־בְּקָשָׁתְךָ עַד־חַצִּי הַמֶּלֶכְתָּה וְתַעֲשֵׂה:

6. wayo'mer hamelek l'Es'ter b'mish'teh hayayin mah-sh'elathek
w'yinathen lak umah-baqashathek `ad-chatsi hamal'kuth w'the`as.

Est5:6 And the king said to Esther at the banquet, What is your petition,
for it shall be granted to you. And what is your request?
Even to half of the kingdom it shall be done.

«6» ἐν δὲ τῷ πότῳ εἶπεν ὁ βασιλεὺς πρὸς Εσθηρ Τί ἔστιν, βασίλισσα Εσθηρ;
καὶ ἔσται σοι ὅσα ἀξιοῦς.

6 en de tō potō eipen ho basileus pros Esthēr Ti estin, basilissa Esthēr?
And at the banquet said the king to Esther, What is it to you, queen Esther,
kai estai soi hosa axiois.
and it shall be to you as much as is worthy?

וְתַעֲשֵׂה אֶסְתֵּר וְתֹאמֶר שְׁאַלְתָּי וּבְקָשָׁתְךָ:

7. wata`an 'Es'ter wato'mar sh'elathi ubaqashathi.

Est5:7 So Esther answered, and said, My petition and my request is:

<7> καὶ εἶπεν Τὸ αἰτημά μου καὶ τὸ ἀξιωμά μου·

7 kai eipen To aitēma mou kai to axiōma mou;

And she said, The request of mine and my petition,

וְאַמְצָא תִּחְנֹן בְּעֵינֵי הַמֶּלֶךְ וְאַמְלֹךְ הַמֶּלֶךְ טֹב
לְתֹת אֶת-שְׁאָלָתִי וְלַעֲשֹׂת אֶת-בְּקָשָׁתִי יְבוֹא הַמֶּלֶךְ
וְהַמְּן אֶל-הַמֶּלֶךְ אֲשֶׁר אָעַשָּׂה לְהֶם וְמַחר אָעַשָּׂה כְּדָבָר הַמֶּלֶךְ:

8. 'im-matsa'thi chen b'eyney hamelek w'im-'al-hamelek tob latheh 'eth-sh'elathi
w'la`asoth 'eth-baqashathi yabo' hamelek w'Haman 'el-hamish'teh
'asher 'e'eseh lahem umachar 'e'eseh kid'bar hamelek.

Est5:8 if I have found favor in the sight of the king,
and if it seems good to the king to grant my petition
and to perform my request, may the king and Haman come to the banquet
which I shall prepare for them, and tomorrow I shall do as the king's word.

<8> εἰ εὑρὼν χάριν ἐνώπιον τοῦ βασιλέως, ἐλθάτω δὲ βασιλεὺς καὶ Αμαν
ἐπὶ τὴν αὔριον εἴς τὴν δοχήν, ἦν ποιήσω αὐτοῖς, καὶ αὔριον ποιήσω τὰ αὔτα.

8 ei heuron charin enōpion tou basileōs, elthatō ho basileus kai Aman epi tēn aurion
if I found favor before the king, let come the king and Haman upon the morrow
eis tēn dochēn, hēn poiēsō autois, kai aurion poiēsō ta auta.
to the banquet which I shall prepare for them, and tomorrow I shall do the same!

וְאַמְצָא הַמְּן בַּיּוֹם הַהוּא שָׁמָח וְטוֹב לִב
וְכָרָאוֹת הַמְּן אֶת-מְרָדָקֵי בְּשַׁעַר הַמֶּלֶךְ וְלֹא-קָם
וְלֹא-זָע מִפְּנֵי וְיִמְלָא הַמְּן עַל-מְרָדָקֵי חָמָה:

9. wayetse' Haman bayom hahu' sameach w'tob leb
w'kir'oth Haman 'eth-Mar'dakay b'sha'ar hamelek
w'lo'-qam w'lo'-za` mimenu wayimale' Haman `al-Mar'dakay chemah.

Est5:9 Then Haman went out that day joyful and with a glad heart;
but when Haman saw Mardakay in the king's gate and that he did not stand up
nor tremble before him, Haman was filled with anger against Mardakay.

<9> Καὶ ἔξῆλθεν δὲ Αμαν ἀπὸ τοῦ βασιλέως ὑπερχαρήσ εὐφραινόμενος·
ἐν δὲ τῷ ἴδεῖν Αμαν Μαρδοχαῖον τὸν Ιουδαῖον ἐν τῇ αὐλῇ ἐθυμώθη σφόδρα.

9 Kai exēlthen ho Aman apo tou basileōs hypercharēs euphrainomenos;
And went forth Haman from the king overjoyed and being glad.

en de **tō idein** Aman Mardochaion ton Ioudaion
 But in Haman **seeing** Mordecai the Jew
 en tē aulē ethymōthē sphodra.
 in the **courtyard**, he was enraged **exceedingly**.

וַיְהִיתָ אָפָק הַמֶן וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁלַח
 וַיָּבֹא אֶת־אֶחָבָיו וְאֶת־זֶרֶשׁ אֲשֶׁר:

10. wayith'apaq Haman **wayabo'** 'el-beytho **wayish'lach**
wayabe' 'eth-'ohabayu w'eth-Zeresh 'ish'to.

Est5:10 But Haman restrained himself, and when he went to his house
 and sent for and brought in his friends and his wife Zeresh.

<10> καὶ εἰσελθὼν εἰς τὰ ὅμια ἐκάλεσεν τοὺς φίλους καὶ Ζωσαραν τὴν γυναῖκα αὐτοῦ
 10 kai eiselthōn eis ta idia ekalesen tous philous kai Zōsaran tēn gynaika autou
 And entering into his own place he called his friends, and Zeresh his wife.

וְאֵת אֲשֶׁר נִשְׂאָה עַל־הַשְׁרִים וְעַבְדֵי הַמֶּלֶךְ:

11. way'saper lahem Haman 'eth-k'bod `ash'ro w'rob banayu
 w'eth kal-'asher gid'lo hamelek w'eth 'asher nis'o `al-hasarim w'ab'dey hamelek.

Est5:11 Then Haman told them of the glory of his riches, and the multitude of his sons,
 and all the things wherein the king had promoted him
 and how he had promoted him above the princes and servants of the king.

<11> καὶ ὑπέδειξεν αὐτοῖς τὸν πλούτον αὐτοῦ καὶ τὴν δόξαν, ἣν ὁ βασιλεὺς αὐτῷ
 περιέθηκεν, καὶ ὡς ἐποίησεν αὐτὸν πρωτεύειν καὶ ἤγεινοται τῆς βασιλείας.

11 kai hypedeiken autois ton plouton autou kai tēn doxan,
 And he showed to them his riches, and the glory
 hēn ho basileus autō periethēken,
 which the king invested in him,
 kai hōs epoiēsen auton prōteuein kai hēgeisthai tēs basileias.
 and how he made him to be preeminent, and to take the lead of the kingdom.

בְּבוֹנִים אָמַר הַמֶן אָפָלָא אֶל־הַבִּיאָה אֲסִטָּר הַמֶּלֶךְ
 עַמְּדַהֲמֶלֶךְ אֲלַהֲמֶלֶךְ אֲשֶׁר־עַשְׁתָה
 כִּי אָמַד־אָתָה וְגַם־לִמְדָר אָנָי קְרוֹי אָתָה עַמְּדַהֲמֶלֶךְ:

12. wayo'mer Haman 'aph lo'-hebi'ah 'Es'ter hamal'kah `im-hamelek 'el-hamish'teh

'asher-`asathah ki 'im-'othi w'gam-l'machar 'ani qaru'-lah `im-hamelek.

Est5:12 Haman also said, Even Esther the queen let no one come with the king to the banquet which she had prepared but myself; and tomorrow also I am invited by her with the king.

<12> καὶ εἶπεν Αμαν Οὐ κέκληκεν ἡ βασίλισσα μετὰ τοῦ βασιλέως οὐδένα εἰς τὴν δοχὴν ἀλλ᾽ ἦ ἐμέ, καὶ εἰς τὴν αὔριον κέκλημαι.

12 kai eipen Aman Ou keklēken hē basilissa meta tou basileōs oudena
And Haman said, no one has called The queen with the king, not one eis tēn dochēn all' ē eme, kai eis tēn aurion keklēmai;
to the banquet but me, and for tomorrow she has invited me.

גַּבְלֵזָה אִינְנוּ שׂוֹה לֵי בְּכָל־עַת 13
אֲשֶׁר אָנָּה אֶת־מְרָדָקִי הַיְהוּדִי יוֹשֵׁב בְּשַׁעַר הַפְּלָקָה:

13. w'kal-zeh 'eynenu shoeh li b'kal-`eth

'asher 'ani ro'eh 'eth-Mar'dakay haYahudi yosheb b'sha`ar hamelek.

Est5:13 Yet all of this does not satisfy me every time as I see Mardakay the Yahudi sitting at the king's gate.

<13> καὶ ταῦτά μοι οὐκ ἀρέσκει, ὅταν ἔδω Μαρδοχαῖον τὸν Ιουδαῖον ἐν τῇ αὐλῇ.

13 kai tauta moi ouk areskei,
And these things me do not please,

hotan idō Mardochaion ton Ioudaion en tē aulē.
whenever I behold Mordecai the Jew in the courtyard.

יְד וְתָאָמַר לוֹ זֶרֶשׁ אֲשֶׁתוֹ וּכְלֵאָדָבֵרוּ
רְעִשְׂוִי־עַז גְּבָהּ חֲמִשִּׁים אַפְּה וּבְבָקָר אָמַר
לְפָלָק וַיַּתְלִי אֶת־מְרָדָקִי עַלְיוֹ וּבְאֶעֱמָד־הַפְּלָקָה
אֶל־הַמְּשֻׁתָּה שְׁמָמָה וַיַּרְתֵּב הַקָּבָר לְפָנֵי הַמְּן וַיַּעֲשֵׂה הַעֲזִין: כ

14. wato'mer lo Zeresh 'ish'to w'kal-'ohabayu ya`asu-`ets gaboah chamishim 'amah ubaboqer 'emor lamelek w'yith'lu 'eth-Mar'dakay `alayu ubo'-`im-hamelek 'el-hamish'teh sameach wayitab hadabar liph'ney Haman waya`as ha`ets.

Est5:14 Then Zeresh his wife and all his friends said to him, Let a wooden gallows fifty cubits high be made and in the morning ask the king to have Mardakay hanged on it; then go in rejoicing with the king to the banquet. And the thing was good in the eyes of Haman, and he caused the wooden gallows to be made.

<14> καὶ εἶπεν πρὸς αὐτὸν Ζωσαρα ἡ γυνὴ αὐτοῦ καὶ οἱ φίλοι Κοπήτω σοι ξύλον

πηγῶν πεντήκοντα, ὅρθου δὲ εἰπὸν τῷ βασιλεῖ καὶ κρεμασθῆτω Μαρδοχαῖος ἐπὶ τοῦ ξύλου· σὺ δὲ εἴσελθε εἰς τὴν δοχὴν σὺν τῷ βασιλεῖ καὶ εὐφραίνου. καὶ ἥρεσεν τὸ ρῆμα τῷ Αμαν, καὶ ἡτοιμάσθη τὸ ξύλον.

14 kai eipen pros auton Zōsara hē gynē autou kai hoi philoi

And said to him Zeresh his wife, and his friends,

Kopētō soi xylon pēchōn pentēkonta, orthrou de eipon tō basilei

Fell for yourself a tree cubits of fifty, and at dawn speak to the king,

kai kremasthētō Mardochaios epi tou xylou; sy de eiselthe

and hang Mordecai upon the tree; and you enter

eis tēn dochēn syn tō basilei kai euphrainou.

into the banquet with the king, and be glad!

kai ēresen to hrēma tō Aman, kai hētoimasthē to xylon.

And pleased the saying Haman, and was prepared the tree.

Chapter 6

אֶת-סְפִר הַזָּכָרְנֹת הַבָּרִי הַיְמִים וַיְהִי נִקְרָאים לִפְנֵי הַמֶּלֶךְ:
אֲבִילָה הַהוּא נִדְדָה שָׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיא
בְּעֵדָה עַל-יְהוָה כִּי-זֶה כָּל-עַמְדָה כִּי-זֶה כָּל-עַמְדָה כִּי-זֶה Est6:1

1. balay'lah hahu' nad'dah sh'nath hamelek wayo'mer Ihab'i'

'eth-sepher hazik'ronoth dib'rey hayamim wayih'yu niq'r'a'im liph'ney hamelek.

Est6:1 During that night the sleep of the king fled, and he commanded to bring the scroll of records, the annals of the days (chronicles), and they were read before the king.

«6:1» Ὁ δὲ κύριος ἀπέστησεν τὸν ὑπνον ἀπὸ τοῦ βασιλέως τὴν νύκτα ἐκείνην,
καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν γράμματα μνημόσυνα
τῶν ἡμερῶν ἀναγινώσκειν αὐτῷ.

1 Ho de kyrios apestēsen ton hypnon apo tou basileōs tēn nykta ekeinēn,
But YHWH removed the sleep from the king that night;
kai eipen tō didaskalō autou eispherein grammata mnēmosyna
and he told his servant to carry in letters the memorandum
tōn hēmerōn anaginōskein autō.
of the days to read to him.

2. wayimatse' kathub 'asher hidig Mar'dakay `al-Big'thana' waTheresh sh'ney sarisey hamelek mishom'rey hasaph 'asher bia'shu lish'loach yad bamelek 'Achash'werosh.

Est6:2 And it was found written what Mardakay had reported concerning Bigthana and Theresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Achashwerosh.

«2> εὗρεν δὲ τὰ γράμματα τὰ γραφέντα περὶ Μαρδοχαίου,
ώς ἀπήγγειλεν τῷ βασιλεῖ περὶ τῶν δύο εὐνούχων τοῦ βασιλέως
ἐν τῷ φυλάσσοντι αὐτοὺς καὶ ζητῆσαι ἐπιβαλεῖν τὰς χεῖρας Ἀρταξέρξη.

2 heuren de ta grammata ta graphenta peri Mardochaiou,

And he found letters having been written concerning Mordecai,

hōs apēggeilen tō basilei peri tōn duo eunouchōn tou basileōs

as was reported to the king concerning the two eunuchs of the king,

en tō phylassein autous kai zētēsai epibalein tas cheiras Artaxerxē.

during their watching and their seeking to put hands on Artaxerxes.

בְּנֵי אָמָר הַמֶּלֶךְ מִה-גַּעֲשָׁה יִקַּר וְגַדְוַלָּה לִמְרֹהָבִי עַל-זָה
וַיֹּאמְרוּ נָעֲרֵי הַמֶּלֶךְ מְשַׁרְתָּיו לְאַ-נְעָשָׁה עַמּוּ דָבָר:

3. wayo'mer hamelek mah-na`asah y'qar ug'dulah l'Mar'dakay `al-zeh
wayo'mru na`arey hamelek m'shar'thayu lo'-na`asah `imo dabar.

Est6:3 The king said, What honor or dignity has been done to Mardakay for this?
Then the king's servants who attended him said, Nothing has been done for him.

«3> εἶπεν δὲ ὁ βασιλεὺς Τίνα δόξαν ἦ χάριν ἐποιήσαμεν τῷ Μαρδοχαίῳ;
καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Οὐκ ἐποίησας αὐτῷ οὐδέν.

3 eipen de ho basileus Tina doxan ē charin epoiēsamēn tō Mardochaiō?

said And the king, What glory or favor did we do for Mordecai?

kai eipan hoi diakonoi tou basileōs Ouk epoiēsas autō ouden.

And said the servants of the king, We did not do for him one thing.

דַּוְיָאָמָר הַמֶּלֶךְ מִ בְּחָצֵר וְחָמָן בָּא לְחָצֵר בֵּית-הַמֶּלֶךְ הַחִיצוֹנָה
לְאָמָר לְמֶלֶךְ לְתִלּוֹת אֶת-מְרֹהָבִי עַל-הַעַז אַשְׁר-הַכִּין לוֹ:

4. wayo'mer hamelek mi bechatser w'Haman ba' lachatsar beyth-hamelek
hachitsonah le'mor lamelek lith'lloth 'eth-Mar'dakay `al-ha'ets 'asher-hekin lo.

Est6:4 So the king said, Who is in the court? Now Haman had come
into the outer court of the king's house, to speak to the king to hang Mardakay
on the wooden gallows which he had prepared for him.

«4> ἐν δὲ τῷ πυνθάνεσθαι τὸν βασιλέα περὶ τῆς εὐνοίας Μαρδοχαίου ἵδον Αμαν
ἐν τῇ αὐλῇ. εἶπεν δὲ ὁ βασιλεὺς Τίς ἐν τῇ αὐλῇ; ὁ δὲ Αμαν εἰσῆλθεν
εἰπεῖν τῷ βασιλεῖ κρεμάσαι τὸν Μαρδοχαῖον ἐπὶ τῷ ξύλῳ, φέρτοιμασεν.

4 en de tō pynthanesthai ton basilea peri tēs eunoias Mardochaiou

And during the inquiring by the king concerning the good-will of Mordecai,

idou Aman en tē aulē; eipen de ho basileus Tis en tē aulē?

behold, Haman was in the courtyard. said And the king, Who is in the courtyard?

ho de Aman eisēlthen eipein tō basilei kremasai ton Mardochaion

And Aman entered to speak to the king to hang Mordecai

epi tō xylō, hō hētoimasen.

upon the tree which he prepared.

