Open English Translation
of the Bible

# Ester

### Introduction

This account tells about the life of a young Jewish woman named Ester. These events happened back when King Ahashverosh (more widely known as King Xerxes) ruled over the kingdom of Paras. After Queen Vashti was banished for refusing to dance in front the king's guests at a drinking party, Ester was chosen as the new queen without revealing her Jewish background. But there was a high official called Haman who was offended by Ester's Jewish guardian and in his anger, determined to annihilate all of the Yehudim from the kingdom. This account reveals how Eter's courage and her love for her Jewish people leads her to help them and eventually helps to save their lives.
The account also reveals the source of a Jewish feast named 'Purim', which to this day is a time when Jewish people celebrate how God saved them from their enemy, Haman.

**Main components of this account**

Ester becomes Queen of Paras *1:1–2:23*
Haman's threat to the Yehudim *3:1–5:14*
Haman's execution *6:1–7:10*
The Jewish people destroy their enemies *8:1–10:3*

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Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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**Readers' Version**

**Empress Vashti refuses Emperor Ahashverosh**

**1:1** The following events happened during the reign of Emperor Ahashverosh (Ahasuerus/Xerxes).[1] (Also known as King Ahashverosh, he ruled the 127 provinces of Paras (Persia) extending from Hodu to Kush (Ethiopia).) **2** In those days, he ruled his empire from Shushan (Susa),[2] city.

**3** In the third year of his reign, he hosted a celebration for all of his officials and for every important person who worked for him, the wealthy landowners, the officials of the provinces, as well as the officers who served in the army of the combined empire of Paras and Maday (Media). He was present in person **4** to host the six-month celebration which, displayed the incredible wealth and prestige of his empire and his personal wealth and power.

**5** At the end of that time, the emperor hosted another celebration, but this time for all the people in the royal fort in Shushan, from the leading citizens to the least prestigious. He held this celebration over an entire week in the enclosed garden of the royal palace. **6** There were white and blue curtains hanging from white and purple cords attached to silver rings on marble pillars. The guests reclined on gold and silver couches set on a mosaic floor made of red and white marble, mother-of-pearl and other expensive stones. **7** Drinks were served in golden goblets, and each one was a unique design. The king's wine seemed limitless as he displayed his generosity, **8** and it was served according to his rule: there was no compulsion to drink, but his servants were to give each guest however much they wanted.

**9** Meanwhile, Queen Vashti was hosting a celebration for the women in a different part of the royal palace.

**10** On the last day of the celebrations, when the emperor was pleasantly tipsy, he ordered seven of his chief servants (Mehuman, Bizta, Harvona, Bigta, Avagta, Zetar, and Karkas) **11** to bring Queen Vashti to him, wearing her royal crown, in order to show the officials and other people how good-looking she was, because she was very beautiful. **12** The servants told her Ahashverosh's (Ahasuerus'/Xerxes') command, but Queen Vashti refused to come. When they reported back to Ahashverosh, he was furious and sat there raging for a while.

**13–14** Eventually he discussed it with his close advisors who knew the law and could make good decisions. (These seven officials; Karshena, Shetar, Admata, Tarshish, Meres, Marsena and Memukan; were from various places. They advised the emperor personally, so were the most powerful officials in the empire.) **15** 'According to our law,' he asked, 'what should be done with Empress Vashti, since she refused to obey my command when the servants passed it on to her?'

**16** Memukan replied, addressing the whole group, 'Empress Vashti has done wrong, and not only against the emperor. She has also done wrong against all the officials and people groups of the empire. **17** Soon women all over the empire will hear

