

# Sepher Hadassah (Esther)

## Chapter 1

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

<1:1>a Ἔτους δευτέρου βασιλεύοντος Ἀρταξέρξου τοῦ μεγάλου τῆ μιᾷ τοῦ Νισα ἐνύπνιον εἶδεν Μαρδοχαῖος ὁ τοῦ Ιαῖρου τοῦ Σεμείου τοῦ Κισαίου 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 enyption eiden Mardochoaios ho tou Iairou

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

tu Semeiou tou Kisaίου ek phylēs Benjamin,

**the son of Semeias, the son of Cisaus, of the tribe of Benjamin,**

<1>b ἄνθρωπος Ἰουδαῖος οἰκῶν ἐν Σούσοις τῆ πόλει, ἄνθρωπος μέγας θεραπέων ἐν τῆ 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, ἧς ἠχμαλώτευσεν Ναβουχοδοноσορ ὁ βασιλεὺς Βαβυλωνος ἐξ Ἱερουσαλημ μετὰ Ἰεχονίου τοῦ βασιλέως τῆς Ἰουδαίας.

1c **ēn de ek tēs aichmalōsias,**

**Now he was of the captivity**

**hēs ēchmalōteusen Nabuchodonosor 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 ἰδοὺ φωναὶ καὶ θόρυβος, βρονταὶ καὶ σεισμός, τάραχος ἐπὶ τῆς γῆς·

1d **kai touto autou to enyption; kai idou phōnai kai thorybos, brontai kai seismos,**

**And this was his dream: Behold, voices and a noise, thunders and earthquake,**

**tarachos epi tēs gēs;**

**tumult upon the earth.**

<1>e καὶ ἰδοὺ δύο δράκοντες μεγάλοι ἔτοιμοι προῆλθον 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 τῆ φωνῇ αὐτῶν ἠτοιμάσθη πᾶν ἔθνος εἰς πόλεμον ὥστε 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 ἰδοὺ ἡμέρα σκότους καὶ γνόφου, θλίψις καὶ στενοχωρία, κάκωσις  
καὶ τάραχος μέγας ἐπὶ τῆς γῆς·

1g kai idou hēmera skotous kai gnophou, thlipsis 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 ἐταράχθη δίκαιον πᾶν ἔθνος φοβούμενοι τὰ ἑαυτῶν κακὰ  
καὶ ἠτοιμάσθησαν ἀπολέσθαι καὶ ἐβόησαν πρὸς τὸν θεόν.

1h kai etarachthē dikaiōn pan ethnos phoboumenoi ta heautōn kaka

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

kai hētoimasthēsan apolesthai 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,  
ὕδωρ πολὺ·

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, εἶχεν αὐτὸ ἐν τῇ καρδίᾳ  
καὶ ἐν παντὶ λόγῳ ἠθέλεν ἐπιγνῶναι αὐτὸ ἕως τῆς νυκτός.

1k kai diegertheis Mardocheios ho heōrakōs to enypnion touto

And Mardocheus 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 ἠσύχασεν Μαρδοχαῖος ἐν τῇ αὐλῇ μετὰ Γαβαθα  
καὶ Θαρρα τῶν δύο εὐνούχων τοῦ βασιλέως τῶν φυλασσόντων τὴν αὐλὴν

1l kai hēsychasen Mardocheios en tē aulē meta Gabatha

And Mardocheus rested quiet in the palace with Gabatha

kai Tharra tōn duo eunouchōn tou basileōs tōn phylassontōn tēn aulēn

and Tharra 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 ἐτοιμάζουσιν τὰς χεῖρας ἐπιβαλεῖν Ἀρταξέρξη 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 ἐξήτασεν ὁ βασιλεὺς τοὺς δύο εὐνούχους, καὶ ὁμολογήσαντες ἀπήχθησαν.

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 Mardochoaios egrapsen peri tōn logōn toutōn;  
also Mardochoaeus 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 Mardochoaeus to attend in the palace,  
kai edōken autō domata peri toutōn.  
and gave him gifts for this service.

<1>r καὶ ἦν Ἀμαν Ἀμαδαθου Βουγαῖος ἐνδοξος ἐνώπιον τοῦ βασιλέως·  
καὶ ἐζήτησεν 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 Mardochoaeus  
kai ton laon autou hyper tōn duo eunouchōn tou basileōs.  
and his people, because of the two chamberlains of the king.

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יָדָאָחַשׁ בִּימֵי אַחַשְׁוֵרוֹשׁ הָמֶלֶךְ מְהוּדָא  
אֲדָ-כּוּשׁ שֶׁבַע וְעֶשְׂרִים וְיָמָאָה מְדִינָה׃  
Est1:1  
:אָחַשׁוֹרֵשׁ אֲדָ-כּוּשׁ שֶׁבַע וְעֶשְׂרִים וְיָמָאָה מְהוּדָא

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 ἑπτὰ 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 ektratēsen--

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

יְחָזְקִיָּהוּ בָּרַךְ לֵוִי וְיִצְחָק וְיַעֲקֹב וְיִשְׂרָאֵל וְיִשְׁשַׁבְּזַד  
:אֲרִיֶּבֶט וְיִשְׁשַׁבְּזַד וְיִשְׁשַׁבְּזַד

בְּיָמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ  
אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

2. bayamim hahem k'shebeth hamelek 'Achash'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,

יְבִרְכֶנּוּ חֵיל פָּרַס וּמְדֵי הַפְּרָתִמִּים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו:  
:יְבִרְכֶנּוּ חֵיל פָּרַס וּמְדֵי הַפְּרָתִמִּים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו

גְּבִשְׁנַת שְׁלוֹשׁ לְמַלְכוּתוֹ עָשָׂה מִשְׁתֶּה לְכָל-שָׂרָיו

וַעֲבָדָיו חֵיל פָּרַס וּמְדֵי הַפְּרָתִמִּים וְשָׂרֵי הַמְּדִינֹת 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.

יְחָזְקִיָּהוּ אָרַם-כַּף יְחָזְקִיָּהוּ אָרַם-כַּף יְחָזְקִיָּהוּ אָרַם-כַּף  
:יְחָזְקִיָּהוּ אָרַם-כַּף יְחָזְקִיָּהוּ אָרַם-כַּף יְחָזְקִיָּהוּ אָרַם-כַּף

דְּבַחְרָאֲתוֹ אֶת-עֶשֶׂר כְּבוֹד מַלְכוּתוֹ

וְאֵת־יָקָר תִּבְאָרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׂמוֹנִים וּמֵאֵת יוֹם:

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 πλοῦτον 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 euphrosynēs tou ploutou autou epi hēmeras hekaton ogdoēkonta, and the abundant glory of his wealth for days a hundred eighty,

יָמִים וּמֵאֵת יוֹם  
שְׂמוֹנִים וּמֵאֵת יוֹם  
וְאֵת־יָקָר תִּבְאָרֶת  
גְּדוּלָּתוֹ יָמִים רַבִּים  
שְׂמוֹנִים וּמֵאֵת יוֹם

הַיְבִיאוּ אֵת הַיָּמִים הָאֵלֶּה עֲשֵׂה הַמְלָךְ  
לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמַגְדוֹל  
וְעַד־קֶטָן מִשְׁתָּה שְׁבַע־יָמִים בַּחֲצַר גִּנַּת בֵּיתֵן הַמְלָךְ:

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 εὐρεθεισῖν εἰς τὴν πόλιν ἐπὶ ἡμέρας ἕξ 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,

וְחֹר כִּרְפֵס וְתַכְלֵת אֲחִיז בְּחַבְלֵי־בֹיץ וְאַרְגָּמָן עַל־גְּלִילֵי כֶסֶף  
וְעִמּוּדֵי נִשׁ מִטּוֹת זָהָב וְכֶסֶף עַל רֵצֶפֶת בַּהֲט־וְנִשׁ וְהָר וְסִחְרָת:

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 rits'phath 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 στρωμναὶ διαφανεῖς ποικίλως διηνηθισμένα, κύκλω ῥόδα 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 argyroid epi stylois parinois and of purple, upon cube studs of gold and silver, upon columns of Parian marble, kai lithinois; klinai chryesai 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 pepasmena; and strewn beds transparent variously being decorated, roses worked round about;

מַלְאָכֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים  
וְיַיִן מִלְּכֹוֹת רַב כְּיַד הַמֶּלֶךְ

7. w'hash'goth 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 ἡδύς, 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.

חֹהֵשֶׁתִּיחַ כְּדַת אֵין אִים  
כִּי-כֵן יִסַּד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ לַעֲשׂוֹת כְּרִצּוֹן אִישׁ-וְאִישׁ:

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 ἠθέλησεν 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 ethelēsen 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.

אָשֶׁר לַמֶּלֶךְ אַחַשְׁוֵרֶשׁ: ס  
ט גַּם וַשְׁתִּי הַמֶּלְכָּה עָשְׂתָה מִנְשֵׂתָה נָשִׁים בֵּית הַמֶּלְכוּת

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

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

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

9 kai Astin hē basilissa epoiēse poton tais gynaixin en tois basileiois,

And Vashti the queen made a banquet for the women in the palace

hopou ho basileus Artaxerxēs.

where king Artaxerxes was.

יְבִיחִים הַשְּׂבִיעִי כְּטוֹב לֵב-הַמֶּלֶךְ בְּיָיִן  
אָמַר לְמַהוּמָן בִּזְתָּא חַרְבוּנָא בְּגַתָּא וְאַבְגַּתָּא זֵתָר  
וְכַרְכָּס שְׁבַעַת הַסְּרִיסִים הַמְּשָׂרְתִים אֶת-פְּנֵי הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ:

10. bayom hash'bi`i k'tob leb-hamelek bayayin  
'amar liM'human Biz'tha' Char'bona' 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 ἑβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Ἀμαν καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Ἀβαταζα καὶ Θαραβα, τοῖς ἑπτά εὐνούχοις τοῖς διακόνου τοῦ βασιλέως Ἀρταξέρξου,

10 en de tē hēmera 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 **Tharra**, and **Barazi**, and **Zatholtha**, and **Abataza**, and **Tharaba**,  
 tois hepta eunouchois tois diakonois tou basileōs Artaxerxou,  
 the seven eunuchs, servants of king Artaxerxes,

יִבְרָא אֶת־וַשְׁתִּי הַמְּלִכָּה לְפָנָי הַמֶּלֶךְ בְּכֹתֶר מַלְכוּת  
 לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מְרֵאָה הִיא׃

11. l'habi' 'eth-Wash'ti hamal'kah liph'ney hamelek b'kether mal'kuth  
 l'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 περιθελῆναι 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.

יְבִיא אֶת־וַשְׁתִּי הַמְּלִכָּה לְפָנָי הַמֶּלֶךְ בְּכֹתֶר מַלְכוּת  
 לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מְרֵאָה הִיא׃

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 Ἀστιν ἢ βασίλισσα ἐλθεῖν μετὰ τῶν εὐνούχων.  
 καὶ ἐλυπήθη ὁ βασιλεὺς καὶ ὠργίσθη

12 kai ouk eisēkousen 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.

יִגְוִי־אֶמֶר הַמֶּלֶךְ לְחַכְמֵי יְדֻעֵי הָעֵתִים׃



כִּי־כֵן דִּבֶּר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין:

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 Ἀστιν,  
ποιήσατε οὖν περὶ τούτου νόμον καὶ κρίσιν.

13 kai eipen tois philois autou Kata tauta elalēsen 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!

כְּאַחַד אֲשֶׁר אָמַר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין  
כִּי־כֵן דִּבֶּר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין  
כִּי־כֵן דִּבֶּר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין  
יְדוּחָא דְרַב אֱלָיו כְּרִשְׁנָא שֶׁתָּר אַדְמָתָא  
תְּרִישִׁישׁ מֶרֶס מַרְסָנָא מְמוּכָן שְׁבָעַת שְׂרֵי פָרַס  
וּמְדֵי רֵאִי פְּנֵי הַמֶּלֶךְ הֵיטְשָׁבִים רְאֵשְׁנָה בְּמַלְכוּת:

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 Ἀρκεσαιος καὶ Σαρσαθαιος καὶ Μαλησεαρ οἱ ἄρχοντες  
Περσῶν καὶ Μήδων οἱ ἐγγὺς τοῦ βασιλέως οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ

14 kai prosēlthen 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.

אֲשֶׁר אָמַר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין  
אֲשֶׁר אָמַר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין  
אֲשֶׁר אָמַר הַמֶּלֶךְ לְפָנָיו כָּל־יְהוֹדְעֵי דָת וְדִין  
טו כִּדְת מַה־לְעֲשׂוֹת בְּמַלְכָּה וְשִׁתִּי עַל אֲשֶׁר לֹא־עָשְׂתָהּ  
אֶת־מֵאֲמַר הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ בְּיַד הַסְּרִיסִים: ס

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

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

<15> καὶ ἀπήγγειλαν αὐτῷ κατὰ τοὺς νόμους ὡς δεῖ ποιῆσαι Ἀστιν τῇ βασιλίσση,

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.

אָפּעגגעיִלן אויף קאַטאַ טאָס נאָמעס וויס דעם פּויעסאי אַסטינ תּע בּאָסיליסעֶ  
אָפּעגגעיִלן אויף קאַטאַ טאָס נאָמעס וויס דעם פּויעסאי אַסטינ תּע בּאָסיליסעֶ  
אַפּעגגעיִלן אויף קאַטאַ טאָס נאָמעס וויס דעם פּויעסאי אַסטינ תּע בּאָסיליסעֶ  
אַפּעגגעיִלן אויף קאַטאַ טאָס נאָמעס וויס דעם פּויעסאי אַסטינ תּע בּאָסיליסעֶ

וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה  
וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה  
וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה  
וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה

וַשְׂתִּי הַמֶּלְכָּה כִּי עַל-כָּל-הַשָּׂרִים וְעַל-כָּל-הָעַמִּים  
וַאֲשֶׁר בְּכָל-מְדִינֹת הַמֶּלֶךְ אֶחָשׁוּרוֹשׁ:

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 'Achash'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 ἠδίκησεν Αστιν ἢ βασίλισσα, ἀλλὰ καὶ πάντας τοὺς ἄρχοντας καὶ τοὺς  
ἡγουμένους τοῦ βασιλέως

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

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,

וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה  
וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה  
וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה  
וַיֹּאמֶר מוֹמְקָן לְפָנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עָל-הַמֶּלֶךְ לְבַדּוֹ עָוְתָה

יֵצֵא דְבַר-הַמֶּלֶךְ עַל-כָּל-הַנְּשִׁים לְהַבְזוֹת בְּעֵלְיָהֶן  
בְּעֵינֵיהֶן בְּאָמְרָם הַמֶּלֶךְ אֶחָשׁוּרוֹשׁ אָמַר לְהַבִּיא  
אֶת-וַשְׂתִּי הַמֶּלְכָּה לְפָנָיו וְלֹא-בָאָה:

17. ki-yetse' d'bar-hamal'kah `al-kal-hanashim l'hab'zoth ba`leyhen b`eyneyhen  
b'am'ram hamelek 'Achash'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 διηγῆσατο αὐτοῖς τὰ ῥήματα τῆς βασιλίσσης

καὶ ὡς ἀντεῖπεν τῷ βασιλεῖ). ὡς οὖν ἀντεῖπεν τῷ βασιλεῖ Ἀρταξέρξης,

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 Artaxerxēs,  
she contradicted the king, as then she did contradict to king Artaxerxes,

יְהוֹמָיוֹם הַזֶּה תֹּאמְרֵנָה שְׂרוֹת פָּרַס-וּמַדַּי אֲשֶׁר שָׁמְעוּ  
אֶת-דְּבַר הַמֶּלֶכָה לְכֹל שָׂרֵי הַמֶּלֶךְ וּכְדִי בִזְיוֹן וּקְצֵפָה:

18. w'hayom hazeh to'mar'nah saroth Paras-uMaday  
'asher sham'u 'eth-d'bar hamal'kah l'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> οὕτως σήμερον αἱ τυραννίδες αἱ λοιπαὶ τῶν ἀρχόντων Περσῶν  
καὶ Μήδων ἀκούσασαι τὰ τῷ βασιλεῖ λεχθέντα ὑπ' αὐτῆς  
τολμήσουσιν ὁμοίως ἀτιμάσαι τοὺς ἀνδρας 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.

יִטְאֵם-עַל-הַמֶּלֶךְ טוֹב יֵצֵא דְבַר-מַלְכוּת מִלְּפָנָיו וַיִּקְתָּב בְּדַתִּי  
פָּרַס-וּמַדַּי וְלֹא יַעֲבֹר אֲשֶׁר לֹא-תִבּוֹא וְשִׁתִּי לְפָנָי  
הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ הַטּוֹבָה מִמֶּנָּה:

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  
'Achash'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 Achashwerosh, 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!

כָּתַבְתָּ אֶת־הַמִּצְוֹתֵינוּ אֶת־מִצְוֹתֵי־מֵדָי וְאֶת־מִצְוֹתֵי־פָּרְסָה  
 וְלֹא־תִשָּׂא אִתָּךְ אֶת־הַמַּלְכֵצִי אֲחֵרָה וְלֹא־תִשָּׂא אִתָּךְ אֶת־הַמַּלְכֵצִי  
 אֲחֵרָה וְלֹא־תִשָּׂא אִתָּךְ אֶת־הַמַּלְכֵצִי אֲחֵרָה וְלֹא־תִשָּׂא אִתָּךְ אֶת־הַמַּלְכֵצִי

כִּי־וְנִשְׁמַע פְּתָגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ כִּי־רַבָּה הִיא  
 וְכָל־הַנְּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן לְמַגְדוֹל וְעַד־קִטָּן:

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 ἐὰν ποιῆ, ἐν τῇ βασιλείᾳ αὐτοῦ,  
 καὶ οὕτως πᾶσαι αἱ γυναῖκες περιθήσουσιν τιμὴν τοῖς ἀνδράσιν ἑαυτῶν  
 ἀπὸ πτωχοῦ ἕως πλουσίου.

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 basileiā autou, kai houtōs pasai hai gynaikes 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.

כִּי־וְיִיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים  
 וַיַּעַשׂ הַמֶּלֶךְ כְּדְבַר מְמוּכָן:

כִּי־וְיִיטֵב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים  
 וַיַּעַשׂ הַמֶּלֶךְ כְּדְבַר מְמוּכָן:

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 ἄρχουσι,  
 καὶ ἐποίησεν ὁ βασιλεὺς καθὰ ἐλάλησεν ὁ Μουχαιος·

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־וַיִּשְׁלַח סְפָרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה  
 כִּי־וַיִּשְׁלַח סְפָרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה

כִּי־וַיִּשְׁלַח סְפָרִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָה

וּמְדִינָה כְּכַתְּבָהּ וְאֶל-עַם וְעַם כְּלִשְׁוֹנוֹ לְהִיּוֹת  
כָּל-אִישׁ שֹׁרֵר בְּבֵיתוֹ וּמְדַבֵּר כְּלִשׁוֹן עַמּוֹ: פ

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 αὐτοῖς ἐν ταῖς οἰκίαις αὐτῶν.

22 kai apesteilēn 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

אָפֿטֿ אַחַר הַדְּבָרִים הָאֵלֶּה כָּשֶׁךָ חַמַּת הַמֶּלֶךְ אֶחַשְׁוֵרֹשׁ זָכַר  
אֶת-וַשְׁתִּי וְאֵת אֲשֶׁר-עָשְׂתָה וְאֵת אֲשֶׁר-נִגְזַר עָלֶיהָ:  
אָפֿטֿ אַחַר הַדְּבָרִים הָאֵלֶּה כָּשֶׁךָ חַמַּת הַמֶּלֶךְ אֶחַשְׁוֵרֹשׁ זָכַר  
אֶת-וַשְׁתִּי וְאֵת אֲשֶׁר-עָשְׂתָה וְאֵת אֲשֶׁר-נִגְזַר עָלֶיהָ:  
אָפֿטֿ אַחַר הַדְּבָרִים הָאֵלֶּה כָּשֶׁךָ חַמַּת הַמֶּלֶךְ אֶחַשְׁוֵרֹשׁ זָכַר  
אֶת-וַשְׁתִּי וְאֵת אֲשֶׁר-עָשְׂתָה וְאֵת אֲשֶׁר-נִגְזַר עָלֶיהָ:

1. 'achar had'barim ha'eleh k'shok chamath hamelek 'Achash'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 Ἀστιν 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 emnēsthē 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.