וַיֹּאמֶר הָמָן עַמְדֵה בְּחִצְרָה
וְיֹאמֶר הָמָלֶךְ יְבוֹא:
5 וְיֹאמֶר נָעָרִי הַמֶּלֶךְ אֵלֶיךָ הַפָּה הָמָן עַמְדֵה בְּחִצְרָה
וְיֹאמֶר הָמָלֶךְ יְבוֹא:

5. wayo'm'ru na`arey hamelek 'elayu hinneh Haman `omed bechatser
wayo'mer hamelek yabo'.

Est6:5 The king's servants said to him, Behold, Haman is standing in the court.
And the king said, Let him come in.

<5> καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Ἰδοὺ Αμαν ἔστηκεν ἐν τῇ αὐλῇ·
καὶ εἶπεν ὁ βασιλεὺς Καλέσατε αὐτὸν.

5 kai eipan hoī diakonoi tou basileōs Idou Aman hestēken en tē aulē;
And said the servants of the king, Behold, Haman stands in the courtyard.
kai eipen ho basileus Kalesate auton.
And said the king, Call him!

וְיֹאמֶר לֹא הָמָלֶךְ מְהֻלָּשׁוֹת בְּאִישׁ
וְיֹבֵא הָמָן וְיֹאמֶר לוֹ הָמָלֶךְ חַפְץ בַּיּוֹרָה וְיֹאמֶר הָמָן בְּלֹבֶז לְמַיִּם
אֲשֶׁר הָמָלֶךְ חַפְץ בַּיּוֹרָה וְיֹאמֶר הָמָן בְּלֹבֶז לְמַיִּם
יְחַפֵּץ הָמָלֶךְ לְעַשׂוֹת יִקְרֵר יוֹתֵר מִפְנֵי:

6. wayabo' Haman wayo'mer lo hamelek mah-la`asoth ba'ish 'asher hamelek chaphets
biqaro wayo'mer Haman b'libo l'mi yach'pots hamelek la`asoth y'qar yother mimeni.

Est6:6 So Haman came in and the king said to him,
What is to be done for the man whom the king delights to honor? And Haman thought
in his heart, To whom would the king delight to do honor more than myself?

<6> εἶπεν δὲ ὁ βασιλεὺς τῷ Αμαν Τί ποιήσω τῷ ἀνθρώπῳ, ὃν ἔγὼ θέλω δοξάσαι;
εἶπεν δὲ ἐν ἑαυτῷ Αμαν Τίνα θέλει ὁ βασιλεὺς δοξάσαι εἰ μὴ ἐμέ;

6 eipen de ho basileus tō Aman Ti poiēsō tō anthrōpō, hon egō thelō doxasai?
said And the king to Haman, What shall I do to the man whom I want to extol?
eipen de en heautō Aman Tina thelei ho basileus doxasai ei mē eme?
said And to himself Haman, Who does want the king to extol unless me?

7 וְיֹאמֶר הָמָן אֶל-הָמָלֶךְ אִישׁ אֲשֶׁר הָמָלֶךְ חַפְץ בַּיּוֹרָה:
7. wayo'mer Haman 'el-hamelek 'ish 'asher hamelek chaphets biqaro.

Est6:7 Then Haman said to the king, For the man whom the king delights to honor,
<7> εἶπεν δὲ πρὸς τὸν βασιλέα Ἀνθρωπὸν, ὃν ὁ βασιλεὺς θέλει δοξάσαι,

7 eipen de pros ton basilea Anthrōpon, hon ho basileus thelei doxasai,
And he said to the king, As for the man whom the king wants to extol,

חִבְרַיָּא לְבוֹשׂ מֶלֶכְתָּה אֲשֶׁר לְבָשׂ-בּוּ הַמֶּלֶךְ
וְסָס אֲשֶׁר רַכֵּב עַלְיוֹ הַמֶּלֶךְ וְאֲשֶׁר נִתְן כְּתָרָה מֶלֶכְתָּה בְּרָאָשׁוֹ:

8. yabi'u l'bush mal'kuth 'asher labash-bo hamelek
w'sus 'asher rakab `alayu hamelek wa'asher nitan kether mal'kuth b'ro'sho.

Est6:8 let them bring a royal robe which the king put on him, and the horse
on which the king has ridden upon it, and on whose head a royal crown has been placed;

<8> ἐνεγκάτωσαν οἱ παῖδες τοῦ βασιλέως στολὴν βυσσίνην,
ἥν ὁ βασιλεὺς περιβάλλεται, καὶ ἵππον, ἐφ' ὃν ὁ βασιλεὺς ἐπιβαίνει,

8 enegkatōsan hoi paides tou basileōs stolēn byssinēn, hēn ho basileus periballetai,
let bring the servants of the king apparel fine linen which the king puts on,
kai hippo, eph' hon ho basileus epibainei,
and the horse upon which the king mounts,

טַנְתּוֹן הַלְבּוֹשׂ וְהַסּוֹס עַל-יָד-אִישׁ מְשֻׁרֵי הַמֶּלֶךְ הַפְּרִתְמִים
וְהַלְבִּישׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חַפֵּץ בַּיּוֹרֶה וְהַרְכִּיבָהוּ
עַל-הַסּוֹס בְּרַחוֹב הָעִיר וְקַרְאֵו לְפָנָיו כִּכְחָה יַעֲשֵׂה לְאִישׁ
אֲשֶׁר הַמֶּלֶךְ חַפֵּץ בַּיּוֹרֶה:

9. w'nathon hal'bush w'hasus `al-yad-'ish misarey hamelek harap't'mim w'hil'bishu
'eth-ha'ish 'asher hamelek chapheṭs biqaro w'hir'kibuhu `al-hasus bir'chob ha`ir
w'qar'u l'phanayu kakah ye`aseh la'ish 'asher hamelek chapheṭs biqaro.

Est6:9 and let the robe and the horse be delivered to the hand of one of the king's
most noble princes and let them array the man whom the king delights to honor
and cause him ride upon the horse through the city square, and proclaim before him,
Thus it shall be done to the man whom the king delights to honor.

<9> καὶ δότω ἐνὶ τῶν φίλων τοῦ βασιλέως τῶν ἐνδόξων καὶ στολισάτω τὸν ἀνθρώπον,
ὅν ὁ βασιλεὺς ἀγαπᾷ, καὶ ἀναβιβασάτω αὐτὸν ἐπὶ τὸν ἵππον
καὶ κηρυσσέτω διὰ τῆς πλατείας τῆς πόλεως λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ,
ὅν ὁ βασιλεὺς δοξάζει.

9 kai dotō henī tōn philōn tou basileōs tōn endoxōn
and give it to one of the friends of the king of the honorable ones;
kai stolisatō ton anthrōpon, hon ho basileus agapā, kai anabibasatō auton epi ton hippo
and robe the man whom the king loves, and mount him upon the horse,
kai kēryssetō dia tēs plateias tēs poleōs legōn

and let him proclaim through the square of the city! saying,
Houtōs estai panti anthrōpō, hon ho basileus doxazei.

So shall it be done to every man whom the king extols.

וַיֹּאמֶר הָמָלֵךְ לְחָמָן מָהָר קַח אֶת־הַלְבִּישׁ וְאֶת־הַפִּיסְכִּים
כַּאֲשֶׁר דִּבְרָתָ וְעַשֵּׂה־כֵן לְמִרְדָּקָי הַיְהוּדִי הַיֹּשֶׁב
בָּשְׁעַר הַמֶּלֶךְ אֶל־תְּפֵל הַבָּר מִכֶּל אֲשֶׁר דִּבְרָתָ:

10. wayo'mer hamelek l'Haman maher qach 'eth-hal'bush
w'eth-hasus ka'asher dibar'at wa`aseh-ken l'Mar'dakay haYahudi hayosheb
b'sha`ar hamelek 'al-tapel dabar mikol 'asher dibar'at.

Est6:10 Then the king said to Haman, Take quickly the robes and the horse
as you have said, and do so for Mardakay the Yahudi, who is sitting at the king's gate;
do not fall short in anything of all that you have said.

<10> εἰπεν δὲ ὁ βασιλεὺς τῷ Αμαν Καθὼς ἐλάλησας, οὕτως ποίησον τῷ Μαρδοχαῖῳ
τῷ Ιουδαίῳ τῷ θεραπεύοντι ἐν τῇ αὐλῇ, καὶ μὴ παραπεσάτω σου λόγος ὃν ἐλάλησας.

10 eipen de ho basileus tō Aman Kathōs elalēsas, houtōs poiēson tō Mardochaiō tō Ioudaiō
said And the king to Haman, well You spoke, you do thus to Mordecai the Jew,
tō therapeuonti en tē aulē, kai mē parapesatō sou logos
to the one attending in the courtyard, and do not let fall from you a word
hōn elalēsas.
which you spoke!

וַיֹּקַח חָמָן אֶת־הַלְבִּישׁ וְאֶת־הַפִּיסְכִּים וַיַּלְבַּשׁ אֶת־מִרְדָּקָי
וַיַּרְכִּיבּוּ בְּרַחוֹב הָעִיר וַיִּקְרָא לִפְנֵיו כִּכְה יַעֲשֵׂה לְאִישׁ
אֲשֶׁר הָמָלֵךְ חִפֵּצְ בִּקְרֹבוֹ:

11. wayiqach Haman 'eth-hal'bush w'eth-hasus wayal'besh 'eth-Mar'dakay
wayar'kibehu bir'chob ha`ir wayiq'ra' l'phanayu kakah ye`aseh la'ish
'asher hamelek chaphects biqaro.

Est6:11 So Haman took the robe and the horse, and arrayed Mardakay,
and led him on horseback through the city square, and proclaimed before him,
Thus it shall be done to the man whom the king delights to honor.

<11> ἔλαβεν δὲ Αμαν τὴν στολὴν καὶ τὸν ἵππον καὶ ἐστόλισεν τὸν Μαρδοχαῖον
καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸν ἵππον καὶ διῆλθεν διὰ τῆς πλατείας τῆς πόλεως
καὶ ἐκήρυξσεν λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὅν ὁ βασιλεὺς θέλει δοξάσαι.

11 elaben de Aman tēn stolēn kai ton hippōn kai estolisen ton Mardochaion
And Haman took the robe, and the horse, and he robed Mordecai,

kai anebibasen auton epi ton hippoν kai diēlthen dia tēs plateias tēs poleōs
and mounted him upon the horse, and went through the square of the city,
kai ekēryssen legōn Houtōs estai panti anthrōpō, hon ho basileus thelei doxasai.
and proclaimed, saying So it shall be to every man the king wants to extol.

עֲשֵׂה קָרְבָּן כִּי תַּעֲמִיד 12
בְּנֵי אֶלְעָזָר כִּי תַּעֲמִיד
בְּנֵי מְרֹדְכָּאֵל שַׁעַר הַמִּלְקָם
וְחַמְן נְדַחַף אֶל־בֵּיתו אַבְּל וְחַפְּרִי רָאשָׁךְ

12. wayashab Mar'dakay 'el-sha`ar hamelek w'Haman nid'chaph 'el-beytho 'abel wachaphuy ro'sh.

Est6:12 Then Mardakay returned to the king's gate.
But Haman hasted to his house mourning, and his head covered.

<12> ἐπέστρεψεν δὲ ὁ Μαρδοχαῖος εἰς τὴν αὐλήν,
Αμαν δὲ ὑπέστρεψεν εἰς τὰ ἔδια λυπουύμενος κατὰ κεφαλῆς.

12 epestrepsen de ho Mardochaios eis tēn aulēn,
returned And Mordecai to the courtyard.

Aman de hypestrepsen eis ta idia lypoumenos kata kephalēs.
And Haman returned to his own place fretting with a downcast head.

בְּנֵי אֶלְעָזָר כִּי תַּעֲמִיד 13
בְּנֵי מְרֹדְכָּאֵל שַׁעַר הַמִּלְקָם
גְּבוּסָפֶר חַמְן לְזֶרֶשׁ אַשְׁתָּו וְלִכְלָא-אַחֲרִיו אַת כָּל-אֲשֶׁר קָרְבָּהִי
וַיֹּאמְרוּ לוּ חַכְמִיו וְזֶרֶשׁ אַשְׁתָּו אִם מִזְרָע הַיְהוּדִים מְרֹדְכָּאֵל
אֲשֶׁר הַחֲלוֹתָה לְנַפְלֵל לְפָנָיו לְאַתְּכָל לְזֶרֶשׁ כִּי-גְּפֹול הַפּוֹל לְפָנָיו:

13. way'saper Haman I'Zeresh 'ish'to ul'kal-'ohabayu 'eth kal-'asher qarahu
wayo'm'ru lo chakamayu w'Zeresh 'ish'to 'im mizera` haYahudim Mar'dakay
'asher hachiloath lin'pol I'phanayu lo ki-naphol tipol I'phanayu.

Est6:13 And Haman told Zeresh his wife and all his friends everything
that had happened to him. Then his wise men and Zeresh his wife said to him,
If Mardakay, be of the seed of the Yahudim, before whom you have begun to fall,
you shall not overcome him, but shall surely fall before him.

<13> καὶ διηγήσατο Αμαν τὰ συμβεβηκότα αὐτῷ Ζωσαρα τῇ γυναικὶ αὐτοῦ
καὶ τοῖς φίλοις, καὶ εἶπαν πρὸς αὐτὸν οἱ φίλοι καὶ ἡ γυνή
Εἰ ἐκ γένους Ιουδαίων Μαρδοχαῖος, ἥρξαι ταπεινοῦσθαι ἐνώπιον αὐτοῦ,
πεσὼν πεσῆ· οὐ μὴ δύνῃ αὐτὸν ἀμύνασθαι, ὅτι θεὸς ζῶν μετ’ αὐτοῦ. --

13 kai diēgēsato Aman ta symbebēkota autō Zōsara tē gynaiki autou
And Haman described the things coming to pass to him to Zeresh his wife,

kai tois philois, kai eipan pros auton hoi philoi
and to his friends. And said to him the friends

kai hē gynē Ei ek genous Ioudaiōn Mardochaios,
and wife, Since of the race of the Jews Mordecai is,

ērxai tapeinousthai enōpion autou, pesōn pesē;
and you began to be humbled before him, in falling you shall fall,
ou mē dynē auton amynasthai,
in no way should you be able to defend against him,
hoti theos zōn met' autou. --
for the living Elohim is with him.

14 יְהוָה אֱלֹהִים עַל־עֲמֹתָיו וְעַל־עֲמֹתָיו כְּבָשָׂר וְכָל־בָּשָׂר
וְעַל־בָּשָׂר כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר
יְדֵיכֶם מִבְּרִירִים עַמּוֹ וּסְרִירִים הַמְּלָךְ הַגְּדוּלָה
וַיַּבְחַלוּ לְהַבְיאָ אֶת־הַמְּנוֹ אֶל־הַמְּשִׁתָּה אֲשֶׁר־עָשָׂתָה אָס

14. `odam m'dab'rim `imo w'sarisey hamelek higiu
wqab'hilu l'habi' 'eth-Haman 'el-hamish'teh 'asher-`as'thah 'Es'ter.

Est 6:14 While they were still talking with him, the king's eunuchs arrived and hastily brought Haman to the banquet which Esther had prepared.

«14» ἔτι αὐτῶν λαλούντων παραγίνονται οἱ εὔνοῦχοι ἐπισπεύδοντες τὸν Αμαν
ἐπὶ τὸν πότον, ὃν ἡτοίμασεν Εσθη.

14 eti autōn lalountōn paraginontai hoi eunouchoi epispeudentes ton Aman
While they were yet speaking, came the eunuchs to hurry Haman
epi ton poton, hon hētoimasesen Esthēr.
unto the banquet which Esther prepared.

Chapter 7

אָרַבְנָא הַמֶּלֶךְ וְהַמָּן לְשִׁתּוֹת עַמְּדָא סָתָר הַמְּלָכָה: Est7:1

1. wayabo' hamelek w'Haman lish'toth `im-'Es'ter hamal'kah.

Est7:1 Now the king and Haman came to drink wine with Esther the queen.

¶**7:1** Εἰσῆλθεν δὲ ὁ βασιλεὺς καὶ Ἀμαν συμπιεῖν τὴν βασιλίσσην.

1 Eisēlthen de ho basileus kai Aman sympiein tē basilissē.

And they entered, the king and Haman, to drink together with the queen.

**בְּנֵי אָמֶר הַמֶּלֶךְ לְאִסְטָר גַּם בַּיּוֹם הַשְׁנִי
בִּמְשֻׁתָּה הַיּוֹן מַה-שְׁאַלְתָּךְ אִסְטָר הַמֶּלֶךְ
וַתִּפְתַּח לְךָ וּמַה-בְּקַשְׁתָּךְ עֲדָ-חָצֵי הַמֶּלֶכְותָּ וְתִּ
טַלְעַבְתָּ עַל-מִזְרָחָךְ וְתִּמְלַכְתָּ כָּל-עַמְּךָ**

**2. wayo'mer hamelek l'Es'ter gam bayom hasheni
b'mish'teh hayayin mah-sh'elathek 'Es'ter hamal'kah
w'thinathen lak umah-baqashathek `ad-chatsi hamal'kuth w'the`as.**

Est7:2 And the king said to Esther on the second day also at at the banquet of their wine,

What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done.

<2> εἰπεν δὲ ὁ βασιλεὺς Εσθηρ τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ Τί ἔστιν,
Εσθηρ βασίλισσα, καὶ τί τὸ αἴτημά σου καὶ τί τὸ ἀξίωμά σου;
καὶ ἔστω σοι ἔως τοῦ ἡμίσους τῆς βασιλείας μου.