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**1:1** And_he/it_was in_the_days_of 'Aḥashvērōsh that 'Aḥashvērōsh who_reigned from_Hoddū/(India) and_unto Kūsh/(Cush) seven and_twenty and_one_hundred province[s]. **2** In_the_days the_those just_as_sat the_king 'Aḥashvērōsh on the_throne_of his/its_kingdom which was_ _in_Shūshan the_citadel. **3** In_year three of_reigning_his he_ _made a_feast to/from_all/each/any/every officials_of_his and_servants_of_his the_army_of Pāraṣ and_Māday the_ _nobles and_the_officials_of the_provinces were_before_of_ _him. **4** When_showed_he ~~ḎOM~~ the_wealth_of the_splendour_ _of his/its_kingdom and_~~ḎOM~~ the_honour_of the_glory_of his_greatness_of_his days many eighty and_one_hundred day[s]. **5** And_when_were_completed the_days the_these the_ _king he_made to/from_all/each/any/every the_people who_were_found in_Shūshan the_citadel (to)_from_great and_unto insignificant a_feast seven_of_days in_the_ _courtyard_of the_garden_of the_palace_of the_king. **6** White_cloth cotton and_violet_material was_held with_ _cords_of fine_linen and_purple on rods_of silver and_pillars_ _of marble couches_of gold and_silver were_on a_pavement_ _of porphyry and_marble and_mother-of-pearl and_paving_ _stone. **7** And_they_gave_to_drink in_vessels_of gold and_ _vessels from_vessels were_differing and_wine royalty was_ _much according_to_the_hand_of the_king. **8** And_the_ _drinking was_according_the_law there_was_not one_who_ _compelled if/because thus the_king he_had_appointed on every_of (the)_chief_of his_house_of_his for_doing according_to_the_pleasure_of man and_man. **9** Also Vashti the_queen she_made a_feast_of women the_house_of (the)_ _royalty which to/for_the_king 'Aḥashvērōsh. **10** In_the_day the_seventh just_ the_heart_of the_king _as_was_good by_ _wine he_said to_Mehuman Biztha Harbona Bigtha and_ _Abagtha Zethar and_Carcas the_seven_of the_officials who_ _served ~~ḎOM~~ the_presence_of the_king 'Aḥashvērōsh. **11** To_ _bring ~~ḎOM~~ Vashti the_queen to_(the)_face_of/in_front_ _of/before the_king with_a_crown_of royalty to_show the_ _peoples and_the_officials ~~ḎOM~~ beauty_of_her if/because was_good_of appearance she. **12** And_ the_queen Vashti _she_ _refused to_come at_the_message_of the_king which was_by_ _the_hand_of the_officials and_ the_king _he_was_angry exceedingly and_rage_of_his it_burnt in_him/it. **13** And_ the_ _king _he/it_said to_men who_knew_of (of)_the_times if/because was_thus the_manner_of the_king to_(the)_face_ _of/in_front_of/before all_of those_who_knew_of (of)_law and_judgement. **14** And_the_ones_close to_him/it[3] were_ _Carshena Shethar Admatha Tarshiysh Meres Marsena Memucan the_seven_of the_officials_of Pāraṣ and_Māday who_saw_of (of)_the_face_of the_king who_sat foremost in_ _kingdom. **15** According_to_the_law what is_to_do with_ _queen Vashti on that not she_did ~~ḎOM~~ the_command_of the_ _king 'Aḥashvērōsh by_the_hand_of the_officials. **16** And_ _he/it_said Memucan[4] to_(the)_face_of/in_front_of/before the_king and_the_officials not on the_king for_him/it_being_ _alone Vashti the_queen she_did_wrong if/because on all_of the_officials and_on all_of the_peoples which in_all the_ _provinces_of the_king 'Aḥashvērōsh. **17** If/because the_ _matter_of the_queen it_will_go_forth to all_of the_women

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1 **RV 1:1 · Cross-ref.** Ezr 4:6.

2 **RV 1:2 · Note** Known as 'Susa' in many 20th century translations, even though earlier English translations often got it correct.

3 **LV 1:14 · Note** OSHB note: We read one or more vowels in L differently from BHQ.

4 **LV 1:16 · Note** OSHB variant note: וְכֻמוּמ: (x-qere) 'וְכוּמְמָ': lemma_4462 n_1.2.1 morph_HNp id_172tG וְכוּמְמָ

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to_make_despicable husbands_of_their in_eyes_of_their because_they_will_say the_king 'Aḥashvērōsh he_said to_ _bring ĐOM Vashti the_queen before_him and_not she_came. **18** And_the_day the_this they_will_say the_noble_ladies_of Pāraṣ and_Māday who they_have_heard ĐOM the_matter_of the_queen to_all/each/any/every the_officials_of the_king and_will_be_as_enough_of contempt and_anger. **19** If is_on the_king good a_message_of royalty let_it_go_forth from_ _before_face_of_him and_let_it_be_written in_the_laws_of Pāraṣ and_Māday and_not which/who not Vashti she_will_ _come to_(the)_face_of/in_front_of/before the_king 'Aḥashvērōsh and_queenhood_of_her the_king let_him_give to_her_fellow_of_woman (the)_good more_than_she it_will_ _pass_away. **20** And_ the_decree_of the_king which he_will_ _make _it_will_be_heard in_all his/its_kingdom if/because is_ _great it and_all the_women they_will_give honour to_ _husbands_of_their (to)_from_great and_unto insignificant. **21** And_ the_message _it_was_good in/on_both_eyes_of the_ _king and_the_officials and_ the_king _he/it_made according_to_the_message_of Memucan. **22** And_he_sent_out documents to_all_of the_provinces_of the_king to province and_province according_to_of_its_writing and_near/to people and_people according_to_of_its_language to_be every_of man ruling over_his_own_of_household and_ _speaking according_to_the_language_of his_people_of_his.