בְּיִאמְרוֹ נְעָרֵי-הַמֶּלֶךְ מְשַׁרְתָּיו יִבְקָשׁוּ לַמֶּלֶךְ נְעָרוֹת  
בְּתוּלוֹת טוֹבוֹת מִרְאָה:  
בְּיִאמְרוֹ נְעָרֵי-הַמֶּלֶךְ מְשַׁרְתָּיו יִבְקָשׁוּ לַמֶּלֶךְ נְעָרוֹת  
בְּתוּלוֹת טוֹבוֹת מִרְאָה:  
בְּיִאמְרוֹ נְעָרֵי-הַמֶּלֶךְ מְשַׁרְתָּיו יִבְקָשׁוּ לַמֶּלֶךְ נְעָרוֹת  
בְּתוּלוֹת טוֹבוֹת מִרְאָה:

2. wayo'm'ru na`arey-hamelek m'shar'thayu y'baq'shu lamelek n'`aroth b'thuloth 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!

זַרְשָׁפָּדַי יְחַדְּלֵנּוּ יְחַדְּלֵנּוּ-לְעַד שָׂרָפְתָּן עֲלֵמָּה אֲפִרְזֵיךְ  
אֲרָב-לְךָ אֲרָב־גַּא מְנַחֵם-לְךָ אֲרָב־מֵי יְחַדְּלֵנּוּ אֲרָב־מֵי-לְעַד-לְךָ אֲרָב־מֵי  
:מְנַחֵם-לְךָ מְנַחֵם שָׂרָפְתָּן מְנַחֵם עֲלֵמָּה מְנַחֵם לְךָ אֲרָב־לְךָ מְנַחֵם

גַּוְיַפְקָד הַמֶּלֶךְ פְּקִידִים בְּכָל-מְדִינֹת מְלָכוֹתוֹ וַיִּקְבְּצוּ  
אֶת-כָּל-נַעֲרָה-בְּתוּלָה טוֹבַת מְרָאָה אֶל-שׁוּשַׁן הַבִּירָה אֶל-בַּיִת  
הַנְּשִׁים אֶל-יַד הַגָּא סָרִיס הַמֶּלֶךְ שֹׁמֵר הַנְּשִׁים וְנִתּוֹן תְּמָרוֹקֵיהֶן:

3. w'yaph'qed hamelek p'qidim b'kal-m'dinoth mal'kutho w'yaq'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'ruqeyhen.

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.

<3> καὶ καταστήσει ὁ βασιλεὺς κωμάρχας ἐν πάσαις ταῖς χώραις τῆς βασιλείας αὐτοῦ, καὶ ἐπιλεξάτωσαν κοράσια παρθενικὰ καλὰ τῷ εἶδει εἰς Σουσαν τὴν πόλιν εἰς τὸν γυναικῶνα, καὶ παραδοθήτωσαν τῷ εὐνούχῳ τοῦ βασιλέως τῷ φύλακι τῶν γυναικῶν, καὶ δοθήτω σμηῆγμα καὶ ἡ λοιπὴ ἐπιμέλεια·

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!

לְעַד אֲרָב־מֵי עֲלֵמָּה עֲלֵמָּה מְנַחֵם-לְךָ מְנַחֵם-לְךָ אֲרָב־מֵי אֲרָב־מֵי-לְעַד-לְךָ אֲרָב־מֵי  
:מְנַחֵם-לְךָ מְנַחֵם עֲלֵמָּה מְנַחֵם לְךָ אֲרָב־לְךָ מְנַחֵם

דְּוַחַנְעֲרָה אֲשֶׁר תִּיטַב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וַשְׁתִּי  
וַיִּטַב הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: ס

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 ἂν ἀρέσῃ τῷ βασιλεῖ, βασιλεύσει ἀντὶ Ἀστίν.  
καὶ ἤρεσεν 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**.

אָרְיָהוּ אִישׁ יְהוּדָה בֶּן-יָאִיר בֶּן-שִׁמְעִי בֶּן-קִישׁ אִישׁ יְמִינִי  
וְשֵׁמוֹ מַרְדָּכָי בֶּן-יָאִיר בֶּן-שִׁמְעִי בֶּן-קִישׁ אִישׁ יְמִינִי

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 **Benjamin**,

<5> Καὶ ἄνθρωπος ἦν Ἰουδαῖος ἐν Σούσοις τῇ πόλει, καὶ ὄνομα αὐτῷ Μαρδοχαῖος ὁ τοῦ Ἰαῖρου τοῦ Σεμείου τοῦ Κισαίου ἐκ φυλῆς Βενιαμιν,

5 Kai **anthrōpos ēn Ioudaios en Sousois tē polei**, kai **onoma autō Mardochoaios**

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 Benjamin**,

the son of **Jair**, the son of **Shimei**, the son of **Kish**, of the **tribe of Benjamin**;

וְאִשֶּׁר הֶגְלָה מִירושָׁלַיִם עִם-הַגְּלָה אֲשֶׁר הֶגְלָתָה עִם  
יְכַנְיָה מֶלֶךְ-יְהוּדָה אֲשֶׁר הֶגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:

6. **'asher hag'lah miY'rushalayim im-hagolah 'asher hag'l'thah im Y'kan'Yah**  
**melek-Yahudah 'asher heg'lah N'bukad'ne'tsar 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.

<6> ὃς ἦν αἰχμάλωτος ἐξ Ἰερουσαλήμ,  
ἦν ἠχμαλώτευσεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος.

6 **hos ēn aichmalōtos ex Ierusalēm**,

who **was a captive from Jerusalem**,

**hēn ēchmalōteusen Nabouchodonosor basileus Babylōnos**.

which **captured Nebuchadnezzar the king of Babylon**.

וְאִשֶּׁר הֶגְלָה מִירושָׁלַיִם עִם-הַגְּלָה אֲשֶׁר הֶגְלָתָה עִם  
יְכַנְיָה מֶלֶךְ-יְהוּדָה אֲשֶׁר הֶגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:

זוֹיְהִי אִמֵּן אֶת־הַבֶּסָה הִיא אֶסְתֵּר בַּת־דָּדוּ  
 כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְתֹּת־תֵּאָר וְטוֹבַת מְרָאָה  
 וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקַחְהָ מִרְדְּכָי לוֹ לְבַת:

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 Αμινάδαβ ἀδελφοῦ πατρὸς αὐτοῦ,  
 καὶ ὄνομα αὐτῇ Ἑσθηρ· ἐν δὲ τῷ μεταλλάξαι αὐτῆς τοὺς γονεῖς ἐπαίδευσεν αὐτὴν  
 ἑαυτῷ εἰς γυναικα· καὶ ἦν τὸ κοράσιον καλὸν τῷ εἶδει.

7 kai en toutō pais threptē,

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 en to korasion kalon tō eidei.

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

חַוֵּי אִמֵּן אֶת־הַבֶּסָה הִיא אֶסְתֵּר בַּת־דָּדוּ  
 כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְתֹּת־תֵּאָר וְטוֹבַת מְרָאָה  
 וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקַחְהָ מִרְדְּכָי לוֹ לְבַת:

חַוֵּי אִמֵּן אֶת־הַבֶּסָה הִיא אֶסְתֵּר בַּת־דָּדוּ  
 כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יִפְתֹּת־תֵּאָר וְטוֹבַת מְרָאָה  
 וּבְמוֹת אָבִיהָ וְאִמָּהּ לְקַחְהָ מִרְדְּכָי לוֹ לְבַת:

8. way'hi b'hishama`d'bar-hamelek w'datho ub'hiqabets n`aroth rabboth  
 '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 ἠκούσθη τὸ τοῦ βασιλέως πρόσταγμα, συνήχθησαν κοράσια  
 πολλὰ εἰς Σουσαν τὴν πόλιν ὑπὸ χεῖρα Γαι,  
 καὶ ἤχθη Ἑσθηρ πρὸς Γαι τὸν φύλακα τῶν γυναικῶν.

8 kai hote ekousthē 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.

לָאֵת־הַגַּיִן אֶת־אֵשְׁתֵּר בְּיַד־חֵגַי וְהָאִשָּׁה הַזֹּאת הָיְתָה לְחֵגַי שֹׁמֵרַת הַיְּתוּמוֹת  
אֶת־אֵשְׁתֵּר בְּיַד־חֵגַי וְהָאִשָּׁה הַזֹּאת הָיְתָה לְחֵגַי שֹׁמֵרַת הַיְּתוּמוֹת

טוֹתִיטָב הַנְּעֻרָה בְּעֵינָיו וְהָאִשָּׁה הַזֹּאת הָיְתָה לְחֵגַי שֹׁמֵרַת הַיְּתוּמוֹת

אֶת־תְּמָרוּקֶיהָ וְאֶת־מְנוּתָהּ לְתֵת לָהּ וְאֵת שְׁבַע הַנְּעֻרוֹת הַרְאִירוֹת

לְתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וּבִישָׁנָהּ וְאֶת־נְעֻרוֹתֶיהָ לְטוֹב בֵּית הַנְּשִׂימוֹ:

9. watitab hana`arah b`eynayu watisa` chesed l'phanayu  
way'bahel `eth-tam`ruqeyah w'eth-manotheah latheth lah  
w'eth sheba` han`aroth har'uyoth latheth-lah mibeyth hamelek  
way'shaneah 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 εὗρεν χάριν ἐνώπιον αὐτοῦ,  
καὶ ἔσπευσεν αὐτῇ δοῦναι τὸ σμῆγμα καὶ τὴν μερίδα  
καὶ τὰ ἑπτὰ κοράσια τὰ ἀποδεδειγμένα αὐτῇ ἐκ βασιλικοῦ  
καὶ ἐχρήσατο αὐτῇ καλῶς καὶ ταῖς ἄβραις αὐτῆς ἐν τῷ γυναικῶνι·

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.

אֶת־אֵשְׁתֵּר אֶת־עַמְמָהּ וְאֶת־מִוֹלָדֹתָהּ  
כִּי מַרְדֳּכָי צָנָה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד:

10. lo'-higidah 'Es'ter 'eth-`amah w'eth-molad'tah  
ki Mar'dakay tsiuah `aleyah 'asher lo'-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,  
ὁ γὰρ Μαρδοχαῖος ἐνετείλατο αὐτῇ μὴ ἀπαγγεῖλαι.

10 kai uch hypedeixen Esthēr to genos autēs oude tēn patriida,  
But did not plainly show Esther her race, nor her fatherland.  
ho gar Mardochoaios eneteilato autē mē apaggeilai.

For Mordecai gave charge to her not to report it.

11 יא ובכל-יום ויום מרדכי מתהלך לפני חצר  
בית-הנשים לדעת את-שלום אסתר ומה-יעשה בה:

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.

Est2:11 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 Ἐσθηρ συμβήσεται.

11 kath' hekastēn de hēmeran ho Mardochoaios periepatei

And each day Mordekai walked

kata tēn aulēn tēn gynaikeian episkopōn ti Esthēr symbēsetai.

by the courtyard feminie, overseeing what would come to pass with Esther.

12 יב ובחגיגת תר נערה ונערה לבוא אל-המלך אשחשורוש  
מקץ היות לה כדת הנשים שנים עשר חודש  
כי כן ימלאו ימי מרוקיהן שנשה חדשים בשמן המור  
וששה חדשים בבשמים ובתמרוקיה הנשים:

12. ub'hagi`a tor na`arah w'na`arah labo' 'el-hamelek 'Achash'werosh miqets heyoth lah k'dath hanashim sh'neym `asar chodesh ki ken yim'l'u y'mey m'ruqeyhen shishah chadashim b'shemen hamor w'shishah chadashim bab'samim ub'tham'ruqey 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 ἕξ ἀλειφόμεναι ἐν σμυρνίνῳ ἐλαίῳ καὶ μῆνας ἕξ ἐν τοῖς ἀρώμασιν καὶ ἐν τοῖς σμήγμασιν τῶν γυναικῶν,

12 houtos de en kairos korasiou 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 anaplēroutai 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,

יגובצה הנערה באה אל-המלך את כל-אשר תאמר ינתן  
 לה לבוא עמה מבית הנשים עד-בית המלך:  
 13 אבזח חנה ארה בא'אח אל-המלך את כל-אשר תאמר ינתן לה לבוא עמה מבית הנשים עד-בית המלך:

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 ὃ ἐὰν εἴπη, παραδώσει αὐτῇ συνεισέρχεσθαι αὐτῇ ἀπὸ τοῦ γυναικῶνος ἕως τῶν βασιλείων.

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

kai ho ean eipē, paradōsei autē syneiserchesthai 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.

יד בערב היא באה ובבקר היא שבה אל-בית הנשים שני  
 אל-יד שעשגז סריס המלך שמר הפילגשים לא-תבוא  
 עוד אל-המלך כי אם-הפגן בה המלך ונקראת בשם:  
 14 בא'ערב הי' בא'אח אבאוקר הי' שבה אל-בית הנשים שני אל-יד שעשגז סריס המלך שמר הפילגשים לא-תבוא עוד אל-המלך כי אם-הפגן בה המלך ונקראת בשם:

14. ba`ereb hi' ba`ah ubaboqer hi' shabah `el-beyth hanashim sheni `el-yad Sha`ash`gaz s`ris 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 Γαι ὁ εὐνοῦχος τοῦ βασιλέως ὁ φύλαξ τῶν γυναικῶν, καὶ οὐκέτι εἰσπορεύεται πρὸς τὸν βασιλέα, ἐὰν μὴ κληθῆ ὄνοματι.

14 deilēs eisporeuetai kai pros hēmeran apotrechei  
 In the evening she enters, and by day she runs  
 eis ton gynaikōna ton deutron,  
 to the chamber of the women second,

hou Gai ho eunuchos tou basileōs ho phylax tōn gynaikōn,  
 where Hegai the eunuch of the king the keeper of the women is.  
 kai ouketi eisporuetai pros ton basilea, ean mē klēthē onomati.  
 And no longer does she enter to the king if she should not be called by name.

כַּיִן אֵשֶׁת אֲסָתָר בָּת־אֲבִיחַיִל הַדָּ מַרְדָּכָי  
 אֲשֶׁר לָקַח־לוֹ לְבַת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דָבָר  
 כִּי אִם אֶת־אֲשֶׁר יֹאמַר הַגִּי סְרִיס־הַמֶּלֶךְ שְׁמֵר הַנְּשִׁים  
 וּתְהִי אֲסָתָר נִשְׂאֵת חֵן בְּעֵינֵי כָל־רְאִיָּה׃

15. ub'hagi`a tor-'Es'ter bath-'Abichayil dod Mar'dakay 'asher laqach-lo  
 l'bath labo' 'el-hamelek lo' biq'shah dabar ki 'im 'eth-'asher yo'mar Hegay  
 s'ris-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 Abichauil 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 Ἐσθηρ τῆς θυγατρὸς Ἀμιναδαβ ἀδελφοῦ πατρὸς Μαρδοχαίου εἰσελθεῖν πρὸς τὸν βασιλέα οὐδὲν ἠθέτησεν ὧν αὐτῇ ἐνετείλατο ὁ εὐνοῦχος ὁ φύλαξ τῶν γυναικῶν· ἦν γὰρ Ἐσθηρ εὐρίσκουσα χάριν παρὰ πάντων τῶν βλέπόντων αὐτήν.

15 en de tō anaplērousthai ton chronon Esthēr tēs thygatros Aminadab  
 And in the fulfilling the time, Esther the daughter of Abihail,

adelphou patros Mardochoaiou 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 eunuchos 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.

טוֹתֵלַקַח אֲסָתָר אֶל־הַמֶּלֶךְ אֶחָשָׁוֶרוֹשׁ אֶל־בֵּית מְלָכוֹתוֹ׃  
 בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־חֹדֶשׁ טֵבֶת בְּשָׁנַת־שֶׁבַע לְמְלָכוֹתוֹ׃

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 εἰσηλθεν Ἐσθηρ πρὸς Ἀρταξέρξην τὸν βασιλέα τῷ δωδεκάτῳ μηνί,  
ὅς ἐστιν Ἀδαρ, τῷ ἑβδόμῳ 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 hebdomō etei tēs basileias autou.  
which is **Adar**, in the seventh year of his kingship.

יְזַמְּנוּ אֶת-הַמֶּלֶךְ אֶת-אֶסְתֵּר מִכָּל-הַנְּשִׂימַם וְתִשָּׂא-חֵן וְחֶסֶד לְפָנָיו  
מִכָּל-הַבָּתוּלוֹת וַיִּשֶׂם כֶּתֶר-מַלְכוּת בְּרֹאשָׁהּ וַיִּמְלִיכָהּ תַּחַת וַנְּשִׂימַתִּי:

17. waye'ehab hamelek 'eth-'Es'ter mikal-hanashim watisa'-chen  
wachased l'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 ἠράσθη ὁ βασιλεὺς Ἐσθηρ, 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.

אָבְדוּ אֶת-מִשְׁתֵּהּ גָּדוֹל לְכָל-שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֵּהּ  
אֶסְתֵּר וַהֲנַחָהּ לְמַדִּינֹת עָשָׂה וַיִּתֵּן מִשָּׂאת כֶּיֶד הַמֶּלֶךְ:

18. waya`as hamelek mish'teh gadol l'kal-sarayu wa`abadayu 'eth mish'teh 'Es'ter  
wahanachah lam'dinoth `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 ἑπτὰ καὶ ὕψωσεν τοὺς γάμους Ἐσθηρ  
καὶ ἄφεισιν 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 aphen sin epoiēsen tois hypo tēn basileian autou.  
and a release he made to the ones under his kingdom.

יט וּבַהֲקִבֵץ בְּתוֹלוֹת שְׁנִית וּמַרְדָּכָי יָשֵׁב בְּשַׁעַר-הַמֶּלֶךְ:  
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 Mardochaios etherapeuen en tē aulē.

But Mordecai attended to affairs in the courtyard.

כִּי אֵין אֶסְתֵּר מְגֹדֶת מוֹלַדְתָּהּ וְאֶת-עַמָּהּ כִּי אֶשְׂרָ צְוָה עָלֶיהָ מַרְדָּכָי  
וְאֶת-מֵאֲמַר מַרְדָּכָי אֶסְתֵּר עֲשָׂה כִּי אֶשְׂרָ הִיָּתָה בְּאֲמָנָה אֶתּוֹ: ׀

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

20 hē de Esthēr ouch hypedeixen tēn patrida autēs;

Now Esther did not plainly tell of her fatherland,

houtōs gar eneteilato autē Mardochaios phobeisthai ton theon for thus gave charge to her Mordecai, to fear the Elohim,

kai poiein ta prostagmata autou, kathōs ēn met' autou, and to observe his orders, as she was with him.

kai Esthēr ou metēllaxen tēn agōgēn autēs.

And Esther did not change her manner of life.

כֹּא בְיָמִים הָהֵם וּמַרְדָּכָי יָשֵׁב בְּשַׁעַר-הַמֶּלֶךְ קִצֵּף בִּגְתָן  
וְתֶרֶשׁ שְׁנֵי-סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֶּף  
וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֶחָשׁוּרֹשׁ:

**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 Achashwerosh.

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

21 Kai elypēthēsan 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 apokteinaī Artaxerxēn ton basilea.  
for Mordecai advanced. And they sought to kill Artaxerxes the king.

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אָפּוּצְטֵן אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ 22  
:אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ אַרְטאַקְסֶרְשׁ  
כּבּ וַיִּזְדַּע הַדָּבָר לְמַרְדָּכָי וַיַּגִּד לְאַסְתֵּר הַמַּלְכָּה  
וַתֹּאמֶר אֲסְתֵּר לְמַלְךְ בְּשֵׁם מַרְדָּכָי:

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 Ἐσθηρ,  
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.

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כּג וַיִּבְקַשׁ הַדָּבָר וַיִּמְצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ  
וַיִּכְתֹּב בְּסֵפֶר הַדְּבָרִי הַיָּמִים לְפָנֵי הַמֶּלֶךְ: פ

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 ἐγκωμίῳ.