**2 eipen de ho basileus Esthēr tē deuterā hēmerā en tō potō
said And the king to Esther on the second day at the banquet,
Ti estin, Esthēr basilissa, kai ti to aitēma sou**

What is it queen Esther? And what is your request?

And what is your petition? And it shall be given unto half of my kingdom!

3 גוֹתָעַן אֶסְתֵּר הַמֶּלֶךְ וַתֹּאמֶר אִם־מִצְאָתִי חַן בְּעִנְיָךְ הַמֶּלֶךְ
וְאִם־עַל־הַמֶּלֶךְ טֻוב תְּפִתְחֵן־לִי בְּפָנָיו בְּשַׁאֲלָתִי וְעַמִּי בְּבִקְשָׁתִי

3. **wata`an** 'Es'ter hamal'kah **wato'mar** 'im-matsa'thi **chen b`eyneyak hamelek**
w'im-`al-hamelek tob **tinathen-li naph'shi bish'elathi** **w`ami b`baqashathi.**

Est7:3 Then Queen Esther replied, If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request;

·3· καὶ ἀποκριθεῖσα εἶπεν Εἰ εὑρον χάριν ἐνώπιον τοῦ βασιλέως,
δοθήτω ὡς ἀμυνὴ που τῷ αἷ τάχατί που καὶ ὁ λαός που τῷ ἀξιώματί που:

3 kai apokritheisa eipen Ei heuron charin enōpion tou basileōs,
And answering she said, If I found favor before the king,
dothētō hē psychē mou tō aitēmati mou kai ho laos mou tō axiōmati mou;
let him give life to my request, and my people to my petition.

Est7:4 for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold for bondmen and for bondwomen, I would have held my tongue, although the enemy could not make up for the king's damage.

«4> ἐπράθημεν γὰρ ἐγώ τε καὶ ὁ λαός μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν,
ἥμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῦδας καὶ παιδίσκας, καὶ παρήκουσα·
οὐ γὰρ ἄξιος διάβολος τῆς αὐλῆς τοῦ βασιλέως.

4 eprathēmen gar egō te kai ho laos mou eis apōleian kai diarpagēn
were sold For both I and my people into destruction, and ravaging,

kai douleian, hēmeis kai ta tekna hēmōn eis paidas
 and slavery; we, and both our children for manservants
 kai paidiskas, kai parēkousa;
 and maidservants, and I neglected to speak;
 ou gar axios ho diabolos tēs aulēs tou basileōs.
 is not for worthy the slanderer of the courtyard of the king.

וְאֵיךְ זֶה הוּא אָשֵׁר-מַלְאֹו לְבָו לְעִשּׂוֹת כֹּן:
 וַיֹּאמֶר הַמֶּלֶךְ אֶחָשְׁוֹרֹשׁ וַיֹּאמֶר לְאִשְׁתָּר הַמֶּלֶךְ מִי הוּא ذֶה
 וְאֵיךְ זֶה הוּא אָשֵׁר-מַלְאֹו לְבָו לְעִשּׂוֹת כֹּן 5

5. wayo'mer hamelek 'Achash'werosh wayo'mer l'Es'ter hamal'kah mi hu' zeh
 w'ey-zeh hu' 'asher-m'lao libo la`asoth ken.

Est7:5 Then King Achashwerosh answered and said unto Queen Esther,
 Who is he, this one; and where is he, this one; who would presume in his heart to do thus?

«5» εἶπεν δὲ ὁ βασιλεύς Τίς οὗτος, ὅστις ἐτόλμησεν ποιῆσαι τὸ πρᾶγμα τοῦτο;

5 eipen de ho basileus Tis houtos, hostis etolmēsen poiēsai to pragma tutto?

said And the king, Who is this who dared to do this thing?

וַיֹּאמֶר אִשְׁתָּר אֲרִישׁ צָר וְאוֹיֵב דָּמָן חָרָע חַזָּה
 וְחָמָן נָבָעַת מִלְּפָנֵי הַמֶּלֶךְ וְהַמֶּלֶכְתָּה:
 וְחָמָן 6

6. wato'mer-'Es'ter 'ish tsar w'oyeb Haman hara` hazeh
 w'Haman nib`ath miliph'ney hamelek w'hamal'kah.

Est7:6 And Esther said, A man, an adversary and an enemy is this wicked Haman!
 Then Haman became terrified before the king and queen.

«6» εἶπεν δὲ Εσθήρ Ἀνθρώπος ἔχθρος Αμαν ὁ πονηρὸς οὗτος.

Αμαν δὲ ἐταράχθη ἀπὸ τοῦ βασιλέως καὶ τῆς βασιλίσσης.

6 eipen de Esthēr Anthrōpos echthros Aman ho ponēros houtos.

And Esther said, A man, an enemy, Haman, this wicked man.

Aman de etarachthē apo tou basileōs kai tēs basilissēs.

And Haman was disturbed before the king and the queen.

וְהַמֶּלֶךְ קָם בְּחַמְתָּו מִמְּשַׁתָּה הַיּוֹן אֶל-גִּנְתָּה הַבִּתָּן
 וְחָמָן עַמְּדָה לְבָקֵשׁ עַל-גִּנְפָּשׁוֹ מִאִשְׁתָּר הַמֶּלֶכְתָּה כִּי רָאָה
 כִּי-כָּלְתָּה אֶלְיוֹ חָרָעָה מִאַתְּ הַמֶּלֶךְ

7. w'hamelek qam bachamatho mimish'teh hayayin 'el-ginath habithan
 w'Haman `amat l'baqesh `al-naph'sho me'Es'ter hamal'kah

ki ra'ah ki-kal'thah 'elayu hara`ah me'eth hamelek.

Est7:7 And the king arose in his anger from the banquet of wine
and went into the palace garden; but Haman stayed to beg for his life from Queen Esther,
for he saw that harm had been determined against him by the king.

<7> ὁ δὲ βασιλεὺς ἔξανέστη ἐκ τοῦ συμποσίου εἰς τὸν κῆπον·
ὁ δὲ Αμαν παρηγένετο τὴν βασίλισσαν, ἔώρα γὰρ ἐαυτὸν ἐν κακοῖς ὅντα.

7 ho de basileus exanestē ek tou symposiou eis ton kēpon;
And the king rose up from the party to go into the garden.

ho de Aman parēteito tēn basilissan, heōra gar heauton en kakois onta.

And Haman appealed to the queen, for he saw himself in evils being.

בְּלֹעַד שֶׁב מִגְפָּת הַבִּתְן אֶל־בֵּית מִשְׁתָּה הַיִן
וְחַמֵּן נִפְלֵל עַל־הַמֶּטֶה אֲשֶׁר אָסַתֶּר עַלְיכָה וַיֹּאמֶר הַמֶּלֶךְ הַגָּם
לְכַבּוֹשׁ אֶת־הַמֶּלֶךְ בְּעַמִּי בְּבֵית הַדָּבָר יָצָא מִפְּנֵי הַמֶּלֶךְ
וּפָנֵי חַמֵּן חָפוּ ס

8. w'hamelek shab miginath habithan 'el-beyth mish'teh hayayin w'Haman nophel
'al-hamitah 'asher 'Es'ter `aleyah wayo'mer hamelek hagam lik'bosh 'eth-hamal'kah
'imi babayith hadabar yatsa' mihi hamelek uph'ney Haman chaphu.

Est7:8 Then the king returned from the palace garden into the place of the banquet
of wine, Haman was falling on the couch which Esther was on.

Then the king said, Shall he even assault the queen with me in the house?
As the word went out of the king's mouth, they covered Haman's face.

<8> ἐπέστρεψεν δὲ ὁ βασιλεὺς ἐκ τοῦ κήπου, Αμαν δὲ ἐπιπεπτώκει
ἐπὶ τὴν κλίνην ἀξιῶν τὴν βασίλισσαν· εἶπεν δὲ ὁ βασιλεὺς "Ωστε
καὶ τὴν γυναῖκα βιάζῃ ἐν τῇ οἰκίᾳ μου; Αμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ.

8 epestrepse de ho basileus ek tou kēpou, Aman de epipeptōkei epi tēn klinēn
returned And the king from out of the garden; and Haman had fallen upon the bed
axiōn tēn basilissan; eipen de ho basileus Höste kai tēn gynaika biazē
petitioning the queen. said And the king, So as even with my wife you use force
en tē oikiā mou? Aman de akousas dietrapē tō prosōpō.
in my house. And Haman, hearing, was overawed in front of him.

בְּלֹעַד עַל־בֵּית מִשְׁתָּה הַיִן אֶל־בֵּית מִשְׁתָּה
וְחַמֵּן עַל־בֵּית מִשְׁתָּה אֲשֶׁר עַל־בֵּית מִשְׁתָּה
טַוְיָא מִשְׁתָּה אֲשֶׁר עַל־בֵּית מִשְׁתָּה
אֲשֶׁר־עַשְׂתָּה חַמֵּן לְפָנֵי הַמֶּלֶךְ גַּם הַגָּה־הַעַזְן

בְּבֵית הָמָן גַּבְּהָ חֲמִשִּׁים אַפְּה וַיֹּאמֶר הַמֶּלֶךְ תְּלֻהוּ עַלְיוֹ:

9. **wayo'mer Char'bonah** 'echad min-hasarisim liph'ney hamelek **gam hinneh-ha'ets**
'asher-asah Haman l'Mar'dakay 'asher diber-tob `al-hamelek `omed
b'beyth Haman gaboah chamishim 'amah **wayo'mer hamelek t'lulu** `alayu.

Est7:9 Then Charbonah, one of the eunuchs who were before the king said, Behold also, the wooden gallows fifty cubits high, standing at Haman's house, which Haman made for Mardakay who spoke good for the king! And the king said, Hang him on it.

<9> εἶπεν δὲ Βουγαθαν εἶς τῶν εὐνούχων πρὸς τὸν βασιλέα Ἰδοὺ καὶ ξύλον ἥτοιμασεν Αμαν Μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὥρθωται ἐν τοῖς Αμαν ξύλον πηχῶν πεντήκοντα. εἶπεν δὲ ὁ βασιλεὺς Σταυρωθήτω ἐπ' αὐτοῦ.

9 eipen de Bougathan heis tōn eunouchōn pros ton basilea Idou
said And Harbonah one of the eunuchs to the king, Behold,
kai xylon hētoimasen Aman Mardochaiō tō lalēsanti peri tou basileōs,
even a tree Haman prepared for Mordecai, to the one speaking for the king,
kai ὄρθοται en tois Aman xylon pēchōn pentēkonta.
and it was set straight up in wooden gallows of Haman – cubits of fifty.
eipen de ho basileus Staurōthētō ep' autou.
said And the king, Let him be crucified upon it!

עַל-חַדֵּן כִּי-זָהָב-זָהָב כִּי-זָהָב-זָהָב 10
וַיַּתְלֹג אֶת-הָמָן עַל-הַדָּעַן אֲשֶׁר-הַכִּינָה לְמִרְדָּכָא
וְחַמְתָה הַמֶּלֶךְ שְׁכָכָה: ב

10. **wayith'ilu** 'eth-Haman `al-ha`ets 'asher-hekin l'Mar'dakay
wa**chamath** hamelek shakakah.

Est7:10 So they hanged Haman on the wooden gallows
which he had prepared for Mardakay, and the king's anger lay down.

<10> καὶ ἐκρεμάσθη Αμαν ἐπὶ τοῦ ξύλου, ὁ ἥτοιμασεν Μαρδοχαίῳ.
καὶ τότε ὁ βασιλεὺς ἐκόπασεν τοῦ θυμοῦ.

10 kai ekremasthē Aman epi tou xylou, ho hētoimasen Mardochaiō.
And Haman was hung upon the tree which he prepared for Mordecai.
kai tote ho basileus ekopasen tou thymou.
And then the king slackened from the rage.

Chapter 8

LXX Interlinear (www.biblebento.com) for the 8:12 translated words

אֲשֶׁר-זָהָב עַל-חַדֵּן כִּי-זָהָב-זָהָב Est8:1
וְחַמְתָה הַמֶּלֶךְ שְׁכָכָה: ב

אֲבִימָה הָיָה נָתַן הַמֶּלֶךְ אֲחַשְׁוֹרֹשׁ לְאַסְתָּר הַמֶּלֶךְ
אֲתָּבֵית הָמָן צָרֵר הַיְהוּדִים וּמִרְדָּכָא בָּא

לִפְנֵי הַמֶּלֶךְ כִּי־הָגִידָה אֲסֹתָר מִה הַגָּאַדְלָה:

1. bayom hahu' nathan hamelek 'Ahash'werosh I'Es'ter hamal'kah 'eth-beyth Haman tsorer haYahudim uMar'dakay ba' liph'ney hamelek ki-higidah 'Es'ter mah hu'-lah.

Est8:1 On that day King Achashwerosh gave the house of Haman, the enemy of the Yahudim, to Queen Esther; and Mardakay came before the king, for Esther had told what he was to her.

<8:1> Καὶ ἐν αὐτῇ τῇ ἡμέρᾳ ὁ βασιλεὺς Ἀρταξέρξης ἐδωρήσατο Εσθηρ ὅσα ὑπῆρχεν Ἄμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως, ὑπέδειξεν γὰρ Εσθηρ ὅτι ἐνοικείωται αὐτῇ.

1 Kai en autē tē hēmerā ho basileus Artaxerxes edōrēsato Esthēr
And in that day king Artaxerxes presented to Esther
hosa hypērchen Aman tō diabolō, kai Mardochaios proseklēthē
as much as existed to Haman the slanderer. And Mordecai was called on
hypo tou basileōs, hypedeiken gar Esthēr hoti enoikeiōtai autē.
by the king, for Esther indicated how he was related to her.

בְּוַיְסֵר הַמֶּלֶךְ אֶת־טְבֻעַתוֹ אֲשֶׁר הָעָבֵר מֵהָמָן וַיַּתֵּן לְמָרְדָּכָי
וְתַשֵּׁם אֲסֹתָר אֶת־מָרְדָּכָי עַל־בֵּית הָמָן: ב

2. wayasar hamelek 'eth-taba`to 'asher he`ebir meHaman wayit'nah I'Mar'dakay watasem 'Es'ter 'eth-Mar'dakay `al-beyth Haman.

Est8:2 And the king took off his signet ring which he had taken away from Haman, and gave it to Mardakay. And Esther set Mardakay over the house of Haman.

<2> ἔλαβεν δὲ ὁ βασιλεὺς τὸν δακτύλιον, ὃν ἀφείλατο Ἄμαν, καὶ ἔδωκεν αὐτὸν Μαρδοχαίῳ, καὶ κατέστησεν Εσθηρ Μαρδοχαῖον ἐπὶ πάντων τῶν Ἄμαν.

2 elaben de ho basileus ton daktylion, hon apheilato Aman,
took And the king the ring which he removed from Haman,
kai edōken auton Mardochaiō, kai katestesen Esthēr Mardochaion
and he gave it to Mordecai. And Esther placed Mordecai
epi pantōn tōn Aman.
over all the things of Haman.

גַּוְתּוֹסֵף אֲסֹתָר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפְלֶל לִפְנֵי רְגָלָיו
וְתַבְךְ וְתַתְחַנֵּן־לוֹ לְהָעָבֵר אֶת־רַעַת הָמָן הָאָגָּגִי
וְאֵת מִחְשְׁבַתּוֹ אֲשֶׁר חָשַׁב עַל־חִיהוּדִים:

3. watoseph 'Es'ter wat'daber liph'ney hamelek watipol liph'ney rag'layu
wateb'k' watith'chanen-lo I'ha`abir 'eth-ra`ath Haman ha'Agagi

w'eth machashab'to 'asher chashab `al-haYahudim.

Est8:3 Then Esther spoke again to the king, fell at his feet, wept and implored him to avert the evil scheme of Haman the Agagite and his plot which he had devised against the Yahudim.

<3> καὶ προσθεῖσα ἐλάλησεν πρὸς τὸν βασιλέα καὶ προσέπεσεν πρὸς τὸν πόδας αὐτοῦ καὶ ἥξεισι ἀφελεῖν τὴν Αμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς Ιουδαίοις.

3 kai prostheisa elalēsen pros ton basilea kai prosepesen pros tous podas autou
And proceeding, she spoke to the king, and fell unto his feet,
kai ēxiou aphelein tēn Aman kakian
and petitioned him to remove the evil of Haman,
kai hosa epoiēsen tois Ioudaiois.
and as much as he did to the Jews.

וַיְיָשֶׁת הַמֶּלֶךְ לְאַסְתָּר אֶת שְׁרֵבֶט הַזָּהָב וְתִקְמָ אַסְתָּר
וְתַעֲמֹד לִפְנֵי הַמֶּלֶךְ:

4. wayoshet hamelek l'Es'ter 'eth shar'bit hazahab
wataqam 'Es'ter wata'amod liph'ney hamelek.

Est8:4 And the king extended the golden scepter to Esther.
So Esther arose and stood before the king.

<4> ἔξέτεινεν δὲ ὁ βασιλεὺς Εσθηρ τὴν ράβδον τὴν χρυσῆν,
ἔξηγέρθη δὲ Εσθηρ παρεστηκέναι τῷ βασιλεῖ.

4 exeteinen de ho basileus Esthēr tēn hrabdon tēn chrysēn,
stretched out And the king to Esther the rod gold,
exēgerthē de Esthēr parestēkenai tō basilei.
and Esther arose to stand beside the king.