**2:1** After the_things the_these just_ the_anger_of the_king 'Aḥashvērōsh _as_subsided he_remembered ĐOM Vashti and_ _ĐOM that_which she_had_done and_ĐOM that_which it_had_ _been_decided on_her. **2** And_ the_young_men_of the_king who_of_were_serving_him _they_said let_people_seek to/for_ _the_king young_women virgins good_of appearance. **3** And_ the_king _let_him_appoint appointees in_all the_provinces_of his/its_kingdom and_let_them_gather ĐOM every_of_girl virgin good_of appearance to Shūshan the_citadel to the_ _house_of the_women into the_hand_of Hegai the_eunuch_of the_king the_one_who_kept_of the_women and_let_him_give cleansings_of_their. **4** And_the_young_woman who she_will_ _be_good in/on_both_eyes_of the_king she_will_reign in_ _place_of Vashti and_ the_message _it_was_good in/on_both_ _eyes_of the_king and_he/it_made thus. **5** A_man a_Jew he_ _was in_Shūshan the_citadel and_his/its_name was_ _Mordəkay the_son_of Yā'īr/(Jair) the_son_of Shim'ī the_son_ _of Qīsh a_man a_Jaminite. **6** Who he_had_been_taken_into_ _exile from_Yərūshālaim/(Jerusalem) with the_exile[s] which it_had_been_taken_into_exile with Yəkon$^{yāh}$/(Jeconiah) the_ _king_of Yəhūdāh/(Judah) whom Nebuchadnezzar the_king_ _of Bāvel he_had_taken_into_exile. **7** And_he/it_was acting_ _as_guardian ĐOM H$_a$daṣṣāh that is_'Eṣtēr the_daughter_of his_uncle_of_his if/because there_was_not to/for_her/it a_ _father and_a_mother and_the_young_woman was_beautiful_ _of form and_good_of appearance and_at_the_death_of her_ _father_of_her and_mother_of_her he_took_her Mordəkay to_him/it to_a_daughter. **8** And_he/it_was when_ the_edict_ _of the_king and_orders_of_his _were_heard and_when_ young_women many _were_gathered to Shūshan the_citadel into the_hand_of Hegai and_ 'Eṣtēr _she_was_taken to the_ _house_of the_king into the_hand_of Hegai the_one_who_ _kept_of the_women. **9** And_ the_young_woman _she_was_ _good in_eyes_of_his and_she_bore favour before_him and_ _he_hastened ĐOM cleansings_of_her and_ĐOM portions_of_

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about what the empress did and they'll say, "Emperor Ahashverosh commanded his servants to bring Empress Vashti to him, but she didn't go!" Then women will stop respecting their husbands. **18** Even today, the important wives in the empire will hear what the empress did and start doing the same to their husbands; it will result in contempt on her part and anger on his. **19** If it pleases you to do so, your majesty, you should personally issue a royal decree and have it added to the laws of Paras (Persia) and Maday (Media) which cannot be repealed. This decree should say that Vashti can never again come into your presence. Then you should choose a different woman for the royal position – someone who's better than her. **20** Have your decree proclaimed throughout your empire, even though it's so huge, and then all women, whatever their status or position, will respect their husbands.'

**21** Memukan's advice seemed like a good idea to the emperor and his officials, so that's what they did. **22** They wrote letters to every province using its own alphabet and to each people group in its own language. The letters said that men should be the masters over their wives and children, and that a husband should be able to give orders to his wife in his own language and that she should understand and obey him.

**Beautiful Ester enters the king's harem**

**2:1** Some time later when King Ahashverosh (Ahasuerus/Xerxes) no longer felt so angry, he started to miss Vashti. But when she'd disobeyed his command, he had made a decree that she could never come into his presence again. **2** So some of the young men who served the king suggested to him, "Your majesty, you should get a new wife for yourself. You could tell your servants to look for young virgins who are very beautiful. **3** You could assign officers in each province of your empire to bring every virgin who is very beautiful here to your capital city of Shushan (Susa). They could stay in the harem for virgins under the custody of Hegay, the castrated royal guardian who takes care of the young women who live there and he could arrange for them to receive beauty treatments. **4** Then you could decide which young woman you like best and then make her queen instead of Vashti."