23 ho de basileus ētasen tous duo eunouchous kai ekremasen autous;  
And the king examined the two eunuchs, and he hanged them.  
kai prosetaxen ho basileus katachōrisai eis mnēmosynon  
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

LXX Interlinear ([www.biblebento.com](http://www.biblebento.com)) for the 3:13 translated words

wYqYWHK yLya lA7 aLKa yz99Aa qHk Est3:1  
 YqKwYzY z77Ka KxAYa-79 yya-xK  
 :YxK qWk yz99Aa-ly lOy YKfy-xK yWzY  
 אַחַר הַדְּבָרִים הָאֵלֶּה גִּדַּל הַמֶּלֶךְ אֶחַשְׁוֵרוֹשׁ  
 אֶת־הָמָן בֶּן־הַמְּדָתָא הָאֲגָגִי וַיִּנְשְׂאֵהוּ  
 וַיִּשֶׂם אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ:

1. 'achar had'barim ha'eleh gidal hamelek 'Achash'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 Ἀμαν Ἀμαδαθου Βουγαίου καὶ ὑψωσεν αὐτόν, καὶ ἐπρωτοβάθρει 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 huyosen auton, kai eprōtobathrei pantōn tōn philōn autou.  
 the Bougaean, and exalted him, and seated him first above all his friends.

yzYHxwyy yzOay yLya qowg-qWk yLya zAgO-lyYz  
 :ayHxwz kLy Oayz kL zYayyy yLya YL-ayz yY-zY yyaL  
 בְּכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כֹּרְעִים וּמִשְׁתַּחֲוִים  
 לְהָמָן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ וּמָרְדָּכָי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

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 revered to Haman; for so the king had commanded concerning him. But Mardakay neither bowed down nor revered.

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

2 kai pantēs 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 Mardochaios ou prosekynei autō.  
 for so assigned it the king to do. But Mordecai did not do obeisance to him.

zYayyL yLya qowg-qWk yLya zAgO YqyKzYz  
 :yLya xYz yK qYzO axK OyAy  
 גַּוְיָאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ לְמָרְדָּכָי  
 מִדְּוַע אֲתָה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ:

3. wayo'm'ru '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?

<3> καὶ ἐλάλησαν οἱ ἐν τῇ αὐλῇ τοῦ βασιλέως τῷ Μαρδοχαίῳ Μαρδοχαίε, τί παρακούεις τὰ ὑπὸ τοῦ βασιλέως λεγόμενα;

3 kai elalēsan hoi en tē aulē tou basileōs tō Mardochaiō Mardochaie,  
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?

מֵאַרְבָּעָה יָמִים מֵעַתָּה יִשְׁמַע יְהוָה בְּקוֹל מֹרְדֵכַי  
כִּי־הָיָה לְהִמָּנֵן לְרֵאשִׁית הַיַּעֲקֹבִים מִרְדֵּכַי  
כִּי־הָיָה לְהִמָּנֵן לְרֵאשִׁית הַיַּעֲקֹבִים מִרְדֵּכַי

דַּוִּיָּהִי בְּאַמְרָם אֲלֵיו יוֹם יוֹם וְלֹא שָׁמַע אֱלֹהִים  
וַיִּגִּידוּ לְהִמָּנֵן לְרֵאשִׁית הַיַּעֲקֹבִים מִרְדֵּכַי  
כִּי־הָיָה לְהִמָּנֵן לְרֵאשִׁית הַיַּעֲקֹבִים מִרְדֵּכַי

**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' ἐκάστην ἡμέραν ἐλάλουν αὐτῷ, καὶ οὐχ ὑπήκουεν αὐτῶν· καὶ ὑπέδειξαν τῷ Ἀμαν Μαρδοχαῖον τοῖς τοῦ βασιλέως λόγοις ἀντιτασσόμενον· καὶ ὑπέδειξεν αὐτοῖς ὁ Μαρδοχαῖος ὅτι Ἰουδαῖός ἐστιν.

4 kath' hekastēn hēmeran elaloun autō, kai ouch hypēkouden 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 Mardochaios hoti Ioudaios estin.  
the words was rebelling; and indicated to them Mordecai that he is a Jew.

וּמִשְׁתַּחֲוֶה לוֹ וַיִּמְלֵא הָמָן חֶמָה  
הַיְוִדָּה הָמָן כִּי־אֵין מְרַדְּכַי כֹּרֵעַ  
כִּי־הָיָה לְהִמָּנֵן לְרֵאשִׁית הַיַּעֲקֹבִים מִרְדֵּכַי

**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 revered to him, Haman was filled with rage.

<5> καὶ ἐπιγνοὺς Ἀμαν ὅτι οὐ προσκυνεῖ αὐτῷ Μαρδοχαῖος, ἐθυμώθη σφόδρα

5 kai epignous Aman hoti ou proskynei autō Mardochaios,  
And Haman, realizing that did not do obeisance to him Mordecai,

ethymōthē sphodra  
was enraged exceedingly.

יָלַד יְאֵבֶרֶתָא-כְּעַי יְאֵבֶרֶתָא כְּעַיִן אֵבֶרֶתָא יְעַיִן אֵבֶרֶתָא יְעַיִן אֵבֶרֶתָא  
יְעַיִן אֵבֶרֶתָא-כְּעַי-כְּעַי אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא  
אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא אֵבֶרֶתָא

וַיִּבְזֶה בְּעֵינָיו לְשַׁלַּח יָד בְּמַרְדָּכָי לְבַדּוֹ כִּי-הִגִּידוּ לוֹ  
אֶת-עַם מְרָדָכָי וַיִּבְכַּשׁ הָמָן לְהַשְׁמִיד אֶת-כָּל-הַיְהוּדִים  
אֲשֶׁר בְּכָל-מְלָכוֹת אַחַשְׁוֶרֶשׁ עִם מְרָדָכָי:

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 'Achash'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 Achashwerosh.

<6> καὶ ἐβουλεύσατο ἀφανίσει πάντας τοὺς  
ὑπὸ τὴν Ἀρταξέρξου βασιλείαν Ἰουδαίους.

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

אָרְבָּעִים וְשָׁנָה אֶחָדָה חֹדֶשׁ הָיָה חֹדֶשׁ נִסָּן בְּשָׁנַת שְׁתַּיִם עֶשְׂרִי  
לְמַלְכֵךְ אַחַשְׁוֶרֶשׁ הַפִּיל פּוּר הוּא הַגּוֹרָל לְפָנָי הָמָן מִיּוֹם  
לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם-עֶשְׂרִי הוּא-חֹדֶשׁ אָדָר: ם

7. bachodesh hari'shon hu'-chodesh Nisan bish'nath sh'teym `es'reh lamelek  
'Achash'werosh hipil Pur hu' hagoral liph'ney Haman miyom l'yom 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 Achashwerosh, 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 δωδεκάτῃ τῆς βασιλείας Ἀρταξέρξου  
καὶ ἔβαλεν κλήρους ἡμέραν ἐξ ἡμέρας καὶ μῆνα ἐκ μηνὸς ὥστε ἀπολέσαι  
ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἔπεσεν ὁ κλήρος  
εἰς τὴν τεσσαρεσκαίδεκάτην τοῦ μηνός, ὃς ἐστὶν Ἀδάρ.

7 kai epoiēsen psēphisma en etei dōdekatē 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 miā 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.

חוּיִאֲמַר הַמֶּן לְמַלְךְ אַחַשְׁוֵרֹשׁ יִשְׁנֹו עִם-אֶחָד מִפְּזָר וּמִפְּרָד בֵּין  
 הָעַמִּים בְּכֹל מְדִינֹת מְלֻכּוֹתָּהּ וְדַתֵּיהֶם שְׁנוֹת מִכָּל-עַף  
 וְאֶת-דַּתִּי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלְמַלְךְ אֵין-שׁוּה לְהַנִּיחָם׃

**8. wayo'mer Haman lamelek 'Achash'werosh yesh'no `am-'echad m'phuzar  
 um'phorad beyn ha'amim b'kol m'dinoth mal'kuthek w'dattheyhem shonoth  
 mikal-`am 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 Ὑπάρχει ἔθνος διεσπαρμένον  
 ἐν τοῖς ἔθνεσιν ἐν πάσῃ τῇ βασιλείᾳ σου, οἱ δὲ νόμοι αὐτῶν ἕξαστοι  
 παρὰ πάντα τὰ ἔθνη, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσιν,  
 καὶ οὐ συμφέρει τῷ βασιλεῖ ἔασαι αὐτούς·

8 kai elalēsen pros ton basilea Artaxerxēn legōn Hyparchei ethnos  
 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 autous;  
 they disregard, and it is not advantageous to the king to allow them.

טֵאָם-עַל-הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם וְעֲשֶׂהָת אֲלֵפִים כֶּכֶר-כֶּסֶף  
 אֲשֶׁקוּל עַל-יְדֵי עֲשִׂי הַמְּלָאכָה לְהַבִּיא אֶל-גַּנְזֵי הַמֶּלֶךְ׃

**9. 'im-`al-hamelek tob yikatheb l'ab'dam wa`asereth 'alaphim  
 bikar-kesepeh '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> εἰ δοκεῖ τῷ βασιλεῖ, δογματισάτω ἀπολέσαι αὐτούς,  
 καὶ γὰρ διαγράψω εἰς τὸ γαζοφυλάκιον τοῦ βασιλέως ἀργυρίου τάλαντα μύρια.  
 9 ei dokei tō basilei, dogmatisatō apolesai autous,

If it seems good to the king, let him decree to destroy them,

kagō diagraphsō eis to gazophylakion tou basileōs argyriou talanta myria.  
and I shall circumscribe for the treasury of the king of silver talents ten thousand.

יִבְרָא אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ  
וַיִּתְּנָהּ לְהֶמֶן בֶּן־הַמְּדֵתָא הָאֲגָגִי צִיָּהַר 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 Ἀμαν σφραγίσαι κατὰ τῶν γεγραμμένων κατὰ τῶν Ἰουδαίων.

10 kai perielomenos ho basileus ton daktylion edōken 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.

יֵאֵימַר הַמֶּלֶךְ לְהֶמֶן הַכֹּסֶף נָתוּן לָךְ  
וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ:

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 Ἀμαν Τὸ μὲν ἀργύριον ἔχε, τῷ δὲ ἔθνει χρῶ ὡς βούλει.

11 kai eipen ho basileus tō Aman To men argyrion 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!

יִבְרָא אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ  
וַיִּתְּנָהּ לְהֶמֶן בֶּן־הַמְּדֵתָא הָאֲגָגִי צִיָּהַר הַיְהוּדִים  
וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ:

יִבְרָא אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ  
וַיִּתְּנָהּ לְהֶמֶן בֶּן־הַמְּדֵתָא הָאֲגָגִי צִיָּהַר הַיְהוּדִים  
וְהָעָם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ:

וּנְחָתָם בְּטַבַּעַת 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 'Achash'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 Ἀμαν, τοῖς στρατηγοῖς καὶ τοῖς ἄρχουσιν κατὰ πᾶσαν χώραν ἀπὸ Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ταῖς ἑκατὸν εἴκοσι ἑπτὰ χώραις, τοῖς τε ἄρχουσι τῶν ἐθνῶν κατὰ τὴν αὐτῶν λέξιν δι' Ἀρταξέρξου τοῦ βασιλέως.

12 kai eklēthēsan hoi grammateis tou basileōs mēni prōtō tē triskaidekatē

And were called the scribes by the king month in the first, the thirteenth day, kai egrapsan, hōs epetaxen Aman, tois stratēgois and they wrote as Haman gave orders to the commandants, kai tois archousin kata pasan chōran apo Indikēs heōs tēs Aithiopias, and to the rulers in every place from India unto Ethiopia, tais hekaton eikosi hepta chōrais, tois te archousi tōn ethnōn to a hundred twenty-seven places, to the rulers of the nations kata tēn autōn lexin di' Artaxerxou tou basileōs. according to their form of speech through Artaxerxes the king.

xyqzay-ly-ly xzrya azg xzqf hylyy 13  
qoyy xzayazay-ly-xk agky 19al azlywyl ylyy  
wakh qwo qwylwg akh xzyg xzwyg 70 yqz-ay  
:xyg xlyy qak wakh-kyq qwo-xzyw

יג וּנְשַׁלְחָם סְפָרִים בְּיַד הַרְצִיִּים אֶל-כָּל-מְדִינֹת  
הַמֶּלֶךְ לְהַשְׁמִיד לְהַרְגׁוֹ וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים מִנַּעַר  
וְעַד-צִקְן טָף וְנָשִׁים בָּיוֹם אֶחָד בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ  
שָׁנִים-עָשָׂר הוּא-חֹדֶשׁ אָדָר וּשְׁלָלָם לְבוֹז:

13. w'nish'loach s'pharim b'yad haratsim `el-kal-m'dinoth 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 Ἰουδαίων ἐν ἡμέρᾳ μιᾷ μηνὸς δωδεκάτου, ὅς ἐστιν Ἀδαρ,

καὶ διαρπάσαι τὰ ὑπάρχοντα αὐτῶν. --

13 kai apestalē dia bibliophorōn eis tēn Artaxerxou basileian

And it was sent by couriers unto the kingdom of Artaxerxes,  
aphanisai to genos tōn Ioudaiōn en hēmera miā mēnos dōdekatou,  
to remove the race of the Jews on day one month of the twelfth,  
hos estin Adar, kai diarpsasai ta hyparchonta autōn. –  
which is Adar, and to plunder their possessions.

<13>a τῆς δὲ ἐπιστολῆς ἐστὶν τὸ ἀντίγραφον τὸδε 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 tode Basileus megas Artaxerxēs

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 ἔθνων καὶ πάσης ἐπικρατήσας οἰκουμένης ἐβουλήθην, μὴ τῷ θράσει τῆς ἐξουσίας ἐπαιρόμενος, ἐπιεικέστερον δὲ καὶ μετὰ ἠπιότητος αἰεὶ διεξάγων, τοὺς τῶν ὑποτεταγμένων ἀκυμάτους διὰ παντὸς καταστήσαι βίους, τὴν τε βασιλείαν ἡμερον καὶ πορευτὴν μέχρι περάτων παρεξόμενος ἀνανεώσασθαι τε τὴν ποθουμένην τοῖς πᾶσιν ἀνθρώποις εἰρήνην.

13b Pollōn eparchas 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 epiotētos 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 πυθόμενου δέ μου τῶν συμβούλων πῶς ἂν ἀχθείη τοῦτο ἐπὶ πέρας, σωφροσύνη παρ' ἡμῖν διενέγκας καὶ ἐν τῇ εὐνοίᾳ ἀπαραλλάκτως καὶ βεβαία πίστει ἀποδεδειγμένος καὶ δεύτερον τῶν βασιλειῶν γέρας ἀπενηνεγμένος Ἀμαν

13c pythomenou de mou tōn symbolōn 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 bebaia 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 τὰ τε τῶν βασιλέων  
παραπέμποντας διηνεκῶς διατάγματα πρὸς τὸ μὴ κατατίθεσθαι τὴν ὑφ' ἡμῶν  
κατευθυνομένην ἀμέμπτως συναρχίαν.

13e epedeixen 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 ethnos 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 παντὶ  
διὰ παντὸς ἀνθρώπῳ κείμενον διαγωγὴν νόμων ξενίζουσιν παραλλάσσον  
καὶ δυσνοοῦν τοῖς ἡμετέροις πράγμασιν τὰ χεῖριστα συντελοῦν κακὰ  
καὶ πρὸς τὸ μὴ τὴν βασιλείαν εὐσταθείας τυγχάνειν·

13w dieilephotes oun tode to ethnos monotaton en antiparagoge panti dia pantos anthropon  
LXXI: take then this the nation only in opposition all through every man

keimenon diagogen nomon 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 Ἀμαν  
τοῦ τεταγμένου ἐπὶ τῶν πραγμάτων καὶ δευτέρου πατρὸς ἡμῶν πάντας σὺν γυναιξὶ  
καὶ τέκνοις ἀπολέσαι ὀλορριζεῖ ταῖς τῶν ἐχθρῶν μαχαίραις ἄνευ παντὸς οἴκτου  
καὶ φειδοῦς τῆ τεσσαρεσκαίδεκάτῃ τοῦ δωδεκάτου μηνὸς Ἀδαρ τοῦ ἐνεστώτος ἔτους,

13d prostetachamen oun tous semainomenous hymīn en tois gegrammenois 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 ᾅδην κατελθόντες εἰς τὸν μετέπειτα χρόνον εὐσταθῆ καὶ ἀτάραχα παρέχωσιν ἡμῖν διὰ τέλους τὰ πράγματα. --

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

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

eis ton hadēn 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.

אָפּוּלען אַלע קינדער און אַלע וואָס זײַנען מיט אים אַנגעקומען און אַלע וואָס זײַנען מיט אים אַנגעקומען און אַלע וואָס זײַנען מיט אים אַנגעקומען 14  
:אָפּוּלען אַלע קינדער און אַלע וואָס זײַנען מיט אים אַנגעקומען און אַלע וואָס זײַנען מיט אים אַנגעקומען און אַלע וואָס זײַנען מיט אים אַנגעקומען

יד פּתִּישָׁנָה הַכֹּתֵב לְהַנְתִּין הֵת בְּכָל־מְדִינָה  
וּמְדִינָה גַלְוֵי לְכָל־הָעַמִּים לְהִיּוֹת עֵתְדִים 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 ἐξετίθετο κατὰ χώραν, καὶ προσετάγη πᾶσι τοῖς ἔθνεσιν 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.

וְהָרָצִים יֵצְאוּ הַחֹפִים בְּדָבָר הַמֶּלֶךְ וְהָתָה נְתִנָּה בְּשׁוֹשַׁן  
:אָפּוּלען אַלע קינדער און אַלע וואָס זײַנען מיט אים אַנגעקומען און אַלע וואָס זײַנען מיט אים אַנגעקומען און אַלע וואָס זײַנען מיט אים אַנגעקומען 15

הַבִּירָה וְהַמֶּלֶךְ וְהָמֶן יָשְׁבוּ לְשִׁתּוֹת וְהָעִיר שׁוֹשַׁן נְבוֹכָה: פ

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> ἐσπεύδεται δὲ τὸ πρᾶγμα καὶ εἰς Σουσαν·  
ὁ δὲ βασιλεὺς καὶ Ἀμαν ἐκωθωνίζοντο, ἐταράσσεται 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

אָמאָר אָמאָר-אַל-אַל אָמאָר אָמאָר Est4:1  
אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר  
אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר

אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר

אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר

אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר

1. u**Mar'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> Ὁ δὲ Μαρδοχαῖος ἐπιγνοὺς τὸ συντελούμενον διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐνεδύσατο σάκκον καὶ κατεπάσατο σποδὸν καὶ ἐκπηδήσας διὰ τῆς πλατείας τῆς πόλεως ἐβόα φωνῇ μεγάλη Αἶρεται ἔθνος μηδὲν ἡδικηκός.

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 **ekpēdēsas dia tēs plateias tēs poleōs eboa phōnē megalē**

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

**Airetai ethnos mēden ēdikēkos**.

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

אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר אָמאָר  
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2. **wayabo** `ad **liph'ney sha`ar-hamelek hi** '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 ἦλθεν ἕως τῆς πύλης τοῦ βασιλέως καὶ ἔστη·  
οὐ γὰρ ἦν ἐξὸν αὐτῷ εἰσελθεῖν εἰς τὴν αὐλήν 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 eiselhthein eis tēn aulēn sakkon echonti  
not for it was for him allowed to enter into the courtyard sackcloth having on  
kai spodon.  
and ashes.

ג וּבְכָל-מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר הִבְרֶה-הַמֶּלֶךְ וְדָתוֹ מִגֵּיעַ אֲבָל  
גְּדוּל לְיַהוּדִים וְצוֹם וּבְכִי וּמְסֻפֵּד שֶׁק וְאֶפֶר יִצַּע לְרַבִּים:  
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.

<3> καὶ ἐν πάσῃ χώρᾳ, οὗ ἐξετίθητο τὰ γράμματα, κραυγὴ  
καὶ κοπετὸς καὶ πένθος μέγα τοῖς Ἰουδαίοις, σάκκον καὶ σποδὸν 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 וּתְבוֹאֵינָהּ נִעְרוֹת אֶסְתֵּר וְסָרִיסֵיהָ וַיְגִידוּ לָהּ  
וּתְתַחֲלַח הַמֶּלֶכָה מְאֹד וּתְשַׁלַּח בְּגָדִים לְהַלְבִּישׁ אֶת-מַרְדָּכָי  
וּלְהַסִּיר שִׁקּוֹ מֵעַלָיו וְלֹא קִבַּל:  
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.