וַיְשַׁׁחַט אֶת־עַל־הַמֶּלֶךְ טוֹב וְאֶמְמַצְאָתִי חַן לִפְנֵיו
וְכַשֵּׁר הַכָּבָר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אַנְי בְּעִינָיו יְקַהֵב לְהַשִּׁיבָה
אֶת־הַסְּפָרִים מִחְשָׁבַת חַמְן בְּנֵ־הַמְּדָתָא חָאָגָי
אֲשֶׁר כְּתַב לְאָבֶד אֶת־הַיְהוּדִים אֲשֶׁר בְּכָל־מִדִּינּוֹת הַמֶּלֶךְ:

5. wato'mer 'im-'al-hamelek tob w'im-matsa' thi chen l'phanayu w'kasher hadabar
liph'ney hamelek w'tobah 'ani b'eynayu yikatheb l'hashib
'eth-has'pharim machashebeth Haman ben-Hamm'datha' ha'Agagi
'asher kathab l'abed 'eth-haYahudim 'asher b'kal-m'dinot hamelek.

Est8:5 Then she said, If it pleases the king and if I have found favor before him and the matter seems proper to the king and I am pleasing in his eyes,

let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Yahudim who are in all the king's provinces.

«5» καὶ εἶπεν Εσθῆρ Εἰ δοκεῖ σοι καὶ εὑρον χάριν, πεμφθήτω ἀποστραφῆναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Αμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ιουδαίους, οἵ εἰσιν ἐν τῇ βασιλείᾳ σου·

5 kai eipen Esthēr Ei dokei soi kai heuron charin,

And Esther said, If it seems good to you, and I found favor,
pemphthētō apostraphēnai ta grammata ta apestalmena hypo Aman
let it be sent forth to return the letters being sent from Haman,
ta graphenta apolesthai tous Ioudaious, hoi eisin en tē basileia sou;
the ones having been written to destroy the Jews who are in your kingdom.

וְכִי אֵיכָה אֹיְכֶל וַרְאִיתִי בְּרֹעָה אֲשֶׁר־יִמְצָא אֶת־עַמִּי
וְאֵיכָה אֹיְכֶל וַרְאִיתִי בָּאָבִן מָלוֹדָתִי: ס 6
לְעַזְבָּנָה כְּתַלְלָנָה־קָוָה קְוִיָּה כְּתַלְלָנָה־קָוָה
לְעַזְבָּנָה כְּתַלְלָנָה־קָוָה קְוִיָּה כְּתַלְלָנָה־קָוָה

6. ki 'eykakah 'ukal w'ra'ithi bara`ah 'asher-yim'tsa' 'eth-`ami
w'eykakah 'ukal w'ra'ithi b'ab'dan molad'ti.

Est8:6 For how can I endure to see the calamity which shall befall my people,
and how can I endure to see the destruction of my kindred?

«6» πῶς γάρ δυνήσομαι ἵδεῖν τὴν κάκωσιν τοῦ λαοῦ μου
καὶ πῶς δυνήσομαι σωθῆναι ἐν τῇ ἀπωλείᾳ τῆς πατρίδος μου;

6 pōs gar dynēsomai idein tēn kakōsin tou laou mou

For how shall I be able to behold the ill treatment of my people?

kai pōs dynēsomai sōthēnai en tē apōleiā tēs patridos mou?

And how shall I be able to be delivered in the destruction of my fatherland?

וַיֹּאמֶר הַמֶּלֶךְ אֶחָשְׁוֹרֶשׁ לְאִسְתָּר הַמֶּלֶךְ
וְלִמְרָדָכָי תְּהִזְדִּיבְנָה בֵּית־חָמֵן נִתְתַּחַת לְאִסְתָּר
וְאַתָּה תָּלוּ עַל־הָעִץ עַל אֲשֶׁר־שָׁלַח יְדוֹ בְּיִהוּדִים:

7. wayo'mer hamelek 'Achash'werosh l'Es'ter hamal'kah ul'Mar'dakay haYahudi
hinneh

beyth-Haman nathati l'Es'ter w'otho talu `al-ha`ets `al 'asher-shalach yado
baYahudim.

Est8:7 So King Achashwerosh said to Queen Esther and to Mardakay the Yahudi,
Behold, I have given the house of Haman to Esther, and him they have hanged on the
wooden gallows because he had stretched out his hands against the Jews.

«7» καὶ εἶπεν ὁ βασιλεὺς πρὸς Εσθῆρ Εἰ πάντα τὰ ὑπάρχοντα Αμαν ἔδωκα
καὶ ἔχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου,

ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ιουδαίοις, τί ἔτι ἐπίζητεῖς;

7 kai eipen ho basileus pros Esthēr Ei panta ta hyparchonta Aman edōka

And said the king to Esther, If all the possessions of Haman I gave

kai echarisamēn soi kai auton ekremasa epi xylou,

and granted to you, and he I hanged upon the tree

hoti tas cheiras epēnegke tois Ioudaiois, ti eti epizēteis?

for the hands he bore against the Jews, what yet do you anxiously seek?

עַל־יְהוּדִים כָּתַב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ
וְחَתָּמוּ בְּטֻבָּעַת הַמֶּלֶךְ כִּי־כֹתֵב אֲשֶׁר־נִקְתֵּב בְּשֵׁם־הַמֶּלֶךְ
וּנְחַתּוּ בְּטֻבָּעַת הַמֶּלֶךְ אֵין לְהַשִּׁיבָה:

8. w'atem kith'bu `al-haYahudim katob b`eyneykem b'shem hamelek

w'chith'mu b'taba`ath hamelek ki-k'thab 'asher-nik'tab b'shem-hamelek

w'nach'tom b'taba`ath hamelek 'eyn l'hashib.

Est8:8 Now you write to the Yahudim as to the good in your eyes, in the king's name,
and seal it with the king's signet ring; for a decree which is written in the name of the king
and sealed with the king's signet ring may not be revoked.

<8> γράφατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου ὡς δοκεῖ ὑμῖν
καὶ σφραγίσατε τῷ δακτυλίῳ μου· ὅσα γάρ γράφεται τοῦ βασιλέως ἐπιτάξαντος
καὶ σφραγισθῇ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν.

8 grapsate kai hymeis ek tou onomatos mou hōs dokei hymin

write And you in my name as it seems good to you,

kai sphragisate tō daktyliō mou; hosa gar graphetai tou basileōs

and set a seal with my ring! For as much as is written of the king

epitaxantos kai sphragisthē tō daktyliō mou,

in giving an order, and set a seal should be by my ring,

ouk estin autois anteipein.

it is not to them to contradict.

וְאַתֶּם־כָּתַבְתֶּם עַל־יְהוּדִים כָּתַבְתֶּם בְּשֵׁם־הַמֶּלֶךְ
וְחַתְּמַתֶּם בְּטֻבָּעַת־הַמֶּלֶךְ כִּי־כֹתֵב אֲשֶׁר־נִקְתֵּב בְּשֵׁם־הַמֶּלֶךְ
וְנְחַתּוּ בְּטֻבָּעַת־הַמֶּלֶךְ אֵין לְהַשִּׁיבָה:

ט וַיַּקְרָא סִפְרֵי־הַמֶּלֶךְ בְּעֵת־הַהִיא בְּחַדְשָׁ הַשְׁלִישִׁי הַיּוֹם־חַדְשָׁ

סִיוּן בְּשָׁלוֹשָׁה וּצְשָׁרִים בֹּו וַיַּכְתֵּב כְּכָל־אֲשֶׁר־צִוָּה
מֶרְדָּכָי אֶל־יְהוּדִים וְאֶל הָאֱחֶשְׁבָּרְפָּנִים וְהַפְּחוֹת

וְשָׁרֵי הַמְּדִינּוֹת אֲשֶׁר מֵהִזְוֹ וְעַד־כּוֹשׁ שְׁבָע

וְעַשְׂרִים וּמֵאָה מִדִּינָה וּמִדִּינָה כְּכֹתֶב
וְעַם וְעַם כְּלֶשֶׁנוּ וְאֶל-הַיּוֹדִים כְּכֹתֶבֶם וּכְלֶשׁוֹנָם:

9. wayiqar'u soph'rey-hamelek ba`eth-hahi' bachodesh hash'lishi hu'-chodesh Siwan
bish'loshah w`es'rim bo wayikatheb k'kal-'asher-tsiuah Mar'dakay 'el-haYahudim
w'el ha'achash'dar'p'nim-w'hapachoth w'sarey ham'dinoth 'asher Mehodu
w`ad-Kush sheba` w`es'rim ume'ah m'dinah m'dinah um'dinah kik'thabah
w`am wa`am kil'shono w'el-haYahudim kik'thabam w'kil'shonam.

Est8:9 So the king's scribes were called at that time in the third month (that is, the month Siwan), on the twenty-third day thereof; and it was written according to all that Mardakay commanded to the Yahudim, and to the satraps, the governors and the princes of the provinces which extended from Mehodu to Kush, an hundred twenty seven provinces, to every province according to its script, and to every people according to their language as well as to the Jews according to their script and according to their language.

«9» ἐκλήθησαν δὲ οἱ γραμματεῖς ἐν τῷ πρώτῳ μηνὶ, ὃς ἐστι Νίσα, τρίτῃ καὶ εἰκάδῃ τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ιουδαίοις ὅσα ἐνετέλατο τοῖς οἰκονόμοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ἐκατὸν εἴκοσι ἑπτὰ σατραπείαις κατὰ χώραν καὶ χώραν, κατὰ τὴν ἑαυτῶν λέξιν.

9 eklēthēsan de hoi grammateis en tō prōtō mēni, hos esti Nisa, tritē
were called And the scribes in the first month, which is Nisan, on the third
kai eikadi tou autou etous, kai egraphē tois Ioudaiois
and twentieth day of the same year. And it was written to the Jews,
hosa eneteilato tois oikonomois
as much as was given charge to the local managers,
kai tois archousin tōn satrapōn apo tēs Indikēs heōs tēs Aithiopias,
and to the rulers of the satrapies from India unto Ethiopia –
hekaton eikosi hepta satrapeiais kata chōran kai chōran,
a hundred twenty-seven satrapies, according to place by place,
kata tēn heautōn lexin.
according to himself of speech.

עֲשֵׂרֶת אֶחָד שָׁנָה בְּשֵׁם הַמֶּלֶךְ אַחֲשְׁוֹרֶשׁ וְיִחְתָּם בְּטֻבָּעָת הַמֶּלֶךְ
וַיִּשְׁלַח סְפִירִים בְּ יָד חָרְצִים בְּסִוסִים
רַכְבֵּי חָרְכָשׁ הָאַחֲשְׁתְּרָנִים בְּ גַּנְיָהָרָמִים:

10. wayik'tob b'shem hamelek 'Achash'werosh wayach'tom b'taba`ath hamelek
wayish'lach s'pharim b'yad haratsim basusim rok'bey harekesh ha'achash't'ranim
b'ney haramakim.

Est8:10 And he wrote in the name of King Achashwerosh, and sealed it with the king's signet ring, and sent letters by the hand of couriers on horseback, riders on mules, stallions, sons of mares.

•**10** έγραφη δὲ διὰ τοῦ βασιλέως καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ,
καὶ ἔξαπέστειλαν τὰ γράμματα διὰ βιβλιαφόρων,

10 egraphē de dia tou basileōs kai esphragisthē tō daktyliō autou,

And it was written through the king, and the seal was set by his ring,

kai exapesteilan ta grammata dia bibliaphorōn,
and they sent out the letters by couriers,

፳፻፭፯፮ ፭፻፭፯-፭፻፭፯-፭፻፭፯ ፭፻፭፯ ቴንተና፻፭፯፮ ፭፻፭፯፮ የ፻፭፯፮ ፭፻፭፯፮
፭፻፭፯፮ ቴንተና፻፭፯፮-፭፻፭፯፮ ማ፻፭፯፮ ፭፻፭፯፮ ማ፻፭፯፮-፭፻፭፯፮ ማ፻፭፯፮-፭፻፭፯፮
፭፻፭፯፮-፭፻፭፯፮ :፭፻፭፯፮ ቴንተና፻፭፯፮-፭፻፭፯፮

וַיָּמִדְינֵה הַצָּרִים אֲתֶם טָף וָנֶשֶׁים יִשְׁלַלְמּוּ לְבֹז:

11. 'asher nathan hamelek laYahudim 'asher b'kal-`ir-wa`ir l'hiqahel
w'la`amod `al-naph'sham l'hash'mid w'laharog u'l'abed 'eth-kal-cheyl `am
um'dinah hatsarim 'otham taph w'nashim ush'lalam laboz.

Est8:11 In them the king granted the Yahudim who were in every city to gather themselves together, and to stand for their life, to destroy, to kill and to annihilate the entire army of any people or province that would assault them, including children and women, and to plunder their spoil,

〈11〉 ώς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει
βοηθῆσαι τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκοις αὐτῶν
καὶ τοῖς ἀντικειμένοις αὐτῶν ώς βούλονται,

11 *hōs epetaxen autois chrēsthai tois nomois autōn en pasē polei boēthēsai te hautois as he gave orders to them to deal with their laws in every city, both to help them kai chrēsthai tois antidikois autōn kai tois antikeimenois autōn hōs boulontai, and to deal with their opponents, and with their adversaries as they wanted.*

יב בַּיּוֹם אֶחָד בְּכָל-מִדְינֹת הַמֶּלֶךְ אֲחֵשְׁוֹרֹשׁ בְּשַׁלּוֹשָׁה עַשֶּׂר לְחַדֵּשׁ שָׁנִים-עַשֶּׂר הוּא-חַדֵּשׁ אָדָר:

**12. b'yom 'echad b'kal-m'dinoth hamelek 'Ahash'werosh
bish'loshah `asar l'chodesh sh'neym-`asar hu'-chodesh 'Adar.**

Est8:12 on one day in all the provinces of King Achashwerosh,
upon the thirteenth day of the twelfth month (that is, the month Adar).

〈12〉 ἐν ἡμέρᾳ μιᾷ ἐν πάσῃ τῇ βασιλείᾳ Ἀρταξέρξου,
τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνός, ὃς ἐστιν Αδαρ

12 en hēmerā mię en pasę tę basileią Artaxerxou,
on day one in all the kingdom of Artaxerxes,
tę triskaidekatę tou dōdekatou mēnos, hos estin Adar.
on the thirteenth day of the twelfth month, w-

<12>a Ὡν ἔστιν ἀντίγραφον τῆς ἐπιστολῆς τὰ ὑπογεγραμμένα

12ā Hōn estin antigraphon tēs epistolēs ta hypogegrammena

LXXI: who be transcript the letter the writer under an inscription

And the following is the copy of the letter of the orders.

<12>b Βασιλεὺς μέγας Ἀρταξέρξης τοῖς ἀπὸ τῆς Ἰνδικῆς
ἔως τῆς Αἰθιοπίας ἐκατὸν εἴκοσι ἑπτά σατραπείαις χωρῶν ἄρχουσι
καὶ τοῖς τὰ ἡμέτερα φρονοῦσι χαίρειν.

12b Basileus megas Artaxerxes tois apo tēs Indikēs heōs tēs Aithiopias

LXXI: king loud Artaxerxes from India till Ethiopia

hekaton eikosi hepta satrapeiais chōrōn archousi kai tois ta hēmetera phronousi chairein.

LXXI: hundred twenty seven satrapy territory ruling the our own sense rejoice

The great king Artaxerxes sends greetings to the rulers of provinces
in a hundred and twenty-seven satrapies, from India to Ethiopia,
even to those who are faithful to our interests.

<12>c πολλοὶ τῇ πλείστῃ τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι
μεῖζον ἐφρόνησαν καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἥμιν ζητοῦσι κακοποιεῖν, τόν
τε κόρον οὐ δυνάμενοι φέρειν καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι.

12c polloī tē pleistē tōn euergetountōn chrēstotēti pyknoteron timōmenoi

LXXI: much the much the benefit kindness frequent honor

meizon ephronēsan kai ou monon tous hypotetagmenous hēmin zētousi kakopoiein,

LXXI: louder sense not only the subordinate us seek do had

ton te koron ou dynamenoi pherein

LXXI: the bushes not able carry

kai tois heautōn euergetais epicheirousi mēchanasthai;

LXXI: of himself benefactor attempt prepare

Many who have been frequently honored by the most abundant kindness
of their benefactors have conceived ambitious designs, and not only endeavour
to hurt our subjects, but moreover, not being able to bear prosperity,
they also endeavour to plot against their own benefactors.

<12>d καὶ τὴν εὐχαριστίαν οὐ μόνον ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, ἀλλὰ
καὶ τοῖς τῶν ἀπειραγάθων κόμποις ἐπαρθέντες τοῦ τὰ πάντα κατοπτεύοντος
ἀὲ θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξεσθαι δίκην.

12d kai tēn eucharistian ou monon ek tōn anthrōpōn antanairoentes,

LXXI: the thanks not only from the men take away from the opposite site of an account

alla kai tois tōn apeiragathōn kompois eparthentes tou ta panta katopteuontos

LXXI: but the unacquainted with goodness noise lift up the all spy out

aei theou misoponēron hypolambanousin ekpheuxesthai dikēn.

LXXI: continually Elohim hating knives take up escape justice

And they not only would utterly abolish gratitude from among men, but also,
elated by the boastings of men who are strangers to all that is good, they supposed
that they shall escape the sin-hating vengeance of the ever-seeing Elohim.

<12>e πολλάκις δὲ καὶ πολλοὺς τῶν ἐπ' ἔξουσίαις τεταγμένων τῶν πιστευθέντων
χειρίζειν φίλων τὰ πράγματα παραμυθία μεταιτίους αἰμάτων ἀθῶν
καταστήσασα περιέβαλε συμφορᾶς ἀνηκέστοις

12e pollakis de kai pollous tōn ep' exousiais tetagmenōn tōn pisteuthentōn cheirizein

LXXI: often though much on authority arrange the believe administer

philōn ta pragmata paramythia metaitious haimatōn athōn

LXXI: friend the matter consolation being in part the cause of blood guiltless

katastēsasa periebale symphorais anēkestois

LXXI: establish clothe event not to be healed

And oftentimes evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities, many of those who had been appointed to offices of authority, who had been entrusted with the management of their friends' affairs;

<12>f τῷ τῆς κακοηθείας ψευδεῖ παραλογισμῷ παραλογισαμένων τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην.

12d tῷ τῆς κακοηθείας ψευδεῖ παραλογισμῷ παραλογισαμένῳ

LXXI: the mischief false deception miscalculate

tῷ τὸν επικρατοῦντὸν ἀκέραιον εὐγνωμοσύνην.

LXXI: the prevail ingenuous kindness of heart

while men, by the false sophistry of an evil disposition,
have deceived the simple candour of the ruling powers.

<12>g σκοπεῖν δὲ ἔξεστιν, οὐ τοσοῦτον ἐκ τῶν παλαιοτέρων ὧν παρεδώκαμεν ἱστοριῶν, ὅσα ἔστιν παρὰ πόδας ὑμᾶς ἐκζητοῦντας ἀνοσίας συντετελεσμένα τῇ τῶν ἀνάξια δυναστεύοντων λοιμότητι,

12g skopein de exestin, ou tosouton ek tōn palaioterōn hōn paredōkamen historiōn,
LXXI: look out for it is permissible not as much from the old who betray learning by inquiry

hosa estin para podas hymas ekzētountas anosiōs

LXXI: as much as be from foot you seek out/thoroughly in an unholy manner

syntetelesmena tῷ τὸν anaxia dynasteuontōn loimotēti,

LXXI: consummate the unworthy hold power pestilent condition

And it is possible to see this, not so much from more ancient traditional accounts
as it is immediately in your power to see it by examining what things have been wickedly
perpetrated by the baseness of men unworthily holding power.

<12>h καὶ προσέχειν εἰς τὰ μετὰ ταῦτα

εἰς τὸ τὴν βασιλείαν ἀτάραχον τοῖς πᾶσιν ἀνθρώποις μετ' εἰρήνης παρεξόμεθα

12h kai prosechein eis ta meta tauta eis to tēn basileian atarachon tois pasin anthrōpois

LXXI: pay attention into with this into the kingdom not disturbed the all men

met' eirēnēs parexometha

LXXI: with peace cause

And it is right to take heed with regard to the future, that we may maintain
the government in undistributed peace for all men, adopting needful changes,

<12>i χρώμενοι ταῖς μεταβολαῖς, τὰ δὲ ὑπὸ τὴν ὄψιν ἐρχόμενα διακρίνοντες ἀεὶ μετ' ἐπιεικεστέρας ἀπαντήσεως.

12i chrōmenoi tais metabolais, ta de hypo tēn opsin erchomena diakrinontes aei
LXXI: treat the change under the sight come discriminte continually

met' epieikesteras apantēseōs.

LXXI: with fair encounter

and ever judging those cases which come under our notices,
with truly equitable decision.

<12>k ὡς γὰρ Αμαν Αμαδαθου Μακεδών,

ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἴματος

καὶ πολὺ διεστηκὼς τῆς ἡμετέρας χρηστότητος, ἐπιξενωθεὶς ἡμῖν

12k hōs gar Aman Amadathou Makedōn, tais alētheiais allotrios tou tōn Persōn haimatos

LXXI: as for Haman Amadathou Makedon the truth another's the Perses blood

kai poly diestēkōs tēs hēmeteras chrēstotētos, epixenōtheis hēmin

LXXI: much stand through/apart the our own kindness have hospitable relations with us

For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government,

<12>I ētuxen ἡς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον

ῶστε ἀναγορεύεσθαι ἡμῶν πατέρα καὶ προσκυνούμενον

ὑπὸ πάντων τὸ δεύτερον τοῦ βασιλικοῦ θρόνου πρόσωπον διατελεῖν,

12k etychen hēs echomen pros pan ethnos philanthrōpias

LXXI: attain who have to all nation philanthropy

epi tosouton hōste anagoreuesthai hēmōn patera kai proskynoumenon

LXXI: in as much as such proclaim publicity our father worship

hypō pantōn to deuteron tou basilikou thronou prosōpon diatelein,

LXXI: under all the second the royal throne face finish off

having been hospitable entertained by us,

obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, reverenced of all;

<12>m οὐκ ἐνέγκας δὲ τὴν ὑπερηφανίαν ἐπετήδευσεν τῆς ἀρχῆς στερῆσαι ἡμᾶς καὶ τοῦ πνεύματος

12e ouk enegkas de tēn hyperēphanian epetēdeusen tēs archēs sterēsai hēmas

LXXI: not carry though the pride purse the origin make solid us

kai tou pneumatos

LXXI: the spirit

he however, overcome by the pride of his station, endeavored to deprive us of our dominion, and our life:

<12>n τὸν τε ἡμέτερον σωτῆρα καὶ διὰ παντὸς εὐεργέτην Μαρδοχαῖον καὶ τὴν ἄμεμπτον τῆς βασιλείας κοινωνὸν Εσθηρο σὺν παντὶ τῷ τούτων ἔθνει πολυπλόκοις μεθόδῳ παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν.

12d ton te hēmeteron sōtēra kai dia pantos euergetēn Mardochaion

LXXI: the both our own savior through all benefactor Mardochaios

kai tēn amempton tēs basileias koinōnon Esthēr syn panti tō toutōn ethnei

LXXI: the faultless the kingdom companion Esther with all this nation

polyplokois methodōn paralogismois aitēsamenos eis apōleian;

LXXI: much tangled followed after deception ask into destruction

having by various and subtle artifices demanded

for destruction both Mardochaeus our deliverer and perpetual benefactor, and Esther the blameless consort of our kingdom, with their whole nation.

<12>o διὰ γὰρ τῶν τρόπων τούτων ὡήθη λαβὼν ἡμᾶς ἐρήμους τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδόνας μετάξαι.

12o dia gar tōn tropōn toutōn ὥθη labōn hēmas erēmous tēn tōn Persōn epikratēsin

LXXI: through for the manner this suppose take us lonesome the Perses victory over

eis tous Makedonas metaxai.

LXXI: into the Makedon lead after

For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians.

<12>p ἡμεῖς δὲ τοὺς ὑπὸ τοῦ τρισαλιτηρίου παραδεδομένους εἰς ἀφανισμὸν Ιουδαίους εύρισκομεν οὐ κακούργους ὄντας, δικαιοτάτοις δὲ πολιτευομένους νόμοις,

12p **hēmeis de tous hypo tou trisalitēriou paradedomenous eis aphanismon Ioudaious**
LXXI: we though under the thrice-sinful betray into obscurity Judean

heuriskomen ou kakourgous ontas, dikaiotatois de politeuomenous nomois,
LXXI: find not malefactor be right though live as a citizen law

But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws,

<12>q ὄντας δὲ νίοὺς τοῦ ὑψίστου μεγίστου ζῶντος θεοῦ τοῦ κατευθύνοντος ἡμῖν τε καὶ τοῖς προγόνοις ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει.

12 **ontas de huious tou huuistou megistou zōntos theou tou kateuthynontos hēmin te**
LXXI: be though son the highest great live Elohim the direct us

kai tois progonois hēmōn tēn basileian en tē kallistē diathesei.
LXXI: the ancestor our the kingdom in the fine disposition

and being the sons of the living Elohim, the most high and mighty, who maintains the kingdom. to us as well as to our forefathers, in the most excellent order.

<12>r καλῶς οὖν ποιήσετε μὴ προσχρησάμενοι τοῖς ὑπὸ Αμαν Αμαδαθου ἀποσταλεῖσι γράμμασιν διὰ τὸ αὐτὸν τὸν ταῦτα ἔξεργασάμενον πρὸς ταῖς Σούσων πύλαις ἐσταυρώσθαι σὺν τῇ πανοικίᾳ, τὴν καταξίαν τοῦ τὰ πάντα ἐπικρατοῦντος θεοῦ διὰ τάχους ἀποδόντος αὐτῷ κρίσιν,

12t **kalōs oun poiēsete mē proschrēsamenoi tois**
LXXI: finely then do not put to use

hypo Aman Amadathou apostaleisi grammasin dia to auton
LXXI: under Haman Amadathos send off/away writing because of him
ton tauta exergasamenon pros tais Sousōn pylais estaurōsthai syn tē panoikiā,
LXXI: this make completely to the Sousa gate crucify with the whole household
tēn kataxian tou ta panta epikratountos theou dia tachous apodontos autō krisin,
LXXI: the quite the all prevail Elohim through quickness render he justice

You shall therefore do well in refusing to obey the letter sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty Elohim having swiftly returned to him a worthy recompence,

<12>s τὸ δὲ ἀντίγραφον τῆς ἐπιστολῆς ταύτης ἐκθέντες ἐν παντὶ τόπῳ μετὰ παρρησίας ἔāν τοὺς Ιουδαίους χρῆσθαι τοῖς ἑαυτῶν νομίμοις καὶ συνεπισχύειν αὐτοῖς ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς ἀμύνωνται τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Αδαρ τῇ αὐτῇ ἡμέρᾳ· ταύτην γὰρ ὁ πάντα δυναστεύων θεὸς ἀντ' ὀλεθρίας τοῦ ἐκλεκτοῦ γένους ἐποίησεν αὐτοῖς εὐφροσύνην.

12s to **de antigraphon tēs epistolēs tautēs ekthentes en panti topō**
LXXI: through the transcript the letter this expose in all place

meta parrēsias ean tous Ioudaious chrēsthai tois heautōn nomimois
LXXI: with candor and if the Judean treat of himself legalities

kai synepischuein autois hopōs tous en kairō thlipseōs epithemenous autois amynōntai
LXXI: join in supporting him that way in season pressure put on he assist

tē triskaidekatē tou dōdekatou mēnos Adar tē autē hēmera; tautēn gar ho panta
LXXI: the thirteenth the twelfth month Adar he day: this for the all

dynasteuōn theos ant' olethrias tou eklektou genous epoiēsen autois euphrosynēn.
LXXI hold power Elohim against destruction the select family do he celebration

We enjoin you then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. For in the place of the destruction of the chosen race, Almighty Elohim has granted them this time of gladness.

<12> **υ** καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ὑμῶν ἔορταῖς ἐπίσημον ἡμέραν μετὰ πάσης εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτηρίᾳ ἡ̄ ἡμῖν καὶ τοῖς εὔνοοῦσιν Πέρσαις, τοῖς δὲ ἡμῖν ἐπιβουλεύουσιν μνημόσυνον τῆς ἀπωλείας.

12ē kai hymēis oun en tais epōnymois hymōn heortais episēmon hēmeran

LXXI: you then in the given as a name your festival notable day

meta pasēs euōchias agete, hopōs kai nyn kai meta tauta sōtēria ἥ hēmin

LXXI: with all good cheer lead that way now with this safety be us

kai tois eunoousin Persais, tois de hēmin epibouleousin mnēmosynon tēs apōleias.

LXXI: the favorable Perses though us plan remembrance the destruction

Do you therefore also, among your notable feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction.

<12> πᾶσα δὲ πόλις ἡ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι καὶ πυρὶ καταναλωθήσεται μετ' ὄργης· οὐ μόνον ἀνθρώποις ἄβατος, ἀλλὰ καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἄπαντα χρόνον ἔχθιστος κατασταθήσεται.

12 pasa de polis ē chōra to synolon, hētis kata tauta mē poiēsē, dorati

LXXI: all though city or territory all together who by this not do tree

kai pyri katanalōthēsetai met' orgēs; ou monon anthrōpois abatos, alla

LXXI: fire consume with passion not only men untrodden but

kai thēriois kai peteinois eis ton hapanta chronon echthistos katastathēsetai.

LXXI: beast bird into the all at once time enemy establish

And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but most hateful to wild beasts and birds for ever.]

בְּכָל־מִדְינָה וּמִדְינָה גָּלִיל
בְּכָל־חַעֲמִים וּלְהַיּוֹת כִּיהוּדִים עֲתִידִים
לִיּוֹם הַזֶּה לְחַנְקָם מֵאַבִּיהם:

יג פִתְשָׁגֵן חַקְתָּב לְהַפְתֵּן דַת בְּכָל־מִדְינָה וּמִדְינָה גָּלִיל
לְכָל־חַעֲמִים וּלְהַיּוֹת כִּיהוּדִים עֲתִידִים
לִיּוֹם הַזֶּה לְחַנְקָם מֵאַבִּיהם:

13. path'shegen hak'thab l'hinathen dath b'kal-m'dinah
um'dinah galuy l'kal-ha'amim w'lih'yoth haYahudim `athudim
layom hazeh l'hinaqem me'oy'beyhem.

Est8:13 A copy of the edict to be issued as law in each and every province was published to all the peoples, so that the Yahudim would be ready for this day to avenge themselves on their enemies.

<13> τὰ δὲ ἀντίγραφα ἐκτιθέσθωσαν ὁφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ, ἐτοίμους τε εἶναι πάντας τοὺς Ιουδαίους εἰς ταύτην τὴν ἡμέραν πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους.

13 ta de antigrapha ektithesthōsan ophthalmophanōs en pasē tē basileiā,
And the copies, let them be displayed clear to the eyes in all the kingdom,
hetoimous te einai pantas tous Ioudaious
prepared and for to be all the Jews
eis tautēn tēn hēmeran polemēsai autōn tous hyphenantious.
for this day, for them to wage war against their opponents.

וְעַל־פָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְעַל־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל 14

בְּעַד־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל כִּי־עַד־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל

יְד־חֶרְצִים רְכָבִי הַרְכָּשָׁה הַאֲחַשְׁתְּרָנִים רְצָאוּ מִבְּהָלִים

וְדַחֲפִים בְּדַבֵּר הַמְּלָךְ וְהַתְּהִת נְתָנָה בְּשֻׁשָׁן הַבִּירָה: פ

14. haratsim rok'bey harekesh ha'achash't'ranim yats'u m'bohalim
ud'chuphim bid'bar hamelek w'hadath nit'nah b'Shushan habirah.

Est8:14 The couriers, riders on stallion and mules went out being hurried
and pressed on by the king's command. And the order was given at Shushan the palace.

<14> Οἱ μὲν οὖν Ἰππεῖς ἐξῆλθον σπεύδοντες τὰ ὑπὸ τοῦ βασιλέως
λεγόμενα ἐπιτελεῖν· ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν Σούσοις.

14 Hoi men oun hippeis exēlthon speudontes ta hypo tou basileōs
Then the horsemen went forth hastening the things by the king
legomena epitelein; exetethē de to prostagma kai en Sousois.
being spoken to complete. was displayed And the order also in Shushan.

וְעַל־פָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְעַל־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל 15

בְּעַד־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל כִּי־עַד־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל

בְּעַד־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל כִּי־עַד־עֲמָקָם־אֶת־בְּנֵי־יִשְׂרָאֵל

טו וּמְרָאָבֵי רְצָאָה מַלְפִּנְיָה הַמְּלָךְ בְּלִבְוֹשׁ מְלֻכּוֹת

תְּכִלָּת וְחוֹר וּצְطָרָת זָהָב גָּדוֹלָה וּתְכִרֵּיךְ בְּיַעַזְבֵּן

וְאֶרְגָּמָן וְהַעֲרֵץ שְׁוִישָׁן צְהָלָה וּשְׁמַחָה:

15. uMar'dakay yatsa' miliph'ney hamelek bil'bush mal'kuth t'keleth
wachur wa`atereth zahab g'dolah w'thak'rik buts w'ar'gaman
w'ha`ir Shushan tsahalah w'samechah.

Est8:15 Then Mardakay went out from the presence of the king in royal robes of blue
and white, with a large crown of gold and a garment of fine linen and purple;
and the city of Shushan shouted and rejoiced.

<15> ὁ δὲ Μαρδοχαῖος ἐξῆλθεν ἐστολισμένος τὴν βασιλικὴν στολὴν
καὶ στέφανον ἔχων χρυσοῦν καὶ διάδημα βύστιν πορφυροῦν·
ἰδόντες δὲ οἱ ἐν Σούσοις ἔχάρησαν.

15 ho de Mardochaios exēlthen estolismenos tēn basilikēn stolēn
And Mordecai went forth robed in the royal apparel,
kai stephanon echōn chrysoun kai diadēma byssinon porphyroun;
and a crown having of gold, and a diadem fine line of purple.
idontes de hoi en Sousois echarēsan.
beholding And the ones in Shushan rejoiced.

טו ליהודים היתה אורה רשותה ושהשן ויקר: 16

16. LaYahudim hay'thah 'orah w'sim'chah w'sason wiqr.

Est8:16 For the Yahudim there was light and gladness and joy and honor.

¶**16** τοῖς δὲ Ιουδαίοις ἐγένετο φῶς καὶ εὐφροσύνη·

16 τοις de Ιoudaiois egeneto phōs kai euphrosynē;

And to the Jews there became light and gladness.