<4> καὶ εἰσηλθον 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, ὁ δὲ οὐκ ἐπέισθη.

4 kai eisēlthon hai habrai kai hoi eunouchoi tēs basilissēs  
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 Mardochaion

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.

אָפּהֵלֶסְתַּי אֹתוֹ תּוֹן סַכּוֹן, הוּא דֵּה אוּק עֵפֵיסְתְּהּ.  
אָפּהֵלֶסְתַּי אֹתוֹ תּוֹן סַכּוֹן, הוּא דֵּה אוּק עֵפֵיסְתְּהּ.  
הַוּתְקַרְא אֶסְתֵּר לְהַתְּךָ מִסְרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעֶמִיד לְפָנֶיהָ  
וּתְצַוְהוּ עַל-מֶרְדֵּכָי לְבַעַת מַה-זֶּה וְעַל-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 Ἑσθηρ προσεκαλέσατο Ἀχραθαῖον τὸν εὐνοῦχον αὐτῆς,  
ὃς 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.

אָפּהֵלֶסְתַּי אֹתוֹ תּוֹן סַכּוֹן, הוּא דֵּה אוּק עֵפֵיסְתְּהּ.  
אָפּהֵלֶסְתַּי אֹתוֹ תּוֹן סַכּוֹן, הוּא דֵּה אוּק עֵפֵיסְתְּהּ.  
וּוַיֵּצֵא הַתֶּךָ אֶל-מֶרְדֵּכָי אֶל-רְחוֹב הָעִיר  
אֲשֶׁר לְפָנֶי 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.

וַיֵּצֵא הַתֶּךָ אֶל-רְחוֹב הָעִיר  
אֲשֶׁר לְפָנֶי שַׁעַר-הַמֶּלֶךְ:  
וַיֵּצֵא הַתֶּךָ אֶל-רְחוֹב הָעִיר  
אֲשֶׁר לְפָנֶי שַׁעַר-הַמֶּלֶךְ:  
זַוַיְנַד-לוֹ מֶרְדֵּכָי אֵת כָּל-אֲשֶׁר קָרָהוּ וְאֵת פְּרִשְׁתַּת הַכֶּסֶף  
אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל עַל-גִּנְזֵי הַמֶּלֶךְ בְּיַהוּדִים לְאַבְדָּם:

7. wayaged-lo Mar'dakay 'eth kal-'asher qarahu w'eth parashath hakeseph  
'asher 'amar Haman lish'qol `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,  
ἣν ἐπηγγείλατο Ἀμαν τῷ βασιλεῖ εἰς τὴν γάζαν ταλάντων μυρίων,  
ἵνα ἀπολέσῃ τοὺς Ἰουδαίους·

7 ho de Mardochaios hypedeixen autō to gegonos

And Mordecay 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.

חַוְּאֵת־פְּתֻשָּׁן כְּתַב־הַדָּת אֲשֶׁר־נָתַן בְּשׁוּשַׁן לְהַשְׁמִידָם  
נָתַן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצַוֹת עָלֶיהָ  
לְבֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עַמָּהּ׃

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

8. w'eth-path'shegen k'thab-hadath 'asher-nitan b'Shushan l'hash'midam nathan lo  
l'har'oth 'eth-'Es'ter ul'hagid lah ul'tsauoth `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 Ἔσθηρ καὶ εἶπεν αὐτῷ ἐντείλασθαι αὐτῇ εἰσελθούσῃ  
παραιτήσασθαι τὸν βασιλέα καὶ ἀξιῶσαι αὐτὸν περὶ τοῦ λαοῦ μνησθεῖσα  
ἡμερῶν ταπεινώσεώς σου ὡς ἐτράφησ' ἐν χειρὶ μου, διότι Ἀμαν ὁ δευτερεύων  
τῷ βασιλεῖ ἐλάλησεν καθ' ἡμῶν εἰς θάνατον· ἐπικάλεσαι τὸν κύριον  
καὶ λάλησον τῷ βασιλεῖ περὶ ἡμῶν καὶ ῥῦσαι 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 autō enteilasthai autē eiselhousē 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.

טוֹיְבוֹא הַתֶּךָ וּנְיָד לְאֶסְתֵּר אֶת דְּבָרַי מִרְדָּכָי׃  
9. wayabo' Hathak wayaged l'Es'ter 'eth dib'rey Mar'dakay.

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

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

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

9 eiselhōn de ho Achrathaios elalēsen autē pantas tous logous toutous.  
entered And Achrathaeus and spoke to her all these words.

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

יְוֹתָאמֵר אֶסְתֵּר לְהַתָּךְ וּתְצַוֶּיהוּ אֶל-מַרְדֳּכָי:

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 <10> εἶπεν δὲ Ἑσθηρ πρὸς Αχραθαῖον Πορεύθητι πρὸς Μαρδοχαῖον καὶ εἰπὼν 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!

יֵאָמֵר אֶל-עֲבָדֵי הַמֶּלֶךְ וְעַם-מְדִינֹת הַמֶּלֶךְ יוֹדְעִים  
אִשָּׁר כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא-אֶל-הַמֶּלֶךְ אֶל-הַחֲצַר  
הַפְּנִימִית אֲשֶׁר לֹא-יִקְרָא אֶחָת דָּתוֹ לְהִמִּית לְבַד  
מֵאֲשֶׁר יוֹשִׁיט-לוֹ הַמֶּלֶךְ אֶת-שֵׁרְבִיט הַזֶּהב וְחָיָה  
וְאֲנִי לֹא נִקְרָאתִי לְבוֹא אֶל-הַמֶּלֶךְ זֶה 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-sar'bit hazahab  
w'chayah wa'ani lo' niq're'thi 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,  
ὃς εἰσελεύσεται πρὸς τὸν βασιλέα εἰς τὴν αὐλὴν τὴν ἐσωτέραν ἄκλητος,  
οὐκ ἔστιν αὐτῷ σωτηρία· πλὴν ὃ ἐκτείνει ὁ βασιλεὺς τὴν χρυσοῦν ῥάβδον,  
οὗτος σωθήσεται· καὶ γὰρ οὐ κέκλημαι εἰσελθεῖν πρὸς τὸν βασιλέα,  
εἰσὶν αὐταὶ 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 eiseleusetai pros ton basilea eis tēn aulēn tēn esōteran aklētos,  
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 hradbon, houtos sōthēsetai;  
the golden rod, this one shall be delivered;  
kagō ou keklēmai eis elthein pros ton basilea, eisin hautai hēmerai triakonta.  
and I have not been called to enter to the king – they are these days thirty.

12 יבִּיגִידוּ לְמַרְדֳּכָי אֶת דְּבָרֵי אֶסְתֵּר׃ פ

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.

13 יגִּיֵאמֶר מְרַדְכָּי לְהָשִׁיב אֶל־אֶסְתֵּר אֶל־הַדָּמִי בְּנִפְשֶׁךָ  
לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־הַיְהוּדִים׃

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 εἰπὸν αὐτῇ Εσθηρ, μὴ εἴπῃς σεαυτῇ ὅτι σωθήσῃ μόνη ἐν τῇ βασιλείᾳ παρὰ πάντας τοὺς Ἰουδαίους.

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.

יד כִּי אִם־הִחֲרַשׁ תִּחְרִישִׁי בְּעֵת הַזֹּאת הָרוּחַ  
וְהִצְלָה יַעֲמֹד לַיהוּדִים מִמְּקוֹם אַחֵר וְאֵת  
וּבֵית־אָבִיךָ תִּזְאָבְדוּ וּמִי יוֹדֵעַ אִם־לָעֵת כְּזֹאת הַגָּעַת לַמְּלָכוֹת׃

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 ἐὰν παρακούσης ἐν τούτῳ τῷ καιρῷ, ἄλλοθεν βοήθεια  
καὶ σκέπη ἔσται τοῖς Ἰουδαίοις, σὺ δὲ καὶ ὁ οἶκος τοῦ πατρός σου ἀπολείσθη·  
καὶ τίς οἶδεν εἰ εἰς τὸν καιρὸν τούτου 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.

15 טו וַתֹּאמֶר אֶסְתֵּר לְהַשִּׁיב אֶל-מָרְדֳּכָי:

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

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

<15> καὶ ἐξαπέστειλεν Ἐσθηρ τὸν ἦκοντα πρὸς αὐτήν 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,

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

טז לָךְ כְּנוֹם אֶת-כָּל-הַיְהוּדִים הַנִּמְצְאִים בְּשׁוּשַׁן  
וְצוּמִי עָלַי וְאֶל-תֹּאכְלוּ וְאֶל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לְיָכָה  
וַיּוֹם גַּם-אֲנִי וְנַעֲרֹתַי אֲצוּם כֵּן וּבְכֵן אָבוֹא אֶל-הַמֶּלֶךְ  
אֲשֶׁר לֹא-כֹדֶת וְכֹאֲשֶׁר אֲבִדְתִּי אֲבִדְתִּי:

16. lek k'nos 'eth-kal-haYahudim hanim'ts'im b'Shushan w'tsumu `alay w'al-to'k'lu  
w'al-tish'tu sh'losheth yamim lay'lah wayom gam-'ani w'na`arothay 'atsum ken  
ub'ken 'abo' 'el-hamelek 'asher lo'-kadath 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 Ἰουδαίους τοὺς ἐν Σούσοις  
καὶ νηστεύσατε ἐπ' ἐμοὶ καὶ μὴ φάγητε μηδὲ πίητε ἐπὶ ἡμέρας τρεῖς νύκτα  
καὶ ἡμέραν, καὶ γὰρ δὲ καὶ αἱ ἄβραι μου ἀσιτήσομεν, καὶ τότε εἰσελεύσομαι  
πρὸς τὸν βασιλέα παρὰ τὸν νόμον, ἐὰν καὶ ἀπολέσθαι με δέη.

16 Badisas ekklesiason tous Ioudaious tous en Sousois

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

kai nēsteusate ep' emoi

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.**

יִזְוִיעַבֵּר מְרַדְקַי וַיַּעַשׂ כְּכֹל אֲשֶׁר-צִוְּתָהּ עָלָיו אֶסְתֵּר׃ 17

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 Ἔσθηρ,

17 Kai badisas Mardochoaios epoiēsen hosa eneteilato autō Esthēr,

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

<17>a καὶ ἐδεήθη κυρίου μνημονεύων πάντα τὰ ἔργα κυρίου καὶ εἶπεν

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 ἐξουσίᾳ σου τὸ πᾶν ἐστίν, καὶ οὐκ ἔστιν ὁ ἀντιδοξῶν σοι ἐν τῷ θέλῃν σε σῶσαι τὸν Ἰσραηλ·

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

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

kai **ouk estin ho antidoxōn 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 εἶ πάντων, καὶ οὐκ ἔστιν ὃς ἀντιτάξεται σοι τῷ κυρίῳ.

17c hoti sy epoiēsas 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 Ἀμαν, ὅτι ἠυδόκουν φιλεῖν πέλματα ποδῶν αὐτοῦ πρὸς σωτηρίαν Ἰσραηλ·

17d 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 epoiēsa touto, to mē proskynein ton hyperēphanon Aman,**

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

**hoti eudokoun 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 ὑπεράνω δόξης θεοῦ,



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

17<sup>w</sup> **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 Ἀβρααμ, φείσαι τοῦ λαοῦ σου,  
ὅτι ἐπιβλέπουσιν ἡμῖν εἰς καταφθορὰν καὶ ἐπεθύμησαν ἀπολέσαι  
τὴν ἐξ ἀρχῆς κληρονομίαν σου·

17<sub>d</sub> 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, ἣν σεαυτῷ ἐλυτρώσω ἐκ γῆς Αἰγύπτου·

17<sub>g</sub> **mē hyperidēs tēn merida sou,**  
**Do not overlook your peculiar people,**  
**hēn seautō elytrōsō ek gēs Aigyptou;**  
**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 ὑμνώμεν σου τὸ ὄνομα,  
κύριε, καὶ μὴ ἀφανίσῃς στόμα αἰνούντων σοι. --

17<sub>h</sub> **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 ἐέκραξαν ἐξ ἰσχύος αὐτῶν,  
ὅτι θάνατος αὐτῶν ἐν ὀφθαλμοῖς αὐτῶν.

17<sup>o</sup> kai **pas Israēl ekekraxan 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 Ἐσθηρ 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 **penthous** 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>I Κύριέ μου ὁ βασιλεὺς ἡμῶν, σὺ εἶ ὁ μόνος· βοήθησόν μοι τῇ μόνῃ  
καὶ μὴ ἔχουση βοηθὸν εἰ μὴ σέ, ὅτι κίνδυνός μου ἐν χειρὶ 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>m ἐγὼ ἤκουον ἐκ γενετῆς μου ἐν φυλῇ πατριᾶς μου ὅτι σύ, κύριε,  
ἔλαβες τὸν Ἰσραὴλ 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**,  
elaves 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>n καὶ νῦν ἡμάρτομεν ἐνώπιόν σου, καὶ παρέδωκας ἡμᾶς εἰς χεῖρας  
τῶν ἐχθρῶν ἡμῶν, ἀνθ' ὧν ἔδοξάσαμεν 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>o καὶ νῦν οὐχ ἰκανώθησαν ἐν πικρασμῷ δουλείας ἡμῶν,  
ἀλλὰ ἔθηκαν τὰς χεῖρας αὐτῶν ἐπὶ τὰς χεῖρας τῶν εἰδώλων αὐτῶν ἐξᾶραι  
ὄρισμὸν 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 altar,

<17>ρ καὶ ἀνοίξαι στόμα ἐθνῶν εἰς ἀρετὰς ματαίων  
καὶ θαυμασθῆναι βασιλέα σάρκινον εἰς αἰῶνα.

17ρ 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>Ϟ μὴ παραδῶς, κύριε, τὸ σκῆπτρόν σου τοῖς μὴ οὔσιν,  
καὶ μὴ καταγελασάτωσαν ἐν τῇ πτώσει ἡμῶν, ἀλλὰ στρέψον τὴν βουλήν 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 paradeigmatison.  
and make an example of him who has begun to injure us.

<17>ρ μνήσθητι, κύριε, γνώσθητι ἐν καιρῷ θλίψεως ἡμῶν  
καὶ ἐμὲ θάρσυνον, βασιλεὺ 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>ς δὸς λόγον εὐρυθμον εἰς τὸ στόμα μου ἐνώπιον τοῦ λέοντος  
καὶ μετᾶθες τὴν καρδίαν αὐτοῦ εἰς μῖσος τοῦ πολεμοῦντος ἡμᾶς  
εἰς συντέλειαν αὐτοῦ καὶ τῶν ὁμονοούντων αὐτῷ· ἡμᾶς δὲ ρῦσαι ἐν χειρὶ σου  
καὶ βοήθησόν μοι τῇ μόνη καὶ μὴ ἐχούσῃ 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> **υ πάντων γνώσιν ἔχεις καὶ οἶδας ὅτι ἐμίσησα δόξαν ἀνόμων**  
καὶ βδελύσσομαι κοίτην ἀπεριτμητῶν 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,**  
ὃ ἐστὶν ἐπὶ τῆς κεφαλῆς μου ἐν ἡμέραις ὀπτασίας μου·

**βδελύσσομαι αὐτὸ ὡς ῥάκος καταμηνίων καὶ οὐ φορῶ αὐτὸ 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 menstruous cloth**, and **I wear it not in the days of my tranquility.**

<17> **καὶ οὐκ ἔφαγεν ἡ δούλη σου τράπεζαν Ἀμαν**  
καὶ οὐκ ἐδόξασα συμπόσιον βασιλέως οὐδὲ ἔπιον 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 ἠψφράνθη ἡ δούλη σου ἀφ' ἡμέρας μεταβολῆς μου μέχρι νῦν πλήν**  
**ἐπὶ σοί, κύριε ὁ θεὸς Ἀβρααμ. ὁ θεὸς ὁ ἰσχύων ἐπὶ πάντας, εἰσάκουσον**  
**φωνὴν ἀπηλπισμένων καὶ ῥύσαι ἡμᾶς ἐκ χειρὸς τῶν πονηρευομένων·**  
**καὶ ῥύσαι 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 ponēreuomenōn; kai hrysai me ek tou phobou mou.**  
**from the hand of them that devise mischief; and deliver me from my fear.**

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## Chapter 5

ⲭⲮⲮⲮ ⲓⲭⲫⲧ ⲱⲉⲘⲮⲮⲮ ⲉⲱⲉⲘⲮⲮⲮ ⲙⲮⲉⲉⲉ ⲉⲉⲉⲉⲮ Est5:1

יָשָׁבָה אֶל־כִּסֵּא הַמַּלְכוּת וַתֵּלְבַּשׁ אֶת־בְּשֵׁי הַמַּלְכוּת  
וַתֵּצֵא מִבַּיִת הַמַּלְכוּת וַתֵּלְבַּשׁ אֶת־בְּשֵׁי הַמַּלְכוּת  
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**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 σωτήρα παρέλαβεν τὰς δύο ἄβρας καὶ τῇ μὲν μιᾷ ἐπηρείδeto ὡς τρυφερομένη, ἡ δὲ ἕτερα ἐπηκολούθει κουφίζουσα τὴν ἔνδυσιν αὐτῆς,

**1a kai genētheisa epiphanēs**  
**And being splendidly arrayed,**  
**epikalesamenē ton pantōn eoptēn 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 epēkolouthēi kouphizousa tēn endysin autēs,**  
**and the other followed bearing her train.**

<1>b καὶ αὐτὴ ἐρυθριῶσα ἀκμῇ κάλλους αὐτῆς, καὶ τὸ πρόσωπον αὐτῆς ἰλαρὸν ὡς προσφιλές, ἡ δὲ καρδιά 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 ἐνεδεύκει, 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.

1a 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 metabalen 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 πραύ>τητα,  
 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<sup>w</sup> kai metabalen 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 ἐστίν, Εσθηρ; ἐγὼ ὁ ἀδελφός σου, θάρσει, οὐ μὴ ἀποθάνης,  
 ὅτι κοινὸν τὸ πρόσταγμα ἡμῶν ἐστίν· 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 shalt not die, for our command is openly declared to you, Draw nigh.

אָפּוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמְּלָכָה עֲמֻדַת בְּחַצֵּר נִשְׂאָה  
 וַיִּשֶׁטְט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שֵׁרְבִיט הַזֶּהָב  
 וַתִּגַּע בְּרֹאשׁ הַשֵּׁרְבִיט׃

בַּיְהוּי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמְּלָכָה עֲמֻדַת בְּחַצֵּר נִשְׂאָה  
 חָן בְּעֵינָיו וַיִּוְשֶׁטְט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שֵׁרְבִיט הַזֶּהָב  
 אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשֵּׁרְבִיט׃

2. way'hi kir'oth hamelek 'eth-'Es'ter hamal'kah `omedeth bechatser nas'ah chen  
 b'eynayyu wayoshet hamelek l'Es'ter 'eth-shar'bit hazahab 'asher b'yado  
 watiq'rab 'Es'ter watiga `b'ro'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 χρυσοῦν ῥάβδον ἐπέθηκεν ἐπὶ τὸν τράχηλον αὐτῆς

καὶ ἠσπάσατο αὐτήν 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 εἶ, κύριε, καὶ τὸ πρόσωπόν σου χαρίτων μεστόν.

2a 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 αὐτήν 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.

אָפּוֹרְטֵי אֶל־אֵלֶיךָ אֶת־הַמַּלְכָּה  
וְהַמֶּלֶךְ אָמַר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה  
וְהַמֶּלֶךְ אָמַר עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֵן לָךְ:

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, Ἔσθηρ, καὶ τί σοῦ ἐστὶν τὸ ἀξίωμα;  
ἕως τοῦ ἡμίσεος 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.