17 **וְבָכֶל** – מִדְינָה וּמִדְינָה וּבָכֶל – עִיר וּמִקְומָם
אֲשֶׁר הַבָּרְךָ הָמֹלֵךְ וְדַתּוֹ מְגִיעָה שְׁמִיחָה וְשִׁשְׁוֹן לִיהוּדים
מִשְׁתָּחָה וַיּוֹם טוֹב וּרְבִים מִעֵמִי הָאָרֶץ מִתְּיֻהָודִים
כִּי-נִפְלֵל פְּחִידָה הִיהוּדים עֲלֵיכֶם:

16. ub'kal-m'dinah um'dinah ub'kal-`ir wa`ir m'qom 'asher d'bar-hamelek

w'datho magi`a sim'chah w'sason laYahudim mish'teh w'yom tob

w'rabbim me`amey ha'arets mith'Yahudim **ki-naphal pachad-haYahudim alehem.**

Est8:17 In each and every province and in each and every city, the place where the king's commandment and his decree arrived, there was gladness and joy for the Yahudim, a feast and a good day.

And many among the peoples of the land became Yahudim, for the dread of the Yahudim had fallen on them.

¶**17** κατὰ πόλιν καὶ χώραν, οὐ ἀν ἐξετέθη τὸ πρόσταγμα, οὐ ἀν ἐξετέθη τὸ ἔκθεμα,
χαρὰ καὶ εὐφροσύνη τοῦς Ιουδαίους, κώθων καὶ εὐφροσύνη,
καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο καὶ ιουδάιζον διὰ τὸν φόβον τῶν Ιουδαίων.

17 kata polin kai chōran, hou an exetethē to pragma,

In each city and place of wherever the ordinance was published

hou an exetethē to ekthema, chara kai euphrosynē tois Ioudaiois,

wherever the proclamation took place, there was joy and gladness among the Jews,

kōthōn kai **euphrosynē**, kai **polloi tōn ethnōn** perietemonto

with **toasting** and **gladness**, and **many** of **the nations** were circumcised

kai ioudaizon dia ton phobon tōn Ioudaiōn.

and were Jewish-like because of the fear of the Jews.

Chapter 9

**א וּבְשָׁנִים עַשֶּׂר חֶדֶשׁ הַיּוֹ�חֶדֶשׁ אֲדָר בְּשָׁלוֹשָׁה עַשֶּׂר יוֹם בּוֹ
 אֲשֶׁר הָגִיעַ הַבָּרְהַמֵּלֶךְ וְדָתָו לְהַעֲשָׂות בַּיּוֹם
 אֲשֶׁר שָׁבָרִי אַיִּבִּי הַיְהוּדִים לְשָׁלוֹט בָּהֶם וּנְהַפּוֹךְ הוּא
 אֲשֶׁר יָשַׁלְטוּ הַיְהוּדִים הַמֶּה בְּשָׁנָאִיהֶם:**

**1. ubish'neym `asar chodesh hu'-chodesh 'Adar bish'lolah `asar yom bo
 'asher higi`a d'bar-hamelek w'datho l'he`asoth bayom
 'asher sib'ru 'oy'bey haYahudim lish'lot bahem w'nahaphok hu'
 'asher yish'l tu haYahudim hemah b'son'eyhem.**

Est9:1 Now in the twelfth month (that is, the month Adar), on the thirteenth day of the same when the king's command and his order came to be executed, on the day when the enemies of the Yahudim hoped to have power over them, it turned around, so that the Yahudim themselves gained the mastery over those who hated them.

<9:1> 'En γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαιδεκάτῃ τοῦ μηνός,
 ὃς ἔστιν Αδαρ, παρῆν τὰ γράμματα τὰ γραφέντα ὑπὸ τοῦ βασιλέως.

**1 En gar tō dōdekatō mēni triskaidekatē tou mēnos,
 For in the twelfth month, on the thirteenth of the month,
 hos estin Adar, parēn ta grammata ta graphenta hypo tou basileōs.
 which is Adar, were at hand the letters written by the king.**

וְזֹאת מֵאַת עַשְׂרֵה שָׁנָה עַל-עַד יְמֵי אַחַשְׁוֵרוֹשׁ כִּי-זֹאת
 עַד-עַד עַל-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד
 עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד

**בְּנֶקְהָלוֹ הַיְהוּדִים בְּעָרֵיהֶם בְּכָל-מִדְינּוֹת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ
 לְשָׁלֵחַ יָד בְּמַבְקָשֵׁי רָעָתָם וְאִישׁ לְאַעֲמֵד לְפָנֵיהֶם
 כִּי-נִפְלֵל פְּחָדָם עַל-כָּל-הָעָמִים:**

**2. niq'halu haYahudim b`areyhem b'kal-m'dinoth hamelek 'Ahash'werosh
 lish'loach yad bim'baq'shey ra`atham w'ish lo'-`amat liph'neyhem
 ki-naphal pach'dam `al-kal-ha`amim.**

Est9:2 The Yahudim assembled in their cities throughout all the provinces of King Ahashwerosh to lay hands on those who sought their harm; and no one could stand before them, for the dread of them had fallen on all the peoples.

<2> ἐν αὐτῇ τῇ ἡμέρᾳ ἀπώλοντο οἱ ἀντικείμενοι τοῖς Ιουδαίοις.
 οὐδεὶς γὰρ ἀντέστη φοβούμενος αὐτούς.

**2 en autē tē hēmerā apōlonto hoi antikeimenoi tois Ioudaiois;
 And in that day were destroyed the adversaries of the Jews,
 oudeis gar antestē phoboumenos autous.
 no one for opposed fearing them.**

כִּי-זֹאת מֵאַת עַשְׂרֵה שָׁנָה עַל-עַד יְמֵי אַחַשְׁוֵרוֹשׁ כִּי-זֹאת
 עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד
 עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד עַד-עַד

**ג' כל-שרי המדינות והאחים-הראפנים והפחות
יעשי המלאכה אשר לפך מנשאים את-היהודים
כינפל פחד-מראבי עלייהם:**

**3. w'kal-sarey ham'dinoth w'ha'achash'dar'p'nim w'hapachoth w'osey ham'la'kah
‘asher lamelek m'nas'im ‘eth-haYahudim ki-naphal pachad-Mar'dakay `aleyhem.**

Est9:3 Even all the princes of the provinces, the satraps, the governors and those who were doing the king's business assisted the Yahudim, because the dread of Mardakay had fallen on them.

ἢ οἱ γὰρ ἄρχοντες τῶν σατραπῶν καὶ οἱ τύραννοι καὶ οἱ βασιλικοὶ γραμματεῖς ἐτίμων τοὺς Ιουδαίους· ὁ γὰρ φόβος Μαρδοχαίου ἐνέκειτο αὐτοῖς.

3 **hoi gar archontes tōn satrapōn kai hoi tyrannoī kai hoi basilikoi grammateis**
For the rulers of the satraps, and the sovereigns, and the royal scribes
etimōn tous Ioudaious; ho gar phobos Mardochaiou enekeito autois.
esteemed the Jews, for the fear of Mordecai rested upon them.

**4. ki-gadol Mar'dakay b'beyth hamelek w'sham' o holek b'kal-ham'dinot
ki-ha'ish Mar'dakay holek w'gadol.**

Est9:4 Indeed, Mardakay was great in the king's house, and his fame spread throughout all the provinces; for the man Mardakay was growing greater.

4 prosepesen *gar* to *prostagma tou basileōs onomasthēnai en pasē tē basileiā*.
fell For the order of the king for him to be named in all the kingdom.

וַיַּעֲשֵׂה בְּשָׂנְאֵיהֶם כִּרְצֹנוֹם:
הַוִּיכְפּוּ הַיְהוּדִים בְּכָל־אַגִּיהֶם מִפְתַּח־חַרְבָּה וְחַרְגָּה וְאַבְדָּן
לְעֵזֶר וְאַמְּלָקָה עַתְּדָלָה-בְּעֵדָה 5

5. wayaku haYahudim b'kal-'oy'beyhem makath-chereb w'hereg w'ab'dan waqa`asu b'son'eyhem kir'tsonam.

Est9:5 Thus the Yahudim struck against all their enemies with the stroke of the sword, killing and destroying; and they did what they desired to those who hated them.

וְבִשּׁוּשֵׁן הַבִּרְכָה הַרְגֵג הַיְהוּדִים וְאֶבֶד חַמֵּשׁ מֵאוֹת אֲרֵשׁ:

6. ub'Shushan habirah har'gu haYahudim w'abed chamesh me'oth 'ish.

Est9:6 And in Shushan the palace the Yahudim killed and destroyed five hundred men,

<6> καὶ ἐν Σουσοις τῇ πόλει ἀπέκτειναν οἱ Ιουδαῖοι ἄνδρας πεντακοσίους

6 kai en Sousois tē polei apekteinan hoi Ioudaioi andras pentakosious

And in Shushan the city the Jews killed men five hundred -

וְאֵת פָּרְשָׁנְדָתָה וְאֵת דָלְפֹן וְאֵת אַסְפָּתָה:⁷

7. w'eth Par'shan'datha' w'eth Dal'phon w'eth 'As'patha'.

Est9:7 and Parshandatha, Dalphon, Aspatha,

<7> τὸν τε Φαρσαννεσταιν καὶ Δελφων καὶ Φασγα

7 ton te Pharsannestain kai Delphōn kai Phasga

both Parshandatha, and Dalphon, and Aspatha,

חֲוֹאֶת פּוֹרָתָה וְאֵת אַדְלִיא וְאֵת אַרְידָתָה:⁸

8. w'eth Poratha' w'eth 'Adal'ya' w'eth 'Aridatha'.

Est9:8 Poratha, Adalia, Aridatha,

<8> καὶ Φαρδαθα καὶ Βαρεα καὶ Σαρβαχα

8 kai Phardatha kai Barea kai Sarbacha

and Phardatha, and Barea, and Sarbacha,

טְוֹאֶת פְּרָמְשָׁתָה וְאֵת אַרְיסִי וְאֵת אַרְדִּי וְאֵת וַיְזָתָה:⁹

9. w'eth Par'mash'ta' w'eth 'Arisay w'eth 'Ariday w'eth Way'zatha'.

Est9:9 Parmashta, Arisay, Ariday and Wayzatha,

<9> καὶ Μαρμασιμα καὶ Αρουφαιον καὶ Αρσαιον καὶ Ζαβουθαιθαν,

9 kai Marmasima kai Arouphaion kai Arsaiion kai Zabouthaithan,

and Marmasima, and Arouphaion, and Arsaiion, and Zabouthaithan,

יְעִשְׂרָת בְּנֵי חָמָן בְּן-הַמְּדָתָה צָרֵר הַיְהוּדִים הַרְגֵּנִי
וּבְבָזָה לֹא שָׁלַחוּ אֶת-יִדָּם:¹⁰

10. `asereth b'ney Haman ben-Hamm'datha' tsorer haYahudim haragu
ubabizah lo' shal'chu 'eth-yadam.

Est9:10 the ten sons of Haman the son of Hamedatha, the enemy of the Yahudim,
they killed; but they did not lay their hands on the plunder.

<10> τοὺς δέκα οὐίοὺς Αμαν Αμαδαθου Βουγαίου τοῦ ἔχθροῦ τῶν Ιουδαίων,
καὶ διήρπασαν. --

10 tous deka huious Aman Amadathou Bougaiou

even the ten sons of Haman, son of Hamedatha the Bougean,
tou echthrou tōn Ioudaiōn, kai diērpasan en autē tē hēmerā. --

the enemy of the Jews; but they plundered their property on the same day.

וְאֵלֶּה יָמִין כָּל־יְהוּדָה וְכָל־יְהוּדָה
רַא בַּיּוֹם הַהוּא בְּאַמְסֵבָר הַחֲרוֹגִים
בְּשׁוֹשָׁן הַבִּירָה לְפָנֵי הַמֶּלֶךְ: ס

11. bayom hahu' ba' mis'par haharugim b'Shushan habirah liph'ney hamelek.

Est9:11 On that day the number of those who were killed
in Shushan the palace was reported to the king.

<11> ἐν αὐτῇ τῇ ἡμέρᾳ ἐπεδόθη ὁ ἀριθμὸς τῷ βασιλεῖ τῶν ἀπολωλότων ἐν Σουσοῖς.

11 epedothē ho arithmos tō basilei tōn apolōlotōn en Sousois.

And was given the number to the king of the ones being destroyed in Shushan.

יְהוָה צְבָאֹת אֱלֹהִים כָּל־יְהוּדָה וְכָל־יְהוּדָה
וְאֶת־עֲשָׂרֶת בְּנֵי־הָמָן בְּשֶׁאָר מִדְינּוֹת הַמֶּלֶךְ מִהְעָשָׂה
יְהוָה צְבָאֹת לְאַסְטָר הַמֶּלֶךְ בְּשׁוֹשָׁן
הַבִּירָה קָרְגוּ קִיהוּדִים וְאָבַד חִמְשׁ מֵאוֹת אַרְשָׁיוֹת
וְאֶת עֲשָׂרֶת בְּנֵי־הָמָן בְּשֶׁאָר מִדְינּוֹת הַמֶּלֶךְ מִהְעָשָׂה
וּמְהַשְּׁאָלָתָךְ וַיַּבְּתָן לְךָ וּמְהַבְּקָשָׁתָךְ עֲוֹד וְתַעֲשֶׂה:

12. wayo'mer hamelek l'Es'ter hamal'kah b'Shushan habirah har'gu haYahudim
w'abed chamesh me'othon 'ish w'eth `asereth b'ney-Haman bish'ar m'dinoth hamelek
meh `asu umah-sh'elathek w'yinathen lak umah-baqashathek `od w'the`as.

Est9:12 And the king said to Queen Esther, The Yahudim have killed
and destroyed five hundred men and the ten sons of Haman in Shushan the palace.
What then have they done in the rest of the king's provinces! Now what is your petition?
It shall even be granted you. And what is your further request? It shall also be done.

<12> εἰπεν δὲ ὁ βασιλεὺς πρὸς Ἐσθήρ Ἀπώλεσαν οἱ Ιουδαῖοι
ἐν Σουσοῖς τῇ πόλει ἄνδρας πεντακοσίους.
ἐν δὲ τῇ περιχώρῳ πῶς οἵτινες ἔχρήσαντο; τί οὖν ἀξιοῦς ἔτι καὶ ἔσται σοι;

12 eipen de ho basileus pros Esthēr Apōlesan hoi Ioudaioi

said And the king to Esther, The Jews destroyed

en Sousois tē polei andras pentakosious;

in Shushan men five hundred in the city;

en de tē perichōrō pōs oiei echrēsanto?

in the place round about how do you imagine they were treated?

ti oun axiois eti kai estai soi?

what then do you yet ask that it may be done for you?

וְאֵלֶּה יָמִין כָּל־יְהוּדָה וְכָל־יְהוּדָה
וְאֶת־עֲשָׂרֶת בְּנֵי־הָמָן בְּשֶׁאָר מִדְינּוֹת הַמֶּלֶךְ

גַּוְתָּא מֵר אַסְתָּר אִם־עַל־הַמֶּלֶךְ טֹב יְפָתָן גַּמְדָמָחָר
לִיְהֹוּדִים אֲשֶׁר בְּשִׁוְשָׁן לְעַשּׂוֹת כְּדַת הַיּוֹם
וְאֵת עִשְׂרָת בְּגִירְדָּמָן יִתְלֹו עַל־הַעֲצָזָן:

13. **wato'mer 'Es'ter 'im-`al-hamelek tob yinathen gam-machar laYahudim**
'asher b'Shushan la`asoth k'dath hayom
w'eth `asereth b'ney-Haman yith'lu `al-ha`ets.

Est9:13 Then said Esther, If it pleases the king, let tomorrow also be granted to the Yahudim who are in Shushan to do according to the edict of today; and let Haman's ten sons be hanged on the wooden gallows.

<13> καὶ εἶπεν Εσθήρ τῷ βασιλεῖ Δοθέτῳ τοῖς Ιουδαίοις χρῆσθαι ὡσαύτως τὴν αὔριον ὥστε τοὺς δέκα νίοὺς κρεμάσαι Αμαν.

13 kai eipen Esthēr tō basilei Dothētō tois Ioudaiois chrēsthai
 And Esther said to the king, Let it be given for the Jews to deal
 hōsautōs tēn aurion hōste tous deka huious kremasai Aman.
 likewise tomorrow, so as far the ten sons of Haman to hang.

גַּוְתָּא מֵר אַסְתָּר כְּנ וְתָפָתָן דָת בְּשִׁוְשָׁן
יְד וַיִּאמֶר הַמֶּלֶךְ לְהַעֲשָׂות כֵן וְתָפָתָן דָת בְּשִׁוְשָׁן
וְאֵת עִשְׂרָת בְּגִירְדָּמָן תָלָו:

14. **wayo'mer hamelek l'he`asoth ken watinathen dath b'Shushan**
w'eth `asereth b'ney-Haman talu.

Est9:14 So the king commanded that it should be done so; and an edict was issued in Shushan, and Haman's ten sons were hanged.

<14> καὶ ἐπέτρεψεν οὕτως γενέσθαι καὶ ἔξεθηκε τοῖς Ιουδαίοις τῆς πόλεως τὰ σώματα τῶν νιῶν Αμαν κρεμάσαι.

14 kai epetrep sen houtōs genesthai
 And committed it the king so to be.
 kai exethēke tois Ioudaiois tēs poleōs ta sōmata tōn huiōn Aman kremasai.
 And he displayed to the Jews of the city the bodies of the sons of Haman to hang.

טוּרְקָה לְאַשְׁר־בְּשִׁוְשָׁן גַם בַּיּוֹם אַרְבָּעָה
עִשְׂרָה לְחַדְשָׁ אֲדָר וַיַּהֲרֹגו בְּשִׁוְשָׁן שְׁלֹשׁ מֵאוֹת אַיִשׁ
וּבְזֹה לֹא שָׁלֹחו אֶת־זִקְרָם:

15. **wayiqahalu haYahudim 'asher-b'Shushan gam b'yom 'ar'ba`ah `asar l'chodesh**
'Adar wayahar'gu b'Shushan sh'losh me'oth 'ish ubabizah lo' shal'chu 'eth-yadam.

Est9:15 The Yahudim who were in Shushan assembled also on the fourteenth day

of the month Adar and killed three hundred men in Shushan,
but they did not lay their hands on the plunder.

<15> καὶ συνήχθησαν οἱ Ιουδαῖοι ἐν Σούσοις τῇ τεσσαρεσκαιδεκάτῃ τοῦ Αδαρ
καὶ ἀπέκτειναν ἄνδρας τριακοσίους καὶ οὐδὲν διήρπασαν. —

15 kai synēchthēsan hoi Ioudaioi en Sousois tē tessareskaidekatē tou Adar
And gathered together the Jews in Shushan on the fourteenth day of Adar,
kai apekteinan andras triakosious kai ouden diērpasan. --
and they killed men three hundred, but nothing they plundered.

בְּשָׁעַר הַיְהוּדִים אֲשֶׁר בָּמְדִינֹת הַמֶּלֶךְ נִקְהָלִי
וְעַמְּד עַל־נֶפֶשָׁם וְנוֹח מֵאִיבֵּיהֶם וְהַרְג בְּשָׂנָאֵיהֶם חֲמִשָּׁה
וְשָׁבָעִים אֲלָף וּבְבָזָה לֹא שָׁלָחוּ אֶת־יִדָּם:

16. ush'ar haYahudim 'asher bim'dinoth hamelek niq'halu
w`amod `al-naph'sham w'noach me'oy'beyhem w'harog b'son'eyhem chamishah
w'shib'im 'aleph ubabizah lo' shal'chu 'eth-yadam.

Est9:16 Now the rest of the Yahudim who were in the king's provinces assembled,
and stood for their lives and rid themselves of their enemies,
and kil seventy five thousand of those who hated them;
but they did not lay their hands on the plunder.

<16> οἱ δὲ λοιποὶ τῶν Ιουδαίων οἱ ἐν τῇ βασιλείᾳ συνήχθησαν καὶ ἔαυτοὺς ἐβοήθουν
καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμίων· ἀπώλεσαν γὰρ αὐτῶν μυρίους
πεντακισχιλίους τῇ τρισκαιδεκάτῃ τοῦ Αδαρ καὶ οὐδὲν διήρπασαν.

16 hoi de loipoi tōn Ioudaiōn hoi en tē basileia synēchthēsan
And the rest of the Jews, of the ones in the kingdom, gathered together
kai heautois eboēthoun kai anepausanto apo tōn polemiōn;
and helped themselves, and gained rest from the warlike men;
apōlesan gar autōn myrious pentakis chiliois
for they destroyed of them, ten thousands five thousand men
tē triskaidekatē tou Adar kai ouden diērpasan.
on the thirteenth of Adar nothing they plundered.

בְּיוֹם־שְׁלֹשָׁה עַשֶּׂר לְחֶדֶשׁ אָדר וְנוֹח בְּאַרְבָּעָה עַשֶּׂר בּוֹ
וְעַשֶּׂה אָתוֹ יוֹם מְשֻׁתָּה וְשֻׁמְחָה:

17. b'yom-sh'loshah `asar l'hodesh 'Adar w'noach b'ar'ba`ah `asar bo
w`asoh 'otho yom mish'teh w'sim'chah.

Est9:17 On the thirteenth day of the month Adar in it,
and on the fourteenth day they rested and made it a day of feasting and rejoicing.

καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς καὶ ἦγον αὐτὴν ἡμέραν ἀναπαύσεως μετὰ χαρᾶς καὶ εὐφροσύνης.

17 kai anepausanto tē tessareskaidekatē tou autou mēnos

And they rested on the fourteenth of the same month,

kai ἕγον αὐτὴν ἡμέραν anapauseōs meta charas kai euphrosynēs.

and they celebrated it as a day of rest with joy and gladness.

18. w'haYahudim 'asher-b'Shushan niq'halu bish'lolahah `asar bo ub'ar'ba`ah `asar bo
w'noach ba'chamishah `asar bo w`asoh 'otho vom mish'teh w'sim'chah.

Est9:18 But the Yahudim who were in Shushan assembled on the thirteenth of it and on the fourteenth of it, and they rested on the fifteenth day of it and made it a day of feasting and rejoicing.

•**18** οι δὲ Ιουδαῖοι οἱ ἐν Σούσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαιδεκάτῃ καὶ ἀνεπαύσαντο· ἥγον δὲ καὶ τὴν πεντεκαιδεκάτην μετὰ χαρᾶς καὶ εὐφροσύνης.

18 hoi de Ioudaioi hoi en Sousois tē polei synēchthēsan kai tē tessareskaidekatē

And the Jews in Shushan the city gathered together also on the fourteenth

kai anepausanto; ēgon de kai tēn pentekaidekatēn meta charas kai euphrosynēs.

and rested. But they celebrated even on the fifteenth with joy and gladness

19. `al-ken haYahudim hap'rozim hayosh'bim b`arey hap'razoth `osim
‘eth yom ‘ar’ba`ah `asar l’chodesh ‘Adar sim’chah umish’teh w’yom tob
umish’loach manoth ‘ish l’re`ehu.

Est9:19 Therefore the Yahudim of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting and a good day, and of sending portions to one another.

«19» διὰ τοῦτο οὖν οἱ Ἰουδαῖοι οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἔξω ἄγουσιν τὴν τεσσαρεσκαιδεκάτην τοῦ Αδαρ ἡμέραν ἀγαθὴν μετ' εὐφροσύνης ἀποστέλλοντες μερίδας ἔκαστος τῷ πλησίον, οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν πεντεκαιδεκάτην τοῦ Αδαρ ἡμέραν εὐφροσύνην ἀγαθὴν ἄγουσιν ἔξαποστέλλοντες μερίδας τοῖς πλησίον.

19 dia touto oun hoi Ioudaioi hoi diesparmenoi en pasē chōra

Because of this then the Jews, the ones being disseminated in every place

tē exō agousin tēn tessareskaidekatēn tou Adar hēmeran agathēn
 outside, celebrate on the fourteenth of Adar, day a good
 met' euprosynēs apostellontes meridas hekastos tō plēsion,
 with gladness, sending portions each to his neighbor,
 hoi de katoikountes en tais mētropolesin
 the ones living in the urban area
 kai tēn pentekaidekatēn tou Adar hēmeran euprosynēn
 and the fifteen of Adar, day gladness
 agathēn agousin exapostellontes meridas tois plēsion.
 a good to celebrate the ones being disseminated the portion the neighbor

אַתָּה אֱלֹהֵינוּ מֶלֶךְ כָּל־הָעוֹלָם
 כִּי־בְּרָכָה תַּעֲשֶׂת
 וְשָׁלוֹחַ תַּעֲשֶׂת
 סְפָרִים
 תַּעֲשֶׂת
 מִרְדָּכָי אֶת־הַבָּרִים הָאֱלֹהִים
 וְיִשְׁלַח בְּכָל־מִדְינּוֹת הַמֶּלֶךְ
 אֶל־כָּל־הַיּוֹדִים אֲשֶׁר בְּכָל־מִדְינּוֹת הַמֶּלֶךְ
 אַחֲשְׁוֹרֹשׁ הַקָּרוֹבִים וְהַרְחֹקִים:

20. wayik'tob Mar'dakay 'eth-had'barim ha'eleh
wayish'lach s'pharim 'el-kal-haYahudim 'asher b'kal-m'dinoth hamelek
'Ahash'werosh haq'robim w'har'choqim.

Est9:20 Then Mardakay recorded these events, and he sent letters to all the Yahudim
 who were in all the provinces of King Ahashwerosh, both near and far,

<20> "Εγραψεν δὲ Μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἔξαπέστειλεν
 τοῖς Ιουδαίοις, ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ, τοῖς ἑγγὺς καὶ τοῖς μακράν,

20 Egrapsen de Mardochaios tous logous toutous eis biblion kai exapesteilen tois Ioudaiois,
 wrote And Mordecai these words in a scroll and sent them to the Jews,
 hosoi ēsan en tē Artaxerxou basileia,
 as many as were in the kingdom of Artaxerxes,
 tois eggys kai tois makran,
 to the ones near and to the ones far;

כִּי־בְּרָכָה תַּעֲשֶׂת
 וְשָׁלוֹחַ תַּעֲשֶׂת
 סְפָרִים
 תַּעֲשֶׂת
 מִרְדָּכָי אֶת־הַבָּרִים
 וְיִשְׁלַח בְּכָל־מִדְינּוֹת
 לְחַדֵּשׁ אֶדְרָה וְאֶת יוֹם־חַמִשָּׁה עַשֶּׂר בּוֹ בְּכָל־שָׁנָה וְשָׁנָה:

21. l'qayem `aleyhem lih'yoth `osim 'eth yom 'ar'ba`ah `asar l'chodesh 'Adar
 w'eth yom-chamishah `asar bo b'kal-shanah w'shanah.

Est9:21 to establish among them, to be keeping the fourteenth day of the month Adar,
 and the fifteenth day in it, in every year by year,

<21> στήσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαιδεκάτην
 καὶ τὴν πεντεκαιδεκάτην τοῦ Αδαρ--

21 stēsai tas hēmeras tautas agathas agein te tēn tessareskaidekatēn
 to establish these days as good days, and to celebrate both the fourteenth

kai tēn pentekaidekatēn tou Adar--
and the fifteenth of Adar.

וְהַחֲדֵשׁ אֲשֶׁר נָהָפֹךׁ לָהֶם מִגּוֹן לְשִׁמְחָה
וּמְאַבֵּל לַיּוֹם טוֹב לְעֵשָׂות אָזְתָם יָמִין מִשְׁתָּחָה וְשִׁמְחָה
וּמְשֻׁלֹּוחַ מְנוֹת אִישׁ לְרַעַחוֹ וּמְתַנּוֹת לְאַבִּינוּם:

22. kayamim 'asher-nachu bahem haYahudim me'oy'beyhem w'hachodesh 'asher neh'pak lahem miagon l'sim'chah ume'ebel l'yom tob la`asoth 'otham y'mey mish'teh w'sim'chah umish'loach manoth 'ish l're`ehu umatanoth la'eb'yonim.

Est9:22 as the days in which the Yahudim rested in them from their enemies, and it was a month which was turned for them from sorrow into gladness and from mourning into a good day; that they should make them days of feasting and rejoicing and sending portions to one another and gifts to the poor.

«22» ἐν γὰρ ταύταις ταῖς ἡμέραις ἀνεπαύσαντο οἱ Ιουδαῖοι ἀπὸ τῶν ἔχθρῶν αὐτῶν--
καὶ τὸν μῆνα, ἐν ᾧ ἐστράφη αὐτοῖς (ὅς ἦν Αδαρ) ἀπὸ πένθους εἰς χαρὰν
καὶ ἀπὸ ὁδύνης εἰς ἀγαθὴν ἡμέραν, ἥγειν ὅλον ἀγαθὸς ἡμέρας γάμων
καὶ εὐφροσύνης ἔξαποστέλλοντας μερίδας τοῖς φίλοις καὶ τοῖς πτωχοῖς.

22 en gar tautais tais hēmerais anepausanto hoi Ioudaioi apo tōn echthrōn autōn--
For in these days gained rest the Jews from their enemies.

kai ton mēna, en hō estraphē autois (hos ēn Adar)
And the month in which things turned for them, which was Adar,
apo penthou eis charan kai apo odynēs eis agathēn hēmeran,
from mourning to joy, and from grief to good days,
agein holon agathas hēmeras gamōn
was to celebrate entirely for good days of wedding feasts
kai euphrosynēs exapostellontas meridas tois philois kai tois ptōchois.
and gladness, sending gift portions to their friends and to the poor

כג ו קָבַל הַיְהוּדִים אֶת אָשֵׁר-הַחֲלֹג לְעַשּׂוֹת
וְאֶת אָשֵׁר-פָּתַב מַרְדָּכָי אֲלֵיכֶם:

**23. w'qibel haYahudim 'eth 'asher-hechelu la`asoth
w'eth 'asher-kathab Mar'dakay 'aleyhem.**

Est9:23 Thus the Yahudim undertook what they had started to do, and what Mardakay had written to them.

〈23〉 καὶ προσέδέξαντο οἱ Ἰουδαῖοι, καθὼς ἔγραψεν αὐτοῖς ὁ Μαρδοχαῖος,

23 kai prosedexanto hoi Ioudaioi, kathōs egrapsen autois ho Mardochaios,
And favorably received it the Jews as wrote to them Mordecai,

24 የወሰን በፊት እና ተከታታይ-በዚህ የተዘረዘሩት ቀን ተመዝግበ

על-היהודים לאבדם והפיל פיר הוא הגורל להם ולאבדם;
כד כיzman בון-המרתא האגני ציר כל-היהודים חשב

24. ki Haman ben-Hamm'datha' ha'Agagi tsorer kal-haYahudim chashab `al-haYahudim l'ab'dam w'hipil Pur hu' hagoral l'humam u'l'ab'dam.

Est9:24 For Haman the son of Hammedatha, the Agagite, the adversary of all the Yahudim, had schemed against the Yahudim to destroy them and had cast Pur, that is the lot, to consume them and to destroy them.

«24» πῶς Αμαν Αμαδαθου ὁ Μακεδὼν ἐπολέμει αὐτούς,
καθὼς ἔθετο ψήφισμα καὶ κλῆρον ἀφανίσαι αὐτούς.

24 **pōs** Aman Amadathou ho Makedōn epolemei autous,
of how Haman son of Hammedatha the Macedonian waged war against them;
kathōs etheto psēphisma kai klēron aphanisai autous,
as he ordained a referendum and the lot, to obliterate them;

የ×ዕወለዎች የሂሳብ ተስፋይ-ዕወለዎች እና በዚህ መሆኑን ጥሩን/ የተተካና ተስፋይ-
የሂሳብ-ዕወለዎች ተስፋይ-ዕወለዎች የሂሳብ-ዕወለዎች ተስፋይ-ዕወለዎች የሂሳብ-ዕወለዎች

כה וּבָאָה לִפְנֵי הַמֶּלֶךְ אָמַר עַמְּדָהֶפֶר יֹשֵׁב מְחַשְּׁבָתוֹ
הַרְעָה אֲשֶׁר-חָשַׁב עַל-הַיּוֹדִים עַל-רָאשׁוֹ
וַתַּלְגֹּו אֲתָּה וְאַתָּה-בְּנֵינוּ עַל-הַעַזִּים:

25. ub'bo'ah liph'ney hamelek 'amar `im-hasepher yashub machashab'to hara`ah 'asher-chashab `al-haYahudim `al-ro'sho w'thalu 'otho w'eth-banayu `al-ha`ets.

Est9:25 But when it came before the king, he commanded by letter that his wicked scheme which he had devised against the Yahudim, should return on his own head and that he and his sons should be hanged on the wooden gallows.

•**25** καὶ ὡς εἰσῆλθεν πρὸς τὸν βασιλέα λέγων κρεμάσαι τὸν Μαρδοχαῖον· ὅσα δὲ ἐπεχείρησεν ἐπάξαι ἐπὶ τοὺς Ιουδαίους κακά, ἐπ' αὐτὸν ἐγένοντο, καὶ ἐκρεμάσθη αὐτὸς καὶ τὰ τέκνα αὐτοῦ.

25 kai hōs eisēlthen pros ton basilea legōn kremasai ton Mardochaion;
and how he entered to the king, telling him to hang Mardakai.

hos̄ de epecheirēsen epaxai epi tous Ioudaious kaka,

But as much as he attempted to bring upon the Jews

επ' auton **egenonto**, kai **ekremasthē** **autos** kai **ta tekna** autou.

upon himself it came to pass; and he was hanged, he

× 4 2 3 × 9 1 4 3 = 9 9 4 - 6 y - 6 0 9 9 7 9
: 4 9 2 6 4 0 2 1 3 9 4 6 4 9 4 9 - 3 4 6 4

**הנפור על-כן על-כל-דבריו האגראת הזאת
ומה-ראו על-בכה ומה חגייע אליהם:**

26. `al-ken qar'u layamim ha'eleh Phurim `al-shem haPur `al-ken `al-kal-dib'rey ha'igereth hazo'th umah-ra'u `al-kakah umah higi'a 'aleyhem.

Est9:26 Therefore they called these days Phurim after the name of Pur.

Therefore for all of the words in this letter, both what they had seen concerning this matter and what had happened to them,

«26» διὰ τοῦτο ἐπεκλήθησαν αἱ ἡμέραι αὗται Φρουραὶ διὰ τοὺς κλήρους,
ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραί, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης
καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὔτοῖς ἐγένετο καὶ ἔστησεν·

26 dia touto epeklēthēsan hai hēmerai hautai Phrourai dia tous klērous,
On account of this they call these days Purim because of the lots,
hoti tē dialektō autōn kalountai Phrourai, dia tous logous tēs epistolēs tautēs
for in their dialect they are called Purim, because of the words, of this letter,
kai hosa peponthasin dia tauta
and as much as they suffered on account of this,
kai hosa autois egeneto kai estēsen;
and as much as happened to them and was stopped.