וְהָמֵן הַיּוֹם אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשִׂיתִי לּוֹ:  
דַּוְתָא אֶמַר אֶסְתֵּר אֶם־עַל־הַמֶּלֶךְ טוֹב יְבוֹא הַמֶּלֶךְ  
וְעַל־אֵלֶיךָ אֶת־הַמַּלְכָּה אֶת־הַמֶּלֶךְ אֶת־הַמַּלְכָּה אֶת־הַמֶּלֶךְ אֶת־הַמַּלְכָּה

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 Ἐσθηρ Ἡμέρα μου ἐπίσημος σήμερόν ἐστιν· εἰ οὖν δοκεῖ τῷ βασιλεῖ, ἐλθάτω καὶ αὐτὸς καὶ Ἀμαν εἰς τὴν δοχὴν, ἣν ποιήσω σήμερον.

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

4x74 994-x4 xyw0c y7a-x4 y9a7 y7c7a 97472y5  
:4x74 3xw0-9w4 3xw7a-74 y7ay y7c7a 4972y  
הוֹיֵאמֶר הַמֶּלֶךְ מַהְרֵי אֶת-הַמֶּן לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר  
וַיָּבֹא הַמֶּלֶךְ וְהַמֶּן אֶל-הַמִּשְׁתֶּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:

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 Ἐσθηρ· καὶ παραγίνονται ἀμφότεροι εἰς τὴν δοχὴν, ἣν εἶπεν Ἐσθηρ.

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.

yx74w-7a y773 3xw79 4x74c y7c7a 97472y6  
:w0xy xy7c7a 774-40 yxw79-7ay y7c7a y7ay72y  
וַיֵּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה חַיִּין מַה-שְּׂאֵלָתְךָ  
וַיָּנִתֵן לָךְ וּמַה-בְּקִשְׁתְּךָ עַד-חֲצִי הַמְּלָכוּת וְתַעֲשִׂי:

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 Ἐσθηρ Τί ἐστιν, βασίλισσα Ἐσθηρ; καὶ ἔσται σοι ὅσα ἀξιοῖς.

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?

:7xw79y 7x74w 974xy 4x74 y0xy7  
זֹתַעַן אֶסְתֵּר וְתֵאמֶר שְׂאֵלָתִי וּבְקִשְׁתִּי:

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 αἴτημά μου καὶ τὸ ἀξίωμα μου·

7 kai **eipen** **To aitēma** **mou** kai to **axiōma** **mou**;

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

7 8  
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8. **'im-matsa'thi chen b'eyney hamelek w'im-al-hamelek tob latheth '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 εὖρον χάριν ἐνώπιον τοῦ βασιλέως, ἐλθάτω ὁ βασιλεὺς καὶ Ἀμαν ἐπὶ τὴν αὐριον εἰς τὴν δοχὴν, ἣν ποιήσω αὐτοῖς, καὶ αὐριον ποιήσω τὰ αὐτά.

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!

9  
 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

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 ἐξῆλθεν ὁ Ἀμαν ἀπὸ τοῦ βασιλέως ὑπερχαρῆς εὐφραινόμενος· ἐν δὲ τῷ ἰδεῖν Ἀμαν Μαρδοχαῖον τὸν Ἰουδαῖον 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.

חל"ו כ"ז ז' אב - ל' אדר א' תש"א  
 :ז' אב כ"ז אדר א' תש"א  
 וַיִּתְאַפֵּק הָמָן וַיָּבֹא אֶל-בֵּיתוֹ וַיִּשְׁלַח  
 וַיָּבֵא אֶת-אִהָּבָיו וְאֶת-זֶרֶשׁ אִשְׁתּוֹ:

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

Est5:10 But Haman refrained 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 ἴδια ἐκάλεσεν τοὺς φίλους καὶ Ζωσαραν τὴν γυναῖκα αὐτοῦ  
 10 kai eiselhōn eis ta idia ekalesen tous philous kai Zōsaran tēn gynaiika autou  
 And entering into his own place he called his friends, and Zeresh his wife.

א' אדר א' תש"א  
 :א' אדר א' תש"א  
 יַאֲוִיסַפֵּר לָהֶם הָמָן אֶת-כְּבוֹד עֲשָׂרוֹ וְרֹב בָּנָיו וְאֵת כָּל-אֲשֶׁר  
 גִּדְּלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ עַל-הַשָּׂרִים 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 πλοῦτον αὐτοῦ καὶ τὴν δόξαν, ἣν ὁ βασιλεὺς αὐτῶ  
 περιέθηκεν, καὶ ὡς ἐποίησεν αὐτὸν πρωτεύειν καὶ ἡγεῖσθαι τῆς βασιλείας.

11 kai hypedeixen 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.

א' אדר א' תש"א  
 :א' אדר א' תש"א  
 יַבְוִיאֵמֶר הָמָן אֵף לֹא-הִבִּיאָה אֶסְתֵּר הַמֶּלְכָּה  
 עִם-הַמֶּלֶךְ אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה  
 כִּי אָם-אוֹתִי וְגַם-לְמַחֵר אֲנִי קָרוֹא-לָהּ עִם-הַמֶּלֶךְ:

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 Ἀμαν Οὐ κέκληκεν ἡ βασίλισσα μετὰ τοῦ βασιλέως οὐδένα εἰς τὴν δοχὴν ἀλλ' ἢ ἐμέ, καὶ εἰς τὴν αὐριον 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.

13  
xo-lyg zc ayw yyyz k x-lyy 13  
:ylyay qowg gwyz zayayay zygay-xk kky zyz qwk  
יג וכל-זה איננו שזה לי בכל-עת  
אשר אני ראיה את-מרהבי היהודי יושב בשער המלך:

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 ἴδω Μαρδοχαῖον τὸν Ἰουδαῖον 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.

yzgk-lyy yxwk wqz yz qykyx 14  
qyk qygyy ayk yzwymh ayj ho-ywoz  
ylyay-yo-kgy yzlo zygay-xk ylxzy ylyl  
:hoay wozy yay zylz qyay gyzyy hmw axwya-ly  
יד ותאמר לו זרש אנשתי וכל-אהבי  
יעשו-עץ גבה חמשים אמה ובבקר אמר  
למלך ויתלו את-מרהבי עליו ובא-עם-המלך  
אל-המשתה שמח וייטב הדבר לפני המן ויעש העץ: 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  
πηχῶν πεντήκοντα, ὄρθρου δὲ εἰπὸν τῷ βασιλεῖ καὶ κρεμασθήτω Μαρδοχαῖος

ἐπὶ τοῦ ξύλου· σὺ δὲ εἴσελθε εἰς τὴν δοχὴν σὺν τῷ βασιλεῖ καὶ εὐφραίνου.  
καὶ ἤρεσεν τὸ ῥῆμα τῷ Αμαν, καὶ ἠτοιμάσθη 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 Mardochoaios 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

כָּבֹדֵי לַיָּמִים אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה  
וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה

אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה

אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה

1. balay'lah hahu' nad'dah sh'nath hamelek wayo'mer l'habi'

'eth-sepher hazik'ronoth dib'rey hayamim wayih'yu niq'ra'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 ὕπνον 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.

בְּיָמֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה  
וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה

בְּיָמֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה וְלִבְנֵי יִשְׂרָאֵל בְּיַד יְהוָה אֱלֹהֵינוּ אֲשֶׁר בָּרָא אֱלֹהִים לְמֹשֶׁה

הַמְּלֶכֶת מִשְׁמֵרֵי הַסֶּפֶר אֲשֶׁר בְּקִשְׁוֹ לְשַׁלַּח יָד בְּמֶלֶךְ אֲחַשְׁוֵרוֹשׁ:

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

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

<2> εὔρεν δὲ τὰ γράμματα τὰ γραφέντα περὶ Μαρδοχαίου,

ὡς ἀπήγγειλεν τῷ βασιλεῖ περὶ τῶν δύο εὐνούχων τοῦ βασιλέως  
ἐν τῷ φυλάσσειν αὐτούς καὶ ζητῆσαι ἐπιβαλεῖν τὰς χεῖρας Ἀρταξέρξη.

2 heuren de ta grammata ta graphenta peri Mardochoiou,

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.

אב-לו זגאגמל אבזאגז אפז אמוג-אמל זלמא אפזזז 3  
:אגא זמו אמוג-זל זכאגמל זלמא זמוג זאפזזז  
גויאמר המלך מה-נעשה יקר וגדולה למרדכי על-לז  
ויאמרו נערי המלך משרתיו לא-נעשה עמו דבר:

3. wayo'mer hamelek mah-na`asah y'qar ug'dulah l'Mar'dakay `al-zeh

wayo'm'ru 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 βασιλεύς Τίνα δόξαν ἢ χάριν ἐποιήσαμεν τῷ Μαρδοχαίῳ;  
καὶ εἶπαν οἱ διάκονοι τοῦ βασιλέως Οὐκ ἐποίησας αὐτῷ οὐδέν.

3 eipen de ho basileus Tina doxan ē charin epoiēsamen 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.

אגזזזזמא זלמא-זכז גזמל זג זמאז גזמז זמל זלמא אפזזז 4  
:זל זכזא-גמל זמא-לו זגאגמל-זכ זלמל זלמל אפזזז  
דויאמר המלך מי בקצר והמן בא לחצר בית-המלך החיצונה  
לאמר למלך לתלות את-מרדכי על-העץ אשר-הכין לו:

4. wayo'mer hamelek mi bechatser w'Haman ba' lachatsar beyth-hamelek

hachitsonah le'mor lamelek lith'loth '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 ἰδοῦ Ἀμαν  
ἐν τῇ αὐλῇ· εἶπεν δὲ ὁ βασιλεύς Τίς ἐν τῇ αὐλῇ; ὁ δὲ Ἀμαν εἰσηλθεν  
εἰπεῖν τῷ βασιλεῖ κρεμάσαι τὸν Μαρδοχαῖον ἐπὶ τῷ ξύλῳ, ᾧ ἠτοίμασεν.

4 en de tō pynthanesthai ton basilea peri tēs eunoias Mardochoiou

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 hētoimasan.

upon the tree which he prepared.

וַיֹּאמְרוּ אֵלָיו הִנֵּה הָמָן עֹמֵד בַּחֲצַר  
וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא׃

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 Ἴδου Ἀμαν ἔστηκεν ἐν τῇ αὐλῇ· καὶ εἶπεν ὁ βασιλεὺς Καλέσατε αὐτόν.

5 kai eipan hoi diakonoi tou basileos 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!

וַיָּבֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה-לַּעֲשׂוֹת בְּאִישׁ  
אֲשֶׁר הַמֶּלֶךְ חֲפִיץ בִּיקְרוֹ וַיֹּאמֶר הָמָן בְּלִבּוֹ לְמִי  
יִחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יְקָר יוֹתֵר מִמֶּנִּי׃

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 Ἀμαν Τί ποιήσω τῷ ἀνθρώπῳ, ὃν ἐγὼ θέλω δοξάσαι; εἶπεν δὲ ἐν ἑαυτῷ Ἀμαν 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?

זַוַיֹּאמֶר הָמָן אֶל-הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חֲפִיץ בִּיקְרוֹ׃

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 Ἄνθρωπον, 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,

8. יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבַשׁ-בוּ הַמֶּלֶךְ  
 וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתָר מַלְכוּת בְּרֹאשׁוֹ׃  
 8. יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבַשׁ-בוּ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתָר מַלְכוּת בְּרֹאשׁוֹ׃

**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 στολήν byssinēn,  
 ἣν 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 hippon, eph' hon ho basileus epibainei,**  
**and the horse upon which the king mounts,**

ט וְנָתַן הַמֶּלֶךְ לְבוֹשׁ וְסוּס עַל-יַד-אִישׁ מִשְׂרֵי הַמֶּלֶךְ הַפְּרָתִימִים  
 וְהַלְבִּישׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וְהִרְכִּיבֵהוּ  
 עַל-הַסּוּס בְּרֶחֱבַי הָעִיר וְקָרְאוּ לְפָנָיו כָּכָה יַעֲשֶׂה לְאִישׁ  
 אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ׃

**9. w'nathon hal'bush w'hasus `al-yad-'ish misarey hamelek hapar't'mim w'hil'bishu**  
**'eth-ha'ish 'asher hamelek chaphets biqaro w'hir'kibuhu `al-hasus bir'chob ha'ir**  
**w'qar'u l'phanayu kakah ye`aseh la'ish 'asher hamelek chaphets 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 ἄνθρωπον,  
 ὃν ὁ βασιλεὺς ἀγαπᾷ, καὶ ἀναβιβασάτω αὐτὸν ἐπὶ τὸν ἵππον  
 καὶ κηρυσσέτω διὰ τῆς πλατείας τῆς πόλεως λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ,  
 ὃν ὁ βασιλεὺς δοξάζει.

**9 kai dotō heni 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 hippon**  
**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.

פּוֹתְפֹא־חַבֵּד וַיִּגְדַּלְךָ-חַבֵּד חֶפֶז אֲנִי וְאֵלֶיךָ יִגְדַּלְךָ 10  
גַּוְיָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה  
:זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה זִמְזָבֵדָה  
י וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן מַהֲרָה קַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס  
כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה-כֵן לְמַרְדֳּכָי הַיְהוּדִי הַיּוֹשֵׁב  
בְּשַׁעַר הַמֶּלֶךְ אֶל-תִּפֹּל דָּבָר מִכֹּל אֲשֶׁר דִּבַּרְתָּ:

**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> εἶπεν δὲ ὁ βασιλεὺς τῷ Ἀμαν Καθὼς ἐλάλησας, οὕτως ποίησον τῷ Μαρδοχαίῳ  
τῷ Ἰουδαίῳ τῷ θεραπεύοντι ἐν τῇ αὐλῇ, καὶ μὴ παραπεσάτω σου λόγος ὧν 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!**

זִמְזָבֵדָה-חַבֵּד וַיִּגְדַּלְךָ פּוֹתְפֹא־חַבֵּד וַיִּגְדַּלְךָ חֶפֶז 11  
וַיִּקַּח חֶמֶן אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס וַיִּגְדַּלְךָ מַרְדֳּכָי  
:וַיִּקְרָא לְפָנָיו כְּכֹה יַעֲשֶׂה לְאִישׁ  
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

י א וַיִּקַּח חֶמֶן אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס וַיִּגְדַּלְךָ מַרְדֳּכָי  
וַיִּקְרָא לְפָנָיו כְּכֹה יַעֲשֶׂה לְאִישׁ  
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ:

**11. wayiqach Haman 'eth-hal'bush w'eth-hasus wayal'bish 'eth-Mar'dakay  
wayar'kibehu bir'chob ha`ir wayiq'ra l'phanayu kakah ye`aseh la'ish  
'asher hamelek chaphets 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 Ἀμαν τὴν στολὴν καὶ τὸν ἵππον καὶ ἐστόλισεν τὸν Μαρδοχαῖον  
καὶ ἀνεβίβασεν αὐτὸν ἐπὶ τὸν ἵππον καὶ διῆλθεν διὰ τῆς πλατείας τῆς πόλεως  
καὶ ἐκήρυσσεν λέγων Οὕτως ἔσται παντὶ ἀνθρώπῳ, ὃν ὁ βασιλεὺς θέλει δοξάσαι.

**11 elaben de Aman tēn stolēn kai ton hippon kai estolisen ton Mardochaion**

**And Haman took the robe, and the horse, and he robed Mordecai,**

**kai anebibasen auton epi ton hippon 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.

יב ויָשָׁב מֶרְדֵּכָי אֶל-שַׁעַר הַמֶּלֶךְ  
וְהָמָן נִדְחַף אֶל-בֵּיתוֹ אַבְל וַחֲפוּי רֹאשׁוֹ:  
12 wayashab Mar'dakay 'el-sha'ar hamelek w'Haman nid'chaph 'el-beytho 'abel  
wachaphuy ro'sh.

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 hastened to his house mourning, and his head covered.

<12> ἐπέστρεψεν δὲ ὁ Μαρδοχαῖος εἰς τὴν αὐλήν,  
Ἀμαν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς.

12 epestrepsen de ho Mardochoaios 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.

יג וַיִּסְפֹּר הָמָן לְזָרָשׁ אִשְׁתּוֹ וְלְכָל-אֲהָבָיו אֵת כָּל-אֲשֶׁר קָרָהוּ  
וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזָרָשׁ אִשְׁתּוֹ אִם מִזְרַע הַיְהוּדִים מֶרְדֵּכָי  
אֲשֶׁר הַחֲלוֹת לְנַפְל לְפָנָיו לֹא-תִכָּל לוֹ כִּי-נִפּוֹל תִּפּוֹל לְפָנָיו:  
13 way'asaper Haman l'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 l'phanayu lo'-thukal lo ki-naphol tipol l'phanayu.

13. way'saper Haman l'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 l'phanayu lo'-thukal lo ki-naphol tipol l'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 Ἀμαν τὰ συμβεβηκότα αὐτῷ Ζωσαρα τῆ γυναικὶ αὐτοῦ  
καὶ τοῖς φίλοις, καὶ εἶπαν πρὸς αὐτὸν οἱ φίλοι καὶ ἡ γυνή  
Εἰ ἐκ γένους Ἰουδαίων Μαρδοχαῖος, ἡρῶμαι ταπεινοῦσθαι ἐνώπιον αὐτοῦ,  
πεσὼν πεσῆ· οὐ μὴ δύνῃ αὐτὸν ἀμύνασθαι, ὅτι θεὸς ζῶν μετ' αὐτοῦ. --

13 kai diēgēsato Aman ta symbebēkota autō Zōsara tē gynaikei 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 Mardochoaios,

and wife, Since of the race of the Jews Mordecai is,

ērchai 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.

יָד עוֹדָם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ  
וַיִּבְהֲלוּ לְהַבִּיא אֶת-הַמֶּן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:  
14 יָד עוֹדָם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ  
וַיִּבְהֲלוּ לְהַבִּיא אֶת-הַמֶּן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר:

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

Est6:14 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 εὐνοῦχοι ἐπισπεύδοντες τὸν Ἀμαν ἐπὶ τὸν πότον, ὃν ἠτοίμασεν Ἑσθήρ.

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

## Chapter 7

אָוִיבֹא הַמֶּלֶךְ וְהַמֶּן לְשִׁתּוֹת עִם-אֶסְתֵּר הַמַּלְכָּה:  
אָוִיבֹא הַמֶּלֶךְ וְהַמֶּן לְשִׁתּוֹת עִם-אֶסְתֵּר הַמַּלְכָּה:  
Est7:1 אָוִיבֹא הַמֶּלֶךְ וְהַמֶּן לְשִׁתּוֹת עִם-אֶסְתֵּר הַמַּלְכָּה:

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> Εἰσηλθεν δὲ ὁ βασιλεὺς καὶ Ἀμαν συμπιεῖν τῇ βασιλίσση.

1 Eisēlthen de ho basileus kai Aman sympiein tē basilissē.

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

בַּיּוֹם הַשֵּׁנִי  
בְּמִשְׁתֵּה הַיַּיִן מֵה-נְשִׂאֲלָתֶךָ אֶסְתֵּר הַמַּלְכָּה  
וְתַנְתֵּן לָךְ וּמֵה-בִקְשֶׁתֶךָ עַד-חֲצִי הַמַּלְכוּת וְתַעֲשׂ:  
בַּיּוֹם הַשֵּׁנִי  
בְּמִשְׁתֵּה הַיַּיִן מֵה-נְשִׂאֲלָתֶךָ אֶסְתֵּר הַמַּלְכָּה  
וְתַנְתֵּן לָךְ וּמֵה-בִקְשֶׁתֶךָ עַד-חֲצִי הַמַּלְכוּת וְתַעֲשׂ:

בַּיּוֹם הַשֵּׁנִי  
בְּמִשְׁתֵּה הַיַּיִן מֵה-נְשִׂאֲלָתֶךָ אֶסְתֵּר הַמַּלְכָּה  
וְתַנְתֵּן לָךְ וּמֵה-בִקְשֶׁתֶךָ עַד-חֲצִי הַמַּלְכוּת וְתַעֲשׂ:  
בַּיּוֹם הַשֵּׁנִי  
בְּמִשְׁתֵּה הַיַּיִן מֵה-נְשִׂאֲלָתֶךָ אֶסְתֵּר הַמַּלְכָּה  
וְתַנְתֵּן לָךְ וּמֵה-בִקְשֶׁתֶךָ עַד-חֲצִי הַמַּלְכוּת וְתַעֲשׂ:

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> εἶπεν δὲ ὁ βασιλεὺς Εσθηρ τῇ δευτέρᾳ ἡμέρᾳ ἐν τῷ πότῳ Τί ἐστίν, Εσθηρ βασίλισσα, καὶ τί τὸ αἴτημά σου καὶ τί τὸ ἀξίωμα σου; καὶ ἔστω σοι ἕως τοῦ ἡμίσεος τῆς βασιλείας μου.