כז קיימו וקבעו היהודים עליהם ועל זרעים
ועל כל-הנגולים עליהם ולא ישבור לחיות עשרים
את שני הימים האלה בכתbam וכזמנם בכל-שנה ורשותה:

**27. qim' u qibl haYahudim `aleyhem w`al-zar`am w`al kal-hanil'wim `aleyhem
w'lo' ya`abor lih'yoth `osim 'eth sh'ney hayamim ha'eleh kik'thabam
w'biz'manam b'bal-shanah w'shanah.**

Est9:27 the Yahudim established and took on themselves and on their descendants and on all those who allied themselves with them, so that it should not fail, that they would keep these two days according to their regulation and according to their appointed time every year.

<27> καὶ προσεδέχοντο οἱ Ἰουδαῖοι ἐφ' ἑαυτοῖς καὶ ἐπὶ τῷ σπέρματι αὐτῶν
καὶ ἐπὶ τοῖς προστεθειμένοις ἐπ' αὐτῶν οὐδὲ μὴν ἄλλως χρήσονται.
αἱ δὲ ἡμέραι αὗται μνημόσυνον ἐπιτελούμενον κατὰ γενεὰν
καὶ γενεὰν καὶ πόλιν καὶ πατριὰν καὶ χώραν.

27 kai prosedechonto hoi Ioudaioi eph' heautois kai epi tō spermati autōn
And favorably received it the Jews for themselves, and for their seed,
kai epi tois prostetheimenois ep' autōn
and for the ones purposed unto them to observe it –
oude mēn allōs chrēsontai:

nor in fact otherwise shall they treat it.

hai de hēmerai hautai mnēmosynon epiteloumenon
And these days were a memorial being completed

kata genean kai genean kai polin kai patrian kai chōran;
according to generation and generation, and city, and family, and place.

בְּהַיָּמִים הָאֶלְהָ נֹזְכָּרִים וּנְעָשִׂים בְּכָל־דָּור וְדָר מִשְׁפָחָה
וּמִשְׁפָחָה מִדִּינָה וּמִדִּינָה וּמִעֵדָה וּמִעֵדָה וּמִי הַפּוּרִים הָאֶלְהָ
לֹא יַעֲבֹרְיו מִתּוֹךְ הַיְהוּדִים וּזְכָרָם לְאַ-יְסֻופְ מִזְרָעָם: ס 28

28. w'hayamim ha'eleh niz'karim w'na`asim b'kal-dor wador mish'pachah
umish'pachah m'dinah um'dinah w`ir wa`ir wi'mey haPurim ha'eleh lo' ya`ab'ru
mitok haYahudim w'zik'ram lo'-yasuph mizar'am.

Est9:28 So these days were to be remembered and kept throughout every generation, every family, every province and every city; and these days of Purim were not to fail from among the Yahudim, nor their memory fade from their descendants.

〈28〉 αἱ δὲ ἡμέραι αὐται τῶν Φρουραὶ ἀχθήσονται εἰς τὸν ἄπαντα χρόνον,
καὶ τὸ μνημόσυνον αὐτῶν οὐ μὴ ἐκλίπῃ ἐκ τῶν γενεῶν.

28 hai de hēmerai hautai tōn Phrourai achthēsontai eis ton hapanta chronon,
And these days of the Purim, said they, shall be celebrated for all time,
kai to mnēmosynon autōn ou mē eklipē ek tōn geneōn.
and their memorial in no way should fail unto generations.

בְּתַכְתַּב אָסָטָר הַמְלָכָה בֶּת־אַבִּיחַיְל וּמְרַדָּכָי הַיְהוּדִי
אֶת־כָּל־תְּקִף לְקִים אֶת אֲגָרָת הַפּוּרִים הַזֹּאת הַשְׁנִית: 29

29. watik'tob 'Es'ter hamal'kah bath-'Abichayil uMar'dakay haYahudi
'eth-kal-toqeph l'qayem 'eth 'igereth haPurim hazo'th hashenith.

Est9:29 Then Queen Esther, daughter of Abichail, with Mardakay the Yahudi,
wrote with full authority to confirm this second letter about Purim.

〈29〉 καὶ ἔγραψεν Εσθήρ ἡ βασίλισσα θυγάτηρ Αμιναδαβ καὶ Μαρδοχαῖος ὁ Ιουδαῖος
ὅσα ἐποίησαν τό τε στερέωμα τῆς ἐπιστολῆς τῶν Φρουραὶ.

29 kai egrapsen Esthēr hē basilissa thygatēr Aminadab kai Mardochaios ho Ioudaios
And wrote Esther the queen daughter of Abihail, and Mordecai the Jew,
hosa epoiēsan to te stereōma tēs epistolēs tōn Phrourai.
as much as they did, and the confirmation of the letter of the Purim.

וְעַמְּדוּ יְהוָה 30

לְוַיֵּשֶׁלֶח סָפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שְׁבֻע וּצְשָׁרִים
וּמְאֹה מִדִּינָה מִלְכּוֹת אַחֲשְׁוֹרוֹשׁ הַבָּרִי שְׁלוֹם וְאֶמֶת:

30. wayish'lach s'pharim 'el-kal-haYahudim 'el-sheba` w`es'rim
ume'ah m'dinah mal'kuth 'Achash'werosh dib'rey shalom we'emeth.

Est9:30 And he sent letters to all the Yahudim, to the hundred twenty seven provinces of the kingdom of Achashwerosh, namely, words of peace and truth,

אֶל־קְרִים אֶת־רַימִי הַפְּרִים הָאֱלָה בְּזִמְגִידָם כִּאֲשֶׁר קִים
עַלֵּהֶם מִרְדָּקְבִּי הַיְהוּדִי וְאַסְטָר הַמֶּלֶךְ
וְכִאֲשֶׁר קִים עַל־נְפָשָׁם וְעַל־זָרָעָם דָּבָרִי הַצְמָות וּזְעַקְתָּם:

31. I'qayem 'eth-y'mey haPurim ha'eleh biz'maneyhem ka'asher qiam `aleyhem
Mar'dakay haYahudi w'Es'ter hamal'kah w'ka'asher qi'mu `al-naph'sham
w`al-zar'am dib'rey hatsomoth w'za`aqatham.

Est9:31 to confirm these days of Purim at their appointed times,
just as Mardakai the Yahudi and Queen Esther had established for them,
and just as they had established for themselves
and for their descendants, the matters of the fastings and their lamentations.

31> καὶ Μαρδοχαῖος καὶ Ἐσθῆρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν
καὶ τότε στήσαντες κατὰ τῆς ὑγιείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν·

31 kai Mardochoios kai Esther hē basilissa estēsan heautois
And Mordecai and Esther the queen they established to themselves
kath' heautōn kai tote stēsantes kata tēs hygieias autōn
for themselves; and then establishing according to their fasting
kai tēn boulēn autōn;
and their counsel.

לְבָב וּמְאֹרֶךְ אַסְטָר קִים הַבָּרִי הַפְּרִים הָאֱלָה וְנִכְתָּב בְּסִפְרָה: בָּ

32. u'ma'amar 'Es'ter qiam dib'rey haPurim ha'eleh w'nik'tab basepher.

Est9:32 And the command of Esther established these customs for Purim,
and it was written in the scroll.

32> καὶ Ἐσθῆρ λόγῳ ἔστησεν εἰς τὸν αἰώνα, καὶ ἐγράφη εἰς μνημόσυνον.
32 kai Esther logō estēsen eis ton aiōna, kai egraphē eis mnēmosynon.

And Esther the matter established for the eon, and it was written for a memorial.

Chapter 10

אֵר וִישָׁם הַמֶּלֶךְ אַחֲשְׁרֹשׁ מִס עַל־הָאָרֶץ וְאֵר הַיּוֹם:

1. wayasem hamelek 'Achasherosh mas `al-ha'arets w'iey hayam.

Est10:1 Now King Achasherosh laid a tribute on the land and on the coastlands of the sea.

ε·10:1· Ἐγραψεν δὲ ὁ βασιλεὺς τέλη ἐπὶ τὴν βασιλείαν τῆς τε γῆς καὶ τῆς θαλάσσης.

1 Egrapsen de ho basileus telē epi tēn basileian tēs te gēs kai tēs thalassēs.

levied And the king a tax upon the kingdom by both land and sea.

בְּ וְכָל־מִעֵשָׂה תְּקֹפֹ וְגִבּוּרָתָו וּפְרַשְׁתָּ גְּדֻלָּת מֶרְדָּכָי
אֲשֶׁר גְּדָלוּ הַפְּלָקָה הַלּוֹא־הַם כְּתוּבִים
עַל־סִפְרֵ דְּבָרֵי הַיּוֹם לְמִלְכֵי מָדָי וּפְרָסָן:

2. w'kal-ma`aseh thaq'po ug'buratho upharashath g'dulath Mar'dakay

'asher gid'lo hamelek halo'-hem k'thubim `al-sepher dib'rey hayamim

I'mal'key Maday uPharas.

Est10:2 And all the acts of his authority and his strength, and the declaration of the greatness of Mardakay to which the king advanced him, are they not written in the Scroll of the annals of days (Chronicles) of the Kings of Maday and Pharas?

ε·2· καὶ τὴν ἰσχὺν αὐτοῦ καὶ ἀνδραγαθίαν πλοῦτόν τε καὶ δόξαν τῆς βασιλείας αὐτοῦ, ἵδού γέγραπται ἐν βιβλίῳ βασιλέων Περσῶν καὶ Μήδων εἰς μνημόσυνον.

2 kai tēn ischyn autou kai andragathian plouton te kai doxan tēs basileias autou,

And his strength, and the valor, riches, and also the glory of his kingdom,

idou gepraptai en bibliō basileōn Persōn kai Mēdōn eis mnēmosynon.

behold, they are written in the scroll of the Persians and Medes for a memorial.

גְּדֻלָּתָה כְּלָלָה עַל־עַמְּךָ יְהוּדָה כְּלָלָה עַל־עַמְּךָ יְהוּדָה
בְּ כָּלָלָה עַל־עַמְּךָ יְהוּדָה כְּלָלָה עַל־עַמְּךָ יְהוּדָה
גְּדֻלָּתָה כְּלָלָה עַל־עַמְּךָ יְהוּדָה כְּלָלָה עַל־עַמְּךָ יְהוּדָה
וְצִיוֹ לְרַב אָחִיו דָּרְשׁ טֹב לְעַמּוֹ וְדָבֵר שְׁלֹום לְכָל־זָרֻעָוָה:

3. ki Mar'dakay haYahudi mish'neh lamelek 'Achash'werosh w'gadol laYahudim
w'ratsuy l'rob 'echayu doresh tob l'amo w'dober shalom l'kal-zar'o.

Est10:3 For Mardakai the Yahudi was second only to King Achashwerosh, and great among the Yahudim and accepted of the multitude of his brethren, one who sought the good of his people and one who spoke for the welfare of his whole nation.

ε·3· ὁ δὲ Μαρδοχαῖος διεδέχετο τὸν βασιλέα Ἀρταξέρξην καὶ μέγας ἦν
ἐν τῇ βασιλείᾳ καὶ δεδοξασμένος ὑπὸ τῶν Ιουδαίων.

καὶ φιλούμενος διηγεῖτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ.

3 ho de Mardochaios diedecheto ton basilea Artaxerxēn kai megas ēn en tē basileia

For Mordecai relieved king Artaxerxes, and was great in the kingdom,

kai dedoxasmenos hypo tōn Ioudaiōn;

and being extolled by the Jews,

kai philoumenos diēgeito tēn agōgen panti tō ethnei autou.

and being fond to describe the welfare to all their nations.

3>a Kai eipen Mardochoios Para tou theou egeneto tauta·

3ā Kai eipen Mardochoios Para tou theou egeneto tauta;

And Mardocheus said, These things have been done of the Elohim

3>b ἐμνήσθη γὰρ περὶ τοῦ ἐνυπνίου, οὐδὲν εἶδον περὶ τῶν λόγων τούτων·
οὐδὲ γὰρ παρῆλθεν ἀπ' αὐτῶν λόγος.

3b emnēsthēn gar peri tou enypniou, hou eidon peri tōn logōn toutōn;

For I remember the dream which I had concerning these matters:

oude gar parēlthen ap' autōn logos.

for not one particular of them has failed.

3>c ἡ μικρὰ πηγή, ἣ ἐγένετο ποταμὸς καὶ ἦν φῶς καὶ ἥλιος καὶ ὅδωρ πολύ·
Εσθηρ ἔστιν ὁ ποταμός, ἣν ἐγάμησεν ὁ βασιλεὺς καὶ ἐποίησεν βασίλισσαν.

3c hē mikra pēgē, hē egeneto potamos kai ēn phōs

There was the little fountain which became a river, and there was light,

kai hēlios kai hydōr poly; Esthēr estin ho potamos,

and the sun and much water. The river is Esther,

hēn egamēsen ho basileus kai epoiēsen basilissan.

whom the king married, and made queen.

3>d οἱ δὲ δύο δράκοντες ἦγώ εἰμι καὶ Αμαν.

3e hoi de duo drakontes egō eimi kai Aman.

And the two serpents are I and Aman.

3e τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα ἀπολέσαι τὸ ὄνομα τῶν Ιουδαίων.

3w ta de ethnē ta episynachthenta apolesai to onoma tōn Ioudaiōn.

And the nations are those nations that combined to destroy the name of the Jews.

3f τὸ δὲ ἔθνος τὸ ἐμόν, οὗτός ἔστιν Ισραὴλ οἱ βοήσαντες πρὸς τὸν θεὸν
καὶ σωθέντες· καὶ ἐσωσεν κύριος τὸν λαὸν αὐτοῦ,
καὶ ἐρρύσατο κύριος ἡμᾶς ἐκ πάντων τῶν κακῶν τούτων, καὶ ἐποίησεν ὁ θεὸς
τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα, ἃ οὐ γέγονεν ἐν τοῖς ἔθνεσιν.

3d to de ethnos to emon, houtos estin Israēl hoi boēsantes pros ton theon

But as for my nation, this is Israel, even they that cried to the Elohim

kai sōthentes; kai esōsen kyrios ton laon autou,

and were delivered: for YHWH delivered his people.

kai errysato kyrios hēmas ek pantōn tōn kakōn toutōn,

And YHWH rescued us out of all these calamities;

kai epoiēsen ho theos ta sēmeia kai ta terata ta megalā,

and Elohim wrought such signs and great wonders

ha ou gegonen en tois ethnesin.

as have not been done among the nations.

3g διὰ τοῦτο ἐποίησεν κλήρους δύο, ἕνα τῷ λαῷ τοῦ θεοῦ
καὶ ἕνα πᾶσι τοῖς ἔθνεσιν.

3g dia touto epoiēsen klērous duo, hena tō laq̄ tou theou

Therefore did he ordain two lots. One for the people of the Elohim,

kai hena pasi tois ethnesin;

and one for all the other nations.

¶ **3** καὶ ἦλθον οἱ δύο κλῆροι οὗτοι εἰς ὥραν καὶ καιρὸν καὶ εἰς ἡμέραν κρίσεως ἐνώπιον τοῦ θεοῦ καὶ ἐν πᾶσι τοῖς ἔθνεσιν,

3h kai ēlthon hoi duo klēroi houtoi eis hōran kai kairon
And these two lots came for an appointed season,
kai eis hēmeran kriseōs enōpion tou theou kai en pasi tois ethnesin,
and for a day of judgment, before the Elohim, and for all the nations.

ἢ ι καὶ ἐμνήσθη ὁ θεὸς τοῦ λαοῦ αὐτοῦ καὶ ἐδικαίωσεν τὴν κληρονομίαν αὐτοῦ.

3Ô kai emnēsthē ho theos tou laou autou kai edikaiōsen tēn klēronomian autou.
And the Elohim remembered his people, and vindicated his inheritance

«**Κ**αὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὗται ἐν μηνὶ Αδαρ τῇ τεσσαρεσκαιδεκάτῃ καὶ τῇ πεντεκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης ἐνώπιον τοῦ θεοῦ κατὰ γενεὰς εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ισραὴλ.

3κ kai esontai autois hai hēmerai hautai en mēni Adar tē tessareskaidekatē
And they shall observe these days in the month Adar, on the fourteenth
kai tē pentekaidekatē tou autou mēnos meta synagōgēs kai charas
and on the fifteenth day of the same month, with an assembly, and joy
kai euphrosynēs enōpion tou theou kata geneas
and gladness before the Elohim, throughout the generations
eis ton aiōna en tō laq̄ autou Israēl.
for ever among his people Israel.

«ΞΙ Ήτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας εἰσήνεγκεν Δωσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λευίτης, καὶ Πτολεμαῖος ὁ νιὸς αὐτοῦ τὴν προκειμένην ἐπιστολὴν τῶν Φρουραί, ἣν ἔφασαν εἶναι καὶ ἔρμηνευκέναι Λυσίμαχον Πτολεμαίου τῶν ἐν Ιερουσαλημ.

3k Ετοις τεταρτου basileuontos Ptolemaiou kai Kleopatras eisēnegken Dōsitheos,
In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus,
hos ephē einai hiereus kai Leuitēs, kai Ptolemaios ho huios autou
who said he was a priest and Levite, and Ptolemeus his son,
tēn prokeimenēn epistolēn tōn Phrourai, hēn ephasan einai
brought in the published letter of Phurim, which they said existed,
kai hermēneukenai Lysimachon Ptolemaiou
and which Lysimachus the son of Ptolemeus,
tōn en Ierousalēm.
that was in Jerusalem, had interpreted it.