2 eipen de ho basileus Esthēr tē deuterā hēmera 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?

kai ti to axiōma sou? kai estō soi heōs tou hēmious tēs basileias mou.  
And what is your petition? And it shall be yours unto half of my kingdom!

וַעֲלֶמְעָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא  
:וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא  
גַּוְתַּעֲנַן אֶסְתֵּר הַמֶּלֶכָּה וַתֹּאמֶר אֶם-מָצְאֵתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ  
וְאִם-עַל-הַמֶּלֶךְ טוֹב תִּנָּתֵן-לִי בְּפִשִׁי בְּשִׂאלָתִי 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 εὕρον χάριν ἐνώπιον τοῦ βασιλέως, δοθήτω ἡ ψυχὴ μου τῷ αἰτήματί μου καὶ ὁ λαός μου τῷ ἀξιώματί μου.

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.

וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא  
:וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא וַעֲבָרָא  
דַּכִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וְלְאַבֵּד וְאֵלּוּ לְעַבְדִּים  
וְלִשְׁפָחוֹת נִמְכַּרְנוּ הַחֲרַשְׁתִּי כִּי אֵין הִצָּר שׁוּה בְּנִזְק הַמֶּלֶךְ: ם

4. ki nim'kar'nu 'ani w`ami l'hash'mid laharog ul'abed w'ilu la`abadim  
w'lish'phachoth nim'kar'nu hecherash'ti ki 'eyn hatsar shoeh b'nezeq hamelek.

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 ἐγὼ τε καὶ ὁ λαός μου εἰς ἀπώλειαν καὶ διαρπαγὴν καὶ δουλείαν, ἡμεῖς καὶ τὰ τέκνα ἡμῶν εἰς παῖδας καὶ παιδίσκας, καὶ παρήκουσα· οὐ γὰρ ἄξιος ὁ 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.**

אֵץ כַּזָּא זֵשׁ אַעֲלֵשׂא אֶפְתָּכֶל אֶשְׂכַּזֵּץ וַיִּזְרַח־הָאֵץ אֶשְׂכַּזֵּץ 5  
 :עַיְוֹן אֶפְתָּכֶל אֶשְׂכַּזֵּץ אֶפְתָּכֶל אֶשְׂכַּזֵּץ אֶפְתָּכֶל אֶשְׂכַּזֵּץ  
 הַיְאֹמֵר הַמֶּלֶךְ אֶחְשׂוֹרוֹשׁ וַיֹּאמֶר לְאַסְתֵּר הַמֶּלְכָּה מִי הוּא זֶה  
 וְאֵי-זֶה הוּא אֲשֶׁר-מְלֹאוֹ לְבוֹ לַעֲשׂוֹת כֵּן:

**5. wayo'mer hamelek 'Achash'werosh wayo'mer l'Es'ter hamal'kah mi hu' zeh**  
**w'ey-zeh hu' 'asher-m'la'o 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 touto?**  
**said And the king, Who is this who dared to do this thing?**

אֵץ אֶפְתָּכֶל אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ 6  
 :אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ  
 וַתֹּאמֶר-אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הֵמָּן הָרָע הַזֶּה  
 וְהֵמָּן נִבְעַת מִלְּפָנֶי הַמֶּלֶךְ וְהַמֶּלְכָּה:

**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 Εσθηρ Ἄνθρωπος ἐχθρὸς Ἀμαν ὁ πονηρὸς οὗτος.  
 Ἀμαν 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.**

אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ 7  
 :אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ אֶשְׂכַּזֵּץ  
 זֶה הַמֶּלֶךְ קָם בְּחִמְתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל-גִּנַּת הַבַּיִת  
 וְהֵמָּן עָמַד לְבִקֵּשׁ עַל-נַפְשׁוֹ מֵאַסְתֵּר הַמֶּלְכָּה כִּי רָאָה  
 כִּי-כִלְתָּהּ אֱלִיוֹ הָרָעָה מֵאַתְּ הַמֶּלֶךְ:

**7. w'hamelek qam bachamatho mimish'teh hayayin 'el-ginath habithan**  
**w'Haman `amad 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 ἐξανεστή ἐκ τοῦ συμποσίου εἰς τὸν κήπον· ὁ δὲ Ἀμαν παρητεῖτο τὴν βασίλισσαν, ἑώρα γὰρ ἑαυτὸν ἐν κακοῖς ὄντα.

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.

חַוְּמָא אֶחָד מִן-הַמְּלָכִים אָמַר לְבַת הַמֶּלֶךְ וַיֹּאמֶר וַיִּשְׂא מִפִּי הַמֶּלֶךְ  
וְהָמֵן נָפַל עַל-הַמֶּטֶח אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם  
לְכַבּוֹשׁ אֶת-הַמֶּלֶכָּה עִמִּי בַּבַּיִת הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ  
וַפְּנֵי הָמֵן חָפְזִי: 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' mipi 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, Ἀμαν δὲ ἐπιπεπτώκει ἐπὶ τὴν κλίνην ἀξιῶν τὴν βασίλισσαν· εἶπεν δὲ ὁ βασιλεὺς Ὡστε καὶ τὴν γυναῖκα βιάζῃ ἐν τῇ οἰκίᾳ μου; Ἀμαν δὲ ἀκούσας διετράπη τῷ προσώπῳ.

8 epestrepsen 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 Hōste 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.

טוֹיֵאמֶר חַרְבוֹנָה אָחָד מִן-הַסָּרִיסִים לְבַת הַמֶּלֶךְ וַיֹּאמֶר וַיִּשְׂא מִפִּי הַמֶּלֶךְ  
וַיִּשְׂרַע עֲשָׂה הָמֵן לְמַרְדְּכָי אֲשֶׁר הִבֵּר-טוֹב עַל-הַמֶּלֶךְ עַמֵּד  
בַּבַּיִת הָמֵן וְגַם חֲמָשִׁים אָמַר הַמֶּלֶךְ תִּלְהוּ עֲלָיו:

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'luhu `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 εἰς τῶν εὐνούχων πρὸς τὸν βασιλέα Ἰδοὺ καὶ ξύλον ἠτοίμασεν Ἀμαν Μαρδοχαίῳ τῷ λαλήσαντι περὶ τοῦ βασιλέως, καὶ ὄρθωται ἐν τοῖς Ἀμαν 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 ōrthōtai 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!

על-העץ אשר-הכין למרדכי  
ויביתלו את-המן על-העץ אשר-הכין למרדכי  
וחמת המלך שקכה: פ

10. wayith'lu 'eth-Haman `al-ha`ets 'asher-hekin l'Mar'dakay wachamath 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 Ἀμαν ἐπὶ τοῦ ξύλου, ὃ ἠτοίμασεν 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](http://www.biblebento.com)) for the 8:12 translated words

אשר-הכין למרדכי ואת-המן על-העץ אשר-הכין למרדכי  
ויביתלו את-המן על-העץ אשר-הכין למרדכי  
וחמת המלך שקכה: פ

א ביום ההוא נתן המלך אחרשורוש לאסתר המלכה  
את-בית המן צהר היהודיים ומרדכי בן  
לפני המלך כי-הגידה אסתר מה הוא-לה:

1. bayom hahu' nathan hamelek 'Achash'werosh l'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 Ἐσθηρ  
ὅσα ὑπῆρχεν Ἀμαν τῷ διαβόλῳ, καὶ Μαρδοχαῖος προσεκλήθη ὑπὸ τοῦ βασιλέως,  
ὑπέδειξεν γὰρ Ἐσθηρ ὅτι ἐνοικεῖται αὐτῇ.

1 Kai en autē tē hēmera ho basileus Artaxerxēs 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, hypedeixen gar Esthēr hoti enoikeiōtai autē.

by the king, for Esther indicated how he was related to her.

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כַּלְמֵהוּמָהּ אֶמְרָתוֹ אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי  
בְּיָסֵר הַמֶּלֶךְ אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי  
מֵעַל־בֵּית הַמֶּלֶךְ אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי

2. wayasar hamelek 'eth-taba`to 'asher he`ebir meHaman wayit'nah l'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 Ἀμαν,  
καὶ ἔδωκεν αὐτὸν Μαρδοχαίῳ, καὶ κατέστησεν Ἐσθηρ Μαρδοχαῖον  
ἐπὶ πάντων τῶν Ἀμαν.

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 katestēsen Esthēr Mardochaion

and he gave it to Mordecai. And Esther placed Mordecai

epi pantōn tōn Aman.

over all the things of Haman.

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וַתִּסַּח אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי  
וַתִּסַּח אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי  
וַתִּסַּח אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי

גַּוְהוֹסֶה אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי

וַתִּסַּח אֶת־טִבְעָתוֹ אֲשֶׁר הֶעֱבִיר מִהֶמָּן וּבִיתָנָהּ לְמַרְדָּכָי

וְאֵת מַחְשָׁבָתוֹ אֲשֶׁר חָשַׁב עַל־הַיְהוּדִים:

3. watoseph 'Es'ter wat'daber liph'ney hamelek watipol liph'ney rag'layu  
wateb'k' watith'chanen-lo l'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 τοὺς πόδας αὐτοῦ καὶ ἤξιον ἀφελεῖν τὴν Ἀμαν κακίαν καὶ ὅσα ἐποίησεν τοῖς Ἰουδαίοις.

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.**

דַּוִּיּוֹשֵׁט הַמֶּלֶךְ לְאַסְתֵּר אֵת שְׂרָבֵט הַזָּהָב וְתַקָּם אֶסְתֵּר  
וְתַעֲמִד לְפָנַי 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> ἐξέτεινεν δὲ ὁ βασιλεὺς Ἐσθηρ τὴν ράβδον τὴν χρυσοῦν, ἐξηγέρθη δὲ Ἐσθηρ 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.**

הַיְתְּאָמַר אִם-עַל-הַמֶּלֶךְ טוֹב וְאִם-מִצְּאֵתִי חֵן לְפָנָיו  
וְכִשֵּׁר הַדָּבָר לְפָנַי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו וְכִתֵּב לְהַשִּׁיב  
אֶת-הַסְּפָרִים מִחֻשְׁבֵּת הַמֶּן בֶּן-הַמְּדַתָּא הָאֲגָגִי  
אֲשֶׁר כָּתַב לְאַבְדֹת אֶת-הַיְהוּדִים אֲשֶׁר בְּכָל-מְדִינֹת 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'dinoth 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 Ἐσθηρ Εἰ δοκεῖ σοι καὶ εὖρον χάριν, πεμφθήτω ἀποστραφήναι τὰ γράμματα τὰ ἀπεσταλμένα ὑπὸ Ἀμαν τὰ γραφέντα ἀπολέσθαι τοὺς Ἰουδαίους,



οἱ 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 apostrophēnai 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 basileiā sou;

the ones having been written to destroy the Jews who are in your kingdom.

כָּמוֹ-אֵת אֲשֶׁר-נִשְׁלַחְתָּ לְהַשְׁמִיד אֶת-עַמִּי  
:כִּי-אִיכָכָה אֲשֶׁר-יִשְׁמַח אֶת-עַמִּי  
כָּמוֹ-אֵת אֲשֶׁר-נִשְׁלַחְתָּ לְהַשְׁמִיד אֶת-עַמִּי

וְכִי אִיכָכָה אוֹכַל וְהָאֵתִי בְרָעָה אֲשֶׁר-יִמְצָא אֶת-עַמִּי  
וְאִיכָכָה אוֹכַל וְהָאֵתִי בְּאַבְהֵן מוֹלַדְתִּי: ס

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 γὰρ δυνήσομαι ἰδεῖν 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 apoleiā tēs patriδος mou?

And how shall I be able to be delivered in the destruction of my fatherland?

אָשֶׁר-נִשְׁלַחְתָּ לְהַשְׁמִיד אֶת-עַמִּי  
כָּמוֹ-אֵת אֲשֶׁר-נִשְׁלַחְתָּ לְהַשְׁמִיד אֶת-עַמִּי  
:כִּי-אִיכָכָה אֲשֶׁר-יִשְׁמַח אֶת-עַמִּי  
כָּמוֹ-אֵת אֲשֶׁר-נִשְׁלַחְתָּ לְהַשְׁמִיד אֶת-עַמִּי

זוֹנֵי-אֵמֶר הַמֶּלֶךְ אֲחַשְׁוֵרֶשׁ לְאַסְתֵּר הַמַּלְכָּה  
וּלְמַרְדְּכַי הַיְהוּדִי הַגֵּה בֵּית-הַקֶּזֶן גְּתִיתִי לְאַסְתֵּר  
וְאֵתוֹ תָּלוּ עַל-הָעֵץ עַל אֲשֶׁר-שָׁלַח יָדוֹ בְּיַהֲוֵדָיִם:

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 Ἑσθηρ Εἰ πάντα τὰ ὑπάρχοντα Ἀμαν ἔδωκα  
καὶ ἐχαρισάμην σοι καὶ αὐτὸν ἐκρέμασα ἐπὶ ξύλου,  
ὅτι τὰς χεῖρας ἐπήνεγκε τοῖς Ἰουδαίοις, τί ἔτι ἐπιζητεῖς;

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 Ioudaióis, ti eti epizēteis?

for the hands he bore against the Jews, what yet do you anxiously seek?

יְלִמְאָ מְוֹג מְעִינִיכֶם וְעַתָּה מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
יְלִמְאָ-מְוֹג וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
:גַּלְמָא לְמַעַן יְלִמְאָ מְוֹג וְעַתָּה-מְעַלְמֵיכֶם

חֲוָאֲתֶם כְּתָבוּ עַל-הַיְהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ  
וְחַתְמוּ בְּטַבְעַת הַמֶּלֶךְ כִּי-כָתַב אֲשֶׁר-נִכְתָּב בְּשֵׁם-הַמֶּלֶךְ  
וְנִחַתּוֹם בְּטַבְעַת הַמֶּלֶךְ אֵין לְהַשִּׁיב:

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> γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόματός μου ὡς δοκεῖ ὑμῖν  
καὶ σφραγίσσατε τῷ δακτυλίῳ μου· ὅσα γὰρ γράφεται τοῦ βασιλέως ἐπιτάξαντος  
καὶ σφραγισθῆ τῷ δακτυλίῳ μου, οὐκ ἔστιν αὐτοῖς ἀντειπεῖν.

8 graspsate kai hymeis ek tou onomatou mou hōs dokei hymin  
write And you in my name as it seems good to you,  
kai sphragisate tō daktyliō mou; hōsa 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.

וְאֵת-כָּתְבֵיכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
אֲנִי-מְוֹג-לְעַלְמֵיכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם  
וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם

טוֹיִקְרָאֵי סְפָרֵי-הַמֶּלֶךְ בְּעַת-הַיּוֹם בְּחֹדֶשׁ הַשְּׁלִישִׁי הַיּוֹם-חֹדֶשׁ  
סִינֹן בְּשֵׁלּוֹשָׁה וְעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּכָל-אֲשֶׁר-צִוָּה  
מֶלֶךְ-כִּי אֶל-הַיְהוּדִים וְאֶל הָאֲחֻשְׁרֵי-הַפְּחוֹת  
וְשָׂרֵי הַמְּדִינּוֹת אֲשֶׁר מֵהַיּוֹם וְעַד-כּוֹשׁ שֶׁבַע  
וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ  
וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם וְעַתָּה-מְעַלְמֵיכֶם לֹא יִגְמָלְכֶם:

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 μηνί, ὅς ἐστι Νισα, τρίτη καὶ εἰκάδι τοῦ αὐτοῦ ἔτους, καὶ ἐγράφη τοῖς Ἰουδαίοις ὅσα ἐνετείλατο τοῖς οἰκονόμοις καὶ τοῖς ἄρχουσιν τῶν σατραπῶν ἀπὸ τῆς Ἰνδικῆς ἕως τῆς Αἰθιοπίας, ἑκατὸν 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.

י ויכתוב בשם המלך אַחַשְׁוֵרֶשׁ וַיִּחְתֹּם בְּטַבַּעַת הַמֶּלֶךְ  
וַיִּשְׁלַח סְפָרִים בְּיַד הַרְצִיִּים בְּסוּסִים  
רֹכְבֵי הַרְקֶשׁ הָאֲחַשְׁוֵרֶשִׁים בְּנֵי הַרְמָכִים:

**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> ἐγράφη δὲ διὰ τοῦ βασιλέως καὶ ἐσφραγίσθη τῷ δακτυλίῳ αὐτοῦ, καὶ ἐξαπέστειλαν 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,

לְאֶפְרַיִם וְלְבִנְיָמִן וְלְיְהוּדָה וְלְיִזְרְעֵל וְלְנֶפְתָּלִי וְלְנֶגְבִי  
וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי  
וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי

וַיֵּצֵא אֶת־הַמְּלֶכֶת לְיַהֲוֹדִים אֲשֶׁר בְּכָל־עִיר־וָעִיר לְהִקָּהֵל  
וּלְעֲמֹד עַל־גַּנְפָּשָׁם לְהַשְׁמִיד וְלְהַרְגֹּת וּלְאַבֵּד אֶת־כָּל־חַיִּל עִם  
וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְנִשְׁלָלָם לְבוֹז׃

11. 'asher nathan hamelek laYahudim 'asher b'kal-`ir-wa`ir l'hiqahel  
w'la`amod `al-naph'sham l'hash'mid w'lcharog ul'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> ὡς ἐπέταξεν αὐτοῖς χρῆσθαι τοῖς νόμοις αὐτῶν ἐν πάσῃ πόλει  
βοηθῆσαι τε αὐτοῖς καὶ χρῆσθαι τοῖς ἀντιδίκους αὐτῶν  
καὶ τοῖς ἀντικειμένους αὐτῶν ὡς 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,

אֶת־כָּל־מְדִינַת הַמֶּלֶךְ אֲשֶׁר בְּכָל־מְדִינַת הַמֶּלֶךְ אֲשֶׁר בְּכָל־מְדִינַת הַמֶּלֶךְ  
וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי וְלְנֶגְבִי

יב בַּיּוֹם אֶחָד בְּכָל־מְדִינַת הַמֶּלֶךְ אֲשֶׁר בְּכָל־מְדִינַת הַמֶּלֶךְ אֲשֶׁר בְּכָל־מְדִינַת הַמֶּלֶךְ  
עָשָׂה לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר׃

12. b'yom 'echad b'kal-m'dinoth hamelek 'Achash'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 τρισκαidekatῇ τοῦ δωδεκάτου μηνός, ὅς ἐστιν Ἀδαρ.

12 en hēmera miā en pasē tē basileiā Artaxerxou,  
on day one in all the kingdom of Artaxerxes,  
tē triskaidekatē tou dōdekatou mēnos, hos estin Adar.  
on the thirteenth day of the twelfth month, which is Adar.

<12>a Ὦν ἐστὶν 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

ἕως τῆς Αἰθιοπίας ἑκατὸν εἴκοσι ἑπτὰ σατραπείαις χωρῶν ἄρχουσι  
καὶ τοῖς τὰ ἡμέτερα φρονοῦσι χαίρειν.

**12b Basileus megas Artaxerxēs 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 πλείστη τῶν εὐεργετούντων χρηστότητι πυκνότερον τιμώμενοι  
μεῖζον ἐφρόνησαν καὶ οὐ μόνον τοὺς ὑποτεταγμένους ἡμῖν ζητοῦσι κακοποιεῖν, τὸν  
τε κόρον οὐ δυνάμενοι φέρειν καὶ τοῖς ἑαυτῶν εὐεργέταις ἐπιχειροῦσι μηχανᾶσθαι·

**12č polloi 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 κόμπους ἐπαρθέντες τοῦ τὰ πάντα κατοπτέουτος  
αἰεὶ θεοῦ μισοπόνηρον ὑπολαμβάνουσιν ἐκφεύξεσθαι δίκην.

**12ə kai tēn eucharistian ou monon ek tōn anthrōpōn antanairountes,**

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' ἐξουσίαις τεταγμένων τῶν πιστευθέντων  
χειρίζειν φίλων τὰ πράγματα παραμυθία μεταιτίους αἱμάτων ἀθῶων  
καταστήσασα περιέβαλε συμφοραῖς ἀνηκέστοις

**12<sup>w</sup> 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 athōōn**

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 ψευδεὶ παραλογισμῷ παραλογισαμένων  
τὴν τῶν ἐπικρατούντων ἀκέραιον εὐγνωμοσύνην.

12d τῷ τῆς kakoētheias pseudei paralogismō paralogisamenōn  
LXXI: the mischief false deception miscalculate

tēn tōn epikratountōn akeraion eugnōmosynēn.  
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  
ᾧ παρεδώκαμεν ἱστοριῶν, ὅσα ἐστὶν παρὰ πόδας ὑμᾶς ἐκζητοῦντας ἀνοσίως  
συντετελεσμένα τῇ τῶν ἀνάξια δυναστευόντων 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 tē tōn anaxia dynasteuontōn loimotēti,  
LXXI: consummate the unworthy hold power pestilent condition

And it is possible to see this, not so much from more ancient traditionary 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 αἰεὶ  
μετ' ἐπιεικεστέρως ἀπαντήσεως.

12i chrōmenoi tais metabolais, ta de hypo tēn opsin erchomena diakrinontes aei  
LXXI: treat the change under the sight come discriminate 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 Ἀμαν Ἀμαδαθου Μακεδῶν,  
ταῖς ἀληθείαις ἀλλότριος τοῦ τῶν Περσῶν αἵματος  
καὶ πολὺ διεστηκῶς 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 ἔτυχεν ἧς ἔχομεν πρὸς πᾶν ἔθνος φιλανθρωπίας ἐπὶ τοσοῦτον ὥστε 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

hypo pantōn to deuteron tou basilikou thronou prosōpon diateleîn,

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, revered of all;

<12>m οὐκ ἐνέγκας δὲ τὴν ὑπερηφανίαν ἐπετήδευσεν τῆς ἀρχῆς στερῆσαι ἡμᾶς καὶ τοῦ πνεύματος

12ε ouk enegkas de tēn hyperēphanian epetēdeusen tēs archēs sterēsai hēmas

LXXI: not carry though the pride purse the origin make solid us

kai tou pneumatōs

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 σωτήρα καὶ διὰ παντὸς εὐεργέτην Μαρδοχαῖον καὶ τὴν ἄμεμπτον τῆς βασιλείας κοινωνὸν Ἑσθηρὸν σὺν παντὶ τῷ τούτων ἔθνει πολυπλόκοις μεθόδων παραλογισμοῖς αἰτησάμενος εἰς ἀπώλειαν·

12D ton te hēmeteron sōtēra kai dia pantos euergetēn Mardochoion

LXXI: the both our own savior through all benefactor Mardochoios

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 Mardochoeus our deliverer and perpetual benefactor, and Esther the blameless consort of our kingdom, with their whole nation.

<12>o διὰ γὰρ τῶν τρόπων τούτων ὥθη λαβὼν ἡμᾶς ἐρήμους τὴν τῶν Περσῶν ἐπικράτησιν εἰς τοὺς Μακεδόνας μεταξαι.

12o dia gar tōn tropōn toutōn ōthē labōn hēmas erēmous tēn tōn Persōn epikratēsīn

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 ἀφανισμόν Ἰουδαίους εὐρίσκομεν οὐ κακούργους ὄντας, δικαιοτάτοις δὲ πολιτευομένοις 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 υἱοὺς τοῦ ὑψίστου μεγίστου ζώντος θεοῦ τοῦ κατευθύνοντος ἡμῖν τε καὶ τοῖς προγόνοις ἡμῶν τὴν βασιλείαν ἐν τῇ καλλίστῃ διαθέσει.

12 ontas de huious tou huuistou megistou zōntos theou 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 Ἀμαν Ἀμαδαθου ἀποσταλεῖσι γράμμασιν διὰ τὸ αὐτὸν τὸν ταῦτα ἐξεργασάμενον πρὸς ταῖς Σούσων πύλαις ἐσταυρῶσθαι 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 εἰάν τοὺς Ἰουδαίους χρῆσθαι τοῖς ἑαυτῶν νομίμοις καὶ συνεπισχύειν αὐτοῖς ὅπως τοὺς ἐν καιρῷ θλίψεως ἐπιθεμένους αὐτοῖς ἀμύνωνται τῇ τρισκαιδεκάτῃ τοῦ δωδεκάτου μηνὸς Ἀδαρ 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 parrēσίας ean tous Ioudaious chrēsthai tois heautōn nomimōis

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>u καὶ ὑμεῖς οὖν ἐν ταῖς ἐπωνύμοις ὑμῶν ἑορταῖς ἐπίσημον ἡμέραν μετὰ πάσης



εὐωχίας ἄγετε, ὅπως καὶ νῦν καὶ μετὰ ταῦτα σωτηρία ἦ ἡμῖν καὶ τοῖς εὐνοοῦσιν Πέρσαις, τοῖς δὲ ἡμῖν ἐπιβουλεύουσιν μνημόσυνον τῆς ἀπωλείας.

12ē kai **hymeis** **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** **ē 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> **πάσα δὲ πόλις ἢ χώρα τὸ σύνολον, ἥτις κατὰ ταῦτα μὴ ποιήσῃ, δόρατι καὶ πυρὶ καταναλωθήσεται μετ’ ὀργῆς· οὐ μόνον ἀνθρώποις ἄβατος, ἀλλὰ καὶ θηρίοις καὶ πετεινοῖς εἰς τὸν ἅπαντα χρόνον ἔχθιστος κατασταθήσεται.**

12 **pasa de polis ē chōra to synolon,** **hētis kata tauta mē poiēsē,** **dorati**

LXXI: all though city or terrority 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.]

כַּלְכַּלְתִּים אֶתְכֶם בְּיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְנִשְׁפָּטֶנָּה  
בְּיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְנִשְׁפָּטֶנָּה בְּיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ  
וְנִשְׁפָּטֶנָּה בְּיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְנִשְׁפָּטֶנָּה בְּיָמֵי אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

יג פתִּשְׁפֹּן הַכֶּתֶב לְהַנְתִּין דָּת בְּכָל־מְדִינָה וּמְדִינָה וְגַלְוֵי  
לְכָל־הָעַמִּים וְלְהַיּוֹת הַיְהוּדִים עֲתוּדֵיהֶם  
לְיוֹם הַזֶּה לְהַנְקֶם מֵאֲיִבֵיהֶם:

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 ὀφθαλμοφανῶς ἐν πάσῃ τῇ βασιλείᾳ, ἐτοίμους τε εἶναι πάντας τοὺς Ἰουδαίους εἰς ταύτην τὴν ἡμέραν πολεμήσαι αὐτῶν τοὺς ὑπεναντίους.**

13 **ta de antigrapha ektithesthōsan ophthalmophanōs en pasē tē basileia,**

**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 hypenantious.**

**for this day, for them to wage war against their opponents.**

14 מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם 14  
 :אָרְצֵי מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם  
 יַד הָרְצִים רִכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרָנִים יִצְאוּ מִבְּהַלִּים  
 וּדְחִיפִים בְּדַבַּר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשַׁן 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 ἵππεῖς 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 epiteleïn; exetethē de to prostagma kai en Sousois.  
 being spoken to complete. was displayed And the order also in Shushan.**

15 מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם 15  
 מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם  
 :אָרְצֵי מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם  
 טוּמְהָרֵי יִצְאוּ מִלְּפָנֵי הַמֶּלֶךְ בְּלְבוּשׁ מְלָכוּת  
 תְּכֵלֶת וְחֹר וְעֶטְרֵת זָהָב גְּדוּלָּה וְתִכְרִיךְ בּוּץ  
 וְאַרְגָּמָן וְהָעִיר שׁוֹשַׁן צָהָלָה וְשִׂמְחָה:

**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 βύσσινον πορφυροῦν·  
 ἰδόντες δὲ οἱ ἐν Σούσοις ἐχάρησαν.

**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.**

16 מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם 16  
 מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם  
 :אָרְצֵי מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם מְבַלְעֵי יָדָיִם  
 טַלְיָהוּדִים הִיטָה אֹרֶחַ וְשִׂמְחָה וְשׁוֹשַׁן וַיִּקָּר:

**16. laYahudim hay'thah 'orah w'sim'chah w'sason wiqar.**

**Est8:16** For the Yahudim there was light and gladness and joy and honor.

<16> τοῖς δὲ Ἰουδαίοις ἐγένετο φῶς καὶ εὐφροσύνη·

16 tois de Ioudaiois egeneto phōs kai euphrosynē;

And to the Jews there became light and gladness.

יז וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וְעִיר מְקוֹם  
אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וְדָתוֹ מִגִּיעַ שְׁמִחָה וְשִׂשׂוֹן לַיהוּדִים  
מִשָּׂתָּה יוֹם טוֹב וְרַבִּים מֵעַמֵי הָאָרֶץ מִתְיַהוּדִים  
כִּי-נָפַל פַּחַד-הַיְהוּדִים עֲלֵיהֶם:

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 `aleyhem.

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, οὗ ἂν ἐξετέθη τὸ πρόσταγμα, οὗ ἂν ἐξετέθη τὸ ἔκθεμα,  
χαρὰ καὶ εὐφροσύνη τοῖς Ἰουδαίοις, κώθων καὶ εὐφροσύνη,  
καὶ πολλοὶ τῶν ἐθνῶν περιετέμοντο καὶ ιουδαίζον διὰ τὸν φόβον τῶν Ἰουδαίων.

17 kata polin kai chōran, hou an exetethē to prostagma,  
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 of the nations were circumcised  
kai ioudaizon dia ton phobon tōn Ioudaiōn.  
and were Jewish-like because of the fear of of the Jews.

### Chapter 9

יז וּבְשָׁנִים עָשָׂר חֹדֶשׁ הָיָא-חֹדֶשׁ אֲדָר בְּנִשְׁלוּשָׁה עָשָׂר יוֹם בּוֹ  
אֲשֶׁר הִגִּיעַ דְּבַר-הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם  
אֲשֶׁר שִׁבְרוּ אֲיָבֵי הַיְהוּדִים לְשָׁלוֹט בָּהֶם וְנִבְּחוּ הָיָא

Est9:1  
יז וּבְשָׁנִים עָשָׂר חֹדֶשׁ הָיָא-חֹדֶשׁ אֲדָר בְּנִשְׁלוּשָׁה עָשָׂר יוֹם בּוֹ  
אֲשֶׁר הִגִּיעַ דְּבַר-הַמֶּלֶךְ וְדָתוֹ לְהַעֲשׂוֹת בַּיּוֹם  
אֲשֶׁר שִׁבְרוּ אֲיָבֵי הַיְהוּדִים לְשָׁלוֹט בָּהֶם וְנִבְּחוּ הָיָא

אֲשֶׁר יִשְׁלְטוּ הַיְהוּדִים הַמֶּלֶךְ בְּשָׁנָאֲרֵיהֶם:

1. ubish'neym `asar chodesh hu'-chodesh 'Adar bish'loshah `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> Ἐν γὰρ τῷ δωδεκάτῳ μηνὶ τρισκαideκάτῃ τοῦ μηνός, ὅς ἐστιν Ἀδαρ, παρήν 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.

וַיִּשְׁלְטוּ הַיְהוּדִים בְּשָׁנָאֲרֵיהֶם בְּכָל-מְדִינֹת הַמְּלָךְ אֲחַשְׁוֵרוֹשׁ  
בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם  
בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם

בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם  
בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם  
בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם בְּשָׁנָאֲרֵיהֶם

2. niq'halu haYahudim b`areyhem b'kal-m'dinoth hamelek 'Achash'werosh  
lish'loach yad bim'baq'shey ra'atham w'ish lo'-`amad liph'neyhem  
ki-naphal pach'dam `al-kal-ha`amim.

**Est9:2** The Yahudim assembled in their cities throughout all the provinces of King Achashwerosh 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 Ἰουδαίοις· 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.

וְכָל-שָׂרֵי הַמְּדִינֹת וְהָאֲחַשְׁוֵרֹשׁ פָּנִים וְהַפְּחוֹת  
וְעֵשִׂי הַמְּלָאכָה אֲשֶׁר לְמֶלֶךְ מִנְשָׂאִים אֶת-הַיְהוּדִים  
כִּי-נָפַל פַּחַד-מֶרְדֵּכִי עֲלֵיהֶם:

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.

3> οἱ γὰρ ἄρχοντες τῶν σατραπῶν καὶ οἱ τύραννοι καὶ οἱ βασιλικοὶ γραμματεῖς ἐτίμων τοὺς Ἰουδαίους· ὁ γὰρ φόβος Μαρδοχαίου ἐνέκειτο αὐτοῖς.

**3 hoi gar archontes tōn satrapōn kai hoi tyrannoi 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.**

×γϚ⋆⋆⋆⋆-⋆γⓉ γ⋆⋆⋆⋆ ⋆Ⓞ⋆⋆⋆⋆ γ⋆⋆⋆⋆ ×⋆ⓉⓉ ⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆-⋆⋆⋆⋆  
:⋆⋆⋆⋆⋆⋆ γ⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆-⋆⋆⋆⋆

דְּכִי-גָדוֹל מְרַדְּכָי בְּבֵית הַמֶּלֶךְ וְשָׁמְעוּ הוֹלֵךְ בְּכָל-הַמְּדִינֹת  
כִּי-הָאִישׁ מְרַדְּכָי הוֹלֵךְ וְגָדוֹל: פ

**4. ki-gadol Mar'dakay b'beyth hamelek w'sham'`o holek b'kal-ham'dinoth**  
**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> προσέπεσεν γὰρ τὸ πρόσταγμα τοῦ βασιλέως ὀνομασθῆναι ἐν πάσῃ τῇ βασιλείᾳ.

**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.**

γ⋆Ⓣ⋆⋆⋆ ⋆ⓉⓉ⋆⋆ ⓉⓆ⋆-×⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆⋆-⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆  
:⋆⋆⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆⋆

הַיְהוּדִים הַיְהוּדִים בְּכָל-אֲיִבֵיהֶם מִכַּת-חֶרֶב וְהָרֵג וְאַבְדָּן  
וַיַּעֲשׂוּ בְּשָׁנְאֵיהֶם כְּרָצוֹנָם:

**5. wayaku haYahudim b'kal-'oy'beyhem makath-chereb w'herag w'ab'dan**  
**waya`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.

:⋆⋆⋆⋆ ×⋆⋆⋆⋆ ⋆⋆⋆⋆ ⓉⓉ⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆ ⓉⓆ⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆⋆⋆⋆⋆

וַיַּבְּשׂוּשָׁן הַבִּירָה הַרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמֵשׁ מֵאוֹת אִישׁ:

**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 Σούσοις τῇ πόλει ἀπέκτειναν οἱ Ἰουδαῖοι ἄνδρας πεντακοσίους

**6 kai en Sousois tē polei apekteinan hoi Ioudaioi andras pentakosious**  
**And in Shushan the city the Jews killed men five hundred -**

:⋆×⋆⋆⋆⋆⋆ ×⋆⋆⋆ ⋆⋆⋆⋆⋆⋆ ×⋆⋆⋆ ⋆×⋆⋆⋆⋆⋆⋆⋆⋆ ⋆⋆⋆⋆⋆⋆

זָוַת פְּרִשְׁנִקְתָּא זָוַת הַלְּפֹן זָוַת אֶסְפְּתָא:

7. w'eth **Par'shan'datha'** w'eth **Dal'phon** w'eth **'As'patha'**.

**Est9:7** and **Parshandatha, Dalphon, Aspatha,**

<7> τὸν τε **Φαρσαννεστειν** καὶ **Δελφῶν** καὶ **Φασγα**

7 ton te **Pharsannestain** kai **Delphōn** kai **Phasga**  
 both **Parshandatha, and Dalphon, and Aspatha,**

:4x4794 x4y 47/44 x4y 4x97 x4y 8  
 חַוַּאת פּוֹרְתָא וְאֵת אַדְלָיָא וְאֵת אַרִידָתָא:

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,**

:4x4794 x4y 47/44 x4y 4x97 x4y 8  
 טוֹאת פּוֹרְמִשְׁתָּא וְאֵת אַרִיסִי וְאֵת אַדְרֵי וְאֵת וַיִּזְתָּא:

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 **Arsaion** kai **Zabouthaithan,**  
 and **Marmasima, and Arouphaion, and Arsaion, and Zabouthaithan,**

יְעַשְׂרֵת בְּנֵי הַמֶּן בֶּן־הַמְדָּתָא צַהַר הַיְהוּדִים הַרְגוּ  
 וּבְבִזָּה לֹא שְׁלְחוּ אֶת־יְדָם:

10. **`asereth b'ney Haman ben-Hamm'datha' tсорer haYahudim haragu  
 ubabizah lo' shal'chu 'eth-yadam.**

**Est9:10** the ten sons of Haman the son of Hammedatha, the enemy of the Yahudim,  
 they killed; but they did not lay their hands on the plunder.

<10> τοὺς δέκα υἱοὺς **Αμαν Αμαδαθου Βουγαίου** τοῦ ἐχθροῦ τῶν **Ιουδαίων,**  
 καὶ διήρπασαν. --

10 tous deka huious **Aman Amadathou Bougaiou**  
 even the ten sons of Haman, son of **Hammedatha the Bougean,**  
**tou echthrou tōn Ioudaiōn, kai diērpasan en autē tē hēmera. --**  
 the enemy of the Jews; but they plundered their property on the same day.

יֵא בַיּוֹם הַחַוָּא בָּא מְסַפֵּר הַהַרְוּגִים  
 בְּשׂוֹשְׁן הַבִּירָה לְבַנֵי הַמְּלֶךְ: 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 τῶ βασιλεῖ τῶν ἀπολωλότων ἐν Σούσοις.

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.

יב ויאמר המלך לאסתר המלכה בשושן  
הבירה הרגו היהודים ואבד המש מאות איש  
ואת עשרת בני-המן בשאר מדינות המלך מה עשו  
ומה-שאלתך וינתן לך ומה-בקשתך עוד ותעשׁ:

12. wayo'mer hamelek l'Es'ter hamal'kah b'Shushan habirah har'gu haYahudim w'abed chamesh me'oth '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> εἶπεν δὲ ὁ βασιλεὺς πρὸς Ἑσθηρ Ἀπόλεσαν οἱ Ἰουδαῖοι ἐν Σούσοις τῇ πόλει ἄνδρας πεντακοσίουσ· ἐν δὲ τῇ περιχώρῳ πῶς οἶει ἐχρήσαντο; τί οὖν ἀξιοῖς 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?

יג ותאמר אסתר אם-על-המלך טוב ינתן גם-מחר  
ליהודים אשר בשושן לעשות כדת היום  
ואת עשרת בני-המן יתלו על-העין:

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 Εσθηρ τῷ βασιλεῖ Δοθήτω τοῖς Ἰουδαίοις χρῆσθαι ὡσαύτως τὴν αὐριον ὥστε τοὺς δέκα υἱοὺς κρεμάσαι Ἀμαν.

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.

יְדוּיֵאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וּתְנַתֵּן דָּת בְּשׂוֹשָׁן  
וְאֵת עֲשָׂרַת בְּנֵי-הָמֶן תִּלְוֶה:

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 ἐξέθηκε τοῖς Ἰουδαίοις τῆς πόλεως τὰ σώματα τῶν υἱῶν Ἀμαν κρεμάσαι.

14 kai epetrepsen 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.

טוּ וַיִּקְהַל הַיְהוּדִים אֶשְׂרֵי-בְשׂוֹשָׁן גַּם בְּיוֹם אֶרְבָּעָה  
עָשָׂר לְחֹדֶשׁ אָדָר וַיַּהַרְגוּ בְשׂוֹשָׁן שְׁלֹשׁ מֵאוֹת אִישׁ  
וּבְבִזְזָה לֹא שָׁלְחוּ אֶת-יָדָם:

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 Ἰουδαῖοι ἐν Σούσοις τῇ τεσσαρεσκαίδεκάτῃ τοῦ Ἀδαρ 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.

יָצְאוּ אֲשֶׁר בְּמַדְיָנוֹת הַמֶּלֶךְ נִקְהָלוּ  
וַעֲמַד עַל-נַפְשָׁם וְנוֹחַ מֵאֲיִבֵיהֶם וְהָרַג בְּשִׁנְאֵיהֶם חֲמִשָּׁה  
וַשְּׁבַעִים אֶלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

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 Ἰουδαίων οἱ ἐν τῇ βασιλείᾳ συνήχθησαν καὶ ἑαυτοῖς ἐβοήθουν καὶ ἀνεπαύσαντο ἀπὸ τῶν πολεμίων· ἀπώλεσαν γὰρ αὐτῶν μυρίου πεντακισχιλίου τῇ τρισκαιδεκάτῃ τοῦ Ἀδαρ καὶ οὐδὲν διήρπασαν.

16 hoi de loipoi tōn Ioudaiōn hoi en tē basileiā 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 pentakischilious  
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.

יָצְאוּ אֲשֶׁר בְּמַדְיָנוֹת הַמֶּלֶךְ נִקְהָלוּ  
וַעֲמַד עַל-נַפְשָׁם וְנוֹחַ מֵאֲיִבֵיהֶם וְהָרַג בְּשִׁנְאֵיהֶם חֲמִשָּׁה  
וַשְּׁבַעִים אֶלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

17. **b'yom-sh'loshah `asar l'chodesh '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.

<17> καὶ ἀνεπαύσαντο τῇ τεσσαρεσκαιδεκάτῃ τοῦ αὐτοῦ μηνὸς καὶ ἠγῶν 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 ēgon autēn hēmeran anapauseōs meta charas kai euphrosynēs.  
and they celebrated it as a day of rest with joy and gladness.

יָצְאוּ אֲשֶׁר בְּמַדְיָנוֹת הַמֶּלֶךְ נִקְהָלוּ  
וַעֲמַד עַל-נַפְשָׁם וְנוֹחַ מֵאֲיִבֵיהֶם וְהָרַג בְּשִׁנְאֵיהֶם חֲמִשָּׁה  
וַשְּׁבַעִים אֶלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

יְהוּדָיִם אֲשֶׁר-בְּשׁוּשַׁן נִקְהְלוּ בַּשְּׁלֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה  
עָשָׂר בּוֹ וְנוּחַ בַּחֲמִשָּׁה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

18. w'haYahudim 'asher-b'Shushan niq'halu bish'loshah `asar bo ub'ar'ba'ah `asar bo w'noach bachamishah `asar bo w'`asoh 'otho yom 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> οἱ δὲ Ἰουδαῖοι οἱ ἐν Σούσοις τῇ πόλει συνήχθησαν καὶ τῇ τεσσαρεσκαίδεκάτῃ καὶ ἀνεπαύσαντο· ἦγον δὲ καὶ τὴν πεντεκαίδεκάτην 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 celebration even on the fifteenth with joy and gladness

יְהוּדָיִם אֲשֶׁר-בְּשׁוּשַׁן נִקְהְלוּ בַּשְּׁלֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

יְהוּדָיִם אֲשֶׁר-בְּשׁוּשַׁן נִקְהְלוּ בַּשְּׁלֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

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 τεσσαρεσκαίδεκάτην τοῦ Ἀδαρ ἡμέραν ἀγαθὴν μετ' εὐφροσύνης ἀποστέλλοντες μερίδας ἕκαστος τῷ πλησίον, οἱ δὲ κατοικοῦντες ἐν ταῖς μητροπόλεσιν καὶ τὴν πεντεκαίδεκάτην τοῦ Ἀδαρ 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' euphrosynēs 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 euphrosynēn 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

מְכַתְּבֵי מַרְדָּכַי אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים  
אֶל־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְדִינֹת הַמְּלָךְ  
אֲחַשְׁוֵרֹשׁ הַקְּרוֹבִים וְהַרְחֹקִים:

20. wayik'tob Mar'dakay 'eth-had'barim ha'eleh  
wayish'lach s'pharim 'el-kal-haYahudim 'asher b'kal-m'dinoth hamelek  
'Achash'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 Achashwerosh, both near and far,

<20> Ἐγραψεν δὲ Μαρδοχαῖος τοὺς λόγους τούτους εἰς βιβλίον καὶ ἐξάπέστειλεν  
τοῖς Ἰουδαίοις, ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ, τοῖς ἐγγύς καὶ τοῖς μακράν,

20 Egrapsen de Mardochoaios tous logous toutous eis biblion kai exapesteilen tois Ioudaiouis,  
wrote And Mordecai these words in a scroll and sent them to the Jews,

hosoi ēsan en tē Artaxerxou basileiā,  
as many as were in the kingdom of Artaxerxes,

tois eggys kai tois makran,  
to the ones near and to the ones far;

וְאֵת יוֹם הַדְּבָרֵי אֲשֶׁר עָשָׂה אֲדָר  
בְּכָל־שָׁנָה וְשָׁנָה: וְאֵת יוֹם־הַמְּנַשָּׁה אֲשֶׁר 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> στῆσαι τὰς ἡμέρας ταύτας ἀγαθὰς ἄγειν τε τὴν τεσσαρεσκαίδεκάτην  
καὶ τὴν πεντεκαίδεκάτην τοῦ Ἀδαρ--

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.

וְאֵת יוֹם הַדְּבָרֵי אֲשֶׁר עָשָׂה אֲדָר  
בְּכָל־שָׁנָה וְשָׁנָה: וְאֵת יוֹם־הַמְּנַשָּׁה אֲשֶׁר בּוֹ  
בְּכָל־שָׁנָה וְשָׁנָה:

כב פְּיָמִים אֲשֶׁר־נָחוּ בָהֶם הַיְהוּדִים מֵאֹיְבֵיהֶם  
וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה  
וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת אֹתָם יְמֵי מִשְׁתָּה וְשִׂמְחָה  
וּמְשָׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִיוֹנִים:

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 Ἰουδαῖοι ἀπὸ τῶν ἐχθρῶν αὐτῶν-- καὶ τὸν μῆνα, ἐν ᾧ ἐστράφη αὐτοῖς (ὃς ἦν Ἀδαρ) ἀπὸ πένθους εἰς χαρὰν καὶ ἀπὸ ὀδύνης εἰς ἀγαθὴν ἡμέραν, ἄγειν ὅλον ἀγαθὰς ἡμέρας γάμων καὶ εὐφροσύνης ἕξαποστέλλοντας 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 penthous 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.

כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְהוּדִים מֵאֹיְבֵיהֶם  
וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה  
וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת אֹתָם יְמֵי מִשְׁתָּה  
וְשִׂמְחָה וּמְשָׁלוֹחַ מְנוֹת אִישׁ לְרֵעֵהוּ  
וּמִתְּנוּת לְאֲבִיוֹנִים:

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 προσεδέξαντο οἱ Ἰουδαῖοι, καθὼς ἔγραψεν αὐτοῖς ὁ Μαρδοχαῖος,

23 kai prosedexanto hoi Ioudaioi, kathōs egrapsen autois ho Mardochoaios,

And favorably received it the Jews as wrote to them Mordecai,

כַּד כִּי הָמַן בֵּן־הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל־הַיְהוּדִים חֲשֵׁב  
כַּד כִּי הָמַן בֵּן־הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל־הַיְהוּדִים חֲשֵׁב  
כַּד כִּי הָמַן בֵּן־הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל־הַיְהוּדִים חֲשֵׁב

עַל-הַיְהוּדִים לְאַבְדָם וְהַפִּיל פּוּר הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם:

24. **ki Haman ben-Hamm'datha' ha'Agagi tsorer kal-haYahudim chashab`al-haYahudim l'ab'dam w'hipil Pur hu' hagoral l'humam ul'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 Ἀμαν Ἀμαδαθου ὁ Μακεδὼν ἐπολέμει αὐτούς, καθὼς ἔθετο ψήφισμα καὶ κλήρον ἀφανίσει 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;**

יְחָשַׁב חָשַׁב פּוּר הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם  
כַּה וְכִי אָמַר עִמָּךְ אֶת-הַפּוּר לְהַמָּם וּלְאַבְדָם  
וְהַפִּיל הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם

כה וְכִי אָמַר עִמָּךְ אֶת-הַפּוּר לְהַמָּם וּלְאַבְדָם  
וְהַפִּיל הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם  
וְהַפִּיל הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם

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 εἰσηλθεν πρὸς τὸν βασιλέα λέγων κρεμάσαι τὸν Μαρδοχαῖον· ὅσα δὲ ἐπεχείρησεν ἐπάξαι ἐπὶ τοὺς Ἰουδαίους 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.**

**hosa de epecheirēsen epaxai epi tous Ioudaious kaka,**

**But as much as he attempted to bring upon the Jews bad things,**

**ep' auton egenonto, kai ekremasthē autos kai ta tekna autou.**

**upon himself it came to pass; and he was hanged, he and his children.**

וְהַפִּיל הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם  
וְהַפִּיל הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם  
וְהַפִּיל הוּא הַגּוֹרֵל לְהַמָּם וּלְאַבְדָם

כּוֹ עַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם  
הַפּוּר עַל-כֵּן עַל-כָּל-הַבְּרִי הָאֵלֶּה הַזֹּאת  
וּמֵה-רָאוּ עַל-כָּכָה וּמָה הִגִּיעַ אֲלֵיהֶם:

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 αὐταὶ Φρουραὶ διὰ τοὺς κλήρους, ὅτι τῇ διαλέκτῳ αὐτῶν καλοῦνται Φρουραὶ, διὰ τοὺς λόγους τῆς ἐπιστολῆς ταύτης καὶ ὅσα πεπόνθασιν διὰ ταῦτα καὶ ὅσα αὐτοῖς ἐγένετο καὶ ἔστησεν·

26 dia touto epeklēthēsan hai hēmerai hautai Phourai dia tous klērous,

On account of this they call these days Purim because of the lots,

hoti tē dialektō autōn kalountai Phourai, 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.

כְּזִקְיָמוֹ וְקִבְּלֵי הַיְהוּדִים עָלֵיהֶם וְעַל-זְרָעָם  
וְעַל כָּל-הַנְּלוּיִם עָלֵיהֶם וְלֹא יֵעֲבוֹר לְהִיּוֹת עֲשִׂים  
אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכַזְּמָנָם בְּכָל-שָׁנָה וְשָׁנָה:

27. qī'mu w'qibel 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'kiz'manam b'kal-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 αὐταὶ 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.

אֵת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם וְכַזְּמָנָם בְּכָל-שָׁנָה וְשָׁנָה וְעַל כָּל-הַנְּלוּיִם עָלֵיהֶם וְעַל-זְרָעָם וְעַל-זְרָעָם

אָלְכֵּי אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא  
 כַּח וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנִעְשָׂיִם בְּכָל־הַיּוֹר וְדוֹר מִשְׁפָּחָה  
 וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוֹרִים הָאֵלֶּה  
 לֹא יִעָבְרוּ מִתּוֹךְ הַיְהוּדִים וְזָכָרָם לֹא־יִסּוּף מִזֶּרְעָם: ס

**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 wimey 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 αὗται τῶν Φρουραὶ ἀχθῆσονται εἰς τὸν ἅπαντα χρόνον, καὶ τὸ μνημόσυνον αὐτῶν οὐ μὴ ἐκλίπη ἐκ τῶν γενεῶν.

**28 hai de hēmerai hautai tōn Phourai 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 eklipe ek tōn geneōn. and their memorial in no way should fail unto generations.**

אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא  
 כַּט וְתִכְתֹּב אֶסְתֵּר הַמֶּלְכָּה בַת־אַבְיָחַיִל וּמָרְדֳּכַי הַיְהוּדִי  
 אֶת־כָּל־תִּקְוַת לְקַיָּם אֶת אֲגֻדַּת הַפּוֹרִים הַזֹּאת הַשְּׁנִיית:

**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 Ἐσθηρ ἡ βασίλισσα θυγάτηρ Ἀμιναδαβ καὶ Μαρδοχαῖος ὁ Ἰουδαῖος 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 Phourai. as much as they did, and the confirmation of the letter of the Purim.**

אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא אֶלְעִזְרָא  
 לְוַיִּשְׁלַח סְפָרִים אֶל־כָּל־הַיְהוּדִים אֶל־שִׁבְעַת וְעֶשְׂרִים  
 וּמֵאַחַח מְדִינָה מְלֻכּוֹת אֲחַשְׁוֶרוֹשׁ הַבְּרִי שְׁלוֹם וְאַמֶּת:

**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,

31. וְכַאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-זִרְעָם הַדְּבָרִי הַצְּמוּת וְזַעֲקָתָם:  
 לֹא לְקַיֵּם אֶת-יְמֵי הַפְּרִים הָאֵלֶּה בְּזַמְנֵיהֶם כַּאֲשֶׁר קִיְמוּ  
 עֲלֵיהֶם מְרַדְּכַי הַיְּהוּדִי וְאֶסְתֵּר הַמִּלְכָּה  
 וְכַאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-זִרְעָם הַדְּבָרִי הַצְּמוּת וְזַעֲקָתָם:

**31. l'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 Εσθηρ ἡ βασίλισσα ἔστησαν ἑαυτοῖς καθ' ἑαυτῶν καὶ τότε στήσαντες κατὰ τῆς ὑγείας αὐτῶν καὶ τὴν βουλὴν αὐτῶν·

31 kai Mardochoaios kai Esthēr 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.

32. לְבִי וּמְאָמַר אֶסְתֵּר קִיְמוּ הַדְּבָרִי הַפְּרִים הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר: פ  
 32. וּמְאָמַר אֶסְתֵּר קִיְמוּ הַדְּבָרִי הַפְּרִים הָאֵלֶּה וְנִכְתָּב בַּסֵּפֶר: פ

**32. uma'amar 'Es'ter qiam dib'rey haPurim ha'eleh w'nik'tab basespher.**

**Est9:32** And the command of Esther established these customs for Purim, and it was written in the scroll.

<32> καὶ Εσθηρ λόγῳ ἔστησεν εἰς τὸν αἰῶνα, καὶ ἐγράφη εἰς μνημόσυνον.

32 kai Esthēr 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

1. וַיִּשֶׂם הַמֶּלֶךְ אַחַשְׁרֹשׁ מִסַּעַל-הָאָרֶץ וְאֵי הַיָּם:  
 1. וַיִּשֶׂם הַמֶּלֶךְ אַחַשְׁרֹשׁ מִסַּעַל-הָאָרֶץ וְאֵי הַיָּם:

**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.

<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.

2. וְכַאֲשֶׁר קִיְמוּ עַל-נַפְשָׁם וְעַל-זִרְעָם הַדְּבָרִי הַצְּמוּת וְזַעֲקָתָם:



בְּכֹל־מַעֲשֵׂה תִקְפּוֹ וּגְבוּרָתוֹ וּפְרָשָׁת וְגִדְלַת מַרְדֵּכָי  
 אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הַלְוִי־הֵם כְּתוּבִים  
 עַל־סֵפֶר הַדְּבָרִי הַיָּמִים לְמַלְכֵי מְדֵי וּפְרָס׃

**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  
 l'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?

<2> καὶ τὴν ἰσχὺν αὐτοῦ καὶ ἀνδραγαθίαν πλοῦτόν τε καὶ δόξαν τῆς βασιλείας αὐτοῦ, ἰδοὺ 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 gegraptai en bibliō basileōn Persōn kai Mēdōn eis mnēmosynon. behold, they are written in the scroll of the Persians and Medes for a memorial.

גַּפִּי מַרְדֵּכָי הַיְהוּדִי מְשֻׁנָּה לְמַלְךְ אַחַשְׁוֵרוֹשׁ וְגִדּוֹל לַיְהוּדִים  
 וְרָצוּי לְרֹב אֶחָיו דְּרִישׁ טוֹב לְעַמּוֹ וְדַבֵּר שְׁלוֹם לְכָל־זְרָעוֹ׃

**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.

<3> ὁ δὲ Μαρδοχαῖος διεδέχετο τὸν βασιλέα Ἀρταξέρξην καὶ μέγας ἦν ἐν τῇ βασιλείᾳ καὶ δεδοξασμένος ὑπὸ τῶν Ἰουδαίων· καὶ φιλούμενος διηγείτο τὴν ἀγωγὴν παντὶ τῷ ἔθνει αὐτοῦ.

3 ho de Mardochoaios 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 Ioudaion; and being extolled by the Jews, kai philoumenos diēgeito tēn agōgēn panti tō ethnei autou. and being fond to describe the welfare to all their nations.

<3>a Καὶ εἶπεν Μαρδοχαῖος Παρὰ τοῦ θεοῦ ἐγένετο ταῦτα·

3ā Kai eipen Mardochoaios Para tou theou egeneto tauta; And Mardocheus said, These things have been done of the Elohim

<3>b ἐμνήσθην γὰρ περὶ τοῦ ἐνυπνίου, οὗ εἶδον περὶ τῶν λόγων τούτων· οὐδὲ γὰρ παρήλθεν 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 πηγὴ, ἣ ἐγένετο ποταμὸς καὶ ἦν φῶς καὶ ἥλιος καὶ ὕδωρ πολὺ·  
Εσθηρ ἐστὶν ὁ ποταμὸς, 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 ἐγὼ εἰμι καὶ Ἀμαν.

3d hoi de duo drakontes egō eimi kai Aman.  
And the two serpents are I and Aman.

<3>e τὰ δὲ ἔθνη τὰ ἐπισυναχθέντα ἀπολέσαι τὸ ὄνομα τῶν Ἰουδαίων.

3e 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.

<3>f τὸ δὲ ἔθνος τὸ ἐμόν, οὗτός ἐστιν Ἰσραηλ οἱ βοήσαντες πρὸς τὸν θεὸν  
καὶ σωθέντες· καὶ ἔσωσεν 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.

3f 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 megala,  
and Elohim wrought such signs and great wonders  
ha ou gegonen en tois ethnesin.  
as have not been done among the nations.

<3>g διὰ τοῦτο ἐποίησεν κλήρους δύο, ἓνα τῷ λαῷ τοῦ θεοῦ  
καὶ ἓνα πᾶσι τοῖς ἔθνεσιν·

3g dia touto epoiēsen klērous duo, hena tō laō 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>h καὶ ἦλθον οἱ δύο κλήροι οὗτοι εἰς ὥραν καὶ καιρὸν  
καὶ εἰς ἡμέραν κρίσεως ἐνώπιον τοῦ θεοῦ καὶ ἐν πᾶσι τοῖς ἔθνεσιν,

3h kai elthon 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.

⟨3⟩**י** 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.**

⟨3⟩**כ** καὶ ἔσονται αὐτοῖς αἱ ἡμέραι αὗται ἐν μηνὶ Ἀδαρ τῇ τεσσαρεσκαίδεκάτῃ καὶ τῇ πεντεκαίδεκάτῃ τοῦ αὐτοῦ μηνὸς μετὰ συναγωγῆς καὶ χαρᾶς καὶ εὐφροσύνης ἐνώπιον τοῦ θεοῦ κατὰ γενεὰς εἰς τὸν αἰῶνα ἐν τῷ λαῷ αὐτοῦ Ἰσραηλ.

3k 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 laō autou Israēl.**

**for ever among his people Israel.**

⟨3⟩**י** Ἐτους τετάρτου βασιλεύοντος Πτολεμαίου καὶ Κλεοπάτρας εἰσήνεγκεν Δωσίθεος, ὃς ἔφη εἶναι ἱερεὺς καὶ Λευίτης, καὶ Πτολεμαῖος ὁ υἱὸς αὐτοῦ τὴν προκειμένην ἐπιστολὴν τῶν Φρουραῖ, ἣν ἔφασαν εἶναι καὶ ἐρμηνευκέναι Λυσίμαχον Πτολεμαίου τῶν ἐν Ἱερουσαλημ.

3i **Etous tetartou basileuontos Ptolemaiou kai Kleopatras eisēnegken Dōsitheos,**

**In the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus,**

**hos ephē einai hierēus kai Leuitēs, kai Ptolemaios ho huios autou**

**who said he was a priest and Levite, and Ptolemeus his son,**

**tēn prokeimenēn epistolēn tōn Phourai, 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.**