The king liked what they suggested, so he did it.

**5** At that time, there was a Jewish man named Mordekai living in the capital city of Shushan. (He was from the tribe of Benyamin: his father was Yair, his grandfather was Shimei, and his great-grandfather was Kish **6** who'd been taken away from Yerushalem (Jerusalem) and led to Bavel (Babylon) when King Nevukadnetsar (Nebuchadnezzar) of Bavel had exiled Yekaneyah, the king of Yehudah (Judah), along with many of his people.)[5] **7** Now Mordekai was taking care of his cousin, who was an orphan. When her father and mother had died, Mordekai had adopted her as his own daughter. Her Hebrew name was Hadasah, and her Persian name was Ester. Ester was now a young woman and she was exceptionally attractive.

**8** So when the king's command and decree became known, many young women were being brought into the capital city

**5 RV 2:6 · Cross-ref.** 2Ki 24:10-16; 2Ch 36:10.

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of Shushan and placed under Hegay's charge, and this is what happened to Ester. (Hegay was the overseer of the women.)
**9** Hegay was very impressed with Ester, and he treated her favourably. He quickly arranged for Ester to receive her beauty treatments and her allotment of food, as well as choosing seven female servants from the king's palace and assigning them to be her personal attendants. He also moved Ester and her attendants to the best rooms in the harem for virgins.
**10** (Ester hadn't revealed her family ties or her Jewishness to anyone, because Mordekai had instructed her not to.)
**11** Every day Mordekai would walk around in front of the courtyard of the women's harem to find out from others how Ester was doing and how she was being treated.
**12** Each young woman would get twelve months of beauty treatment according to the Persian law for women—there would be six months of applying oil of myrrh, then six months of perfumes and other lotions designed for women. Then their turn would come, one at a time, to be taken to King Ahashverosh (Ahasuerus/Xerxes). **13** The young woman was allowed to take whatever she wanted from the harem when she went to the king's house. **14** She'd be taken across in the evening, and in the morning she'd be led out to the other harem which was for the concubines. (That harem was overseen by Sha'ashgaz, another castrated royal guardian.) The women taken there wouldn't go again to the king's house unless he had especially liked them and summoned her back by name.

**Ester becomes queen**

**15** Now Ester was the daughter of Mordekai's uncle, Avihayil, from whom Mordekai had adopted her as his own daughter. When it was her turn to go to the king, she didn't ask for anything other than what Hegay, the king's trusted official in charge of the harem, had advised, and everyone who saw Ester liked her.
**16** So Ester was taken to King Ahashverosh (Ahasuerus/Xerxes) at his royal palace in January, in the seventh year of his reign, **17** and the king loved Ester more than any of the other women. He treated her more kindly and more favourably than any of the other young women who had become his concubines. He put a royal crown on her head and made her the new queen to replace Vashti. **18** Then the king hosted a large celebration and invited all his officials and servants to a feast to celebrate Ester becoming queen. He proclaimed that this would be a time to celebrate for people in all of the provinces of his empire when they wouldn't have to pay taxes, and he gave many generous gifts.

**Mordekai and Ester earn the king's favour**

**19** Later on, King Ahashverosh (Ahasuerus/Xerxes) had his officers bring more virgins to Shushan (Susa). During this time, Mordekai had been given a position by the king so he sat there at the king's gate. **20** Ester had still not told anyone that she was Jewish because Mordekai had warned her not to tell anyone. What's more, she continued to follow all of Mordekai's instructions, just as she had done when she was still under his guardianship.
**21** One day when Mordekai was on duty at the king's gate, two of the king's guards who protected the doorway to the

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_her to_give to/for_her/it and_ĐOM seven the_servant_girls (the)_chosen to_give to/for_her/it from_the_house_of the_ _king and_he_moved_her and_ĐOM girls_of_her_servant to_ _the_good_place_of the_house_of the_women. **10** Not 'Eştēr she_had_told ĐOM people_of_her and_ĐOM kindred_of_her if/because Mordəkay he_had_commanded on/upon_it(f) which/who not she_will_tell. **11** And_on/over_all day and_ _day Mordəkay was_walking_about to_(the)_face_of/in_ _front_of/before the_courtyard_of the_house_of the_women to_know ĐOM the_welfare_of 'Eştēr and_what was_it_done with_her. **12** And_when_ the_turn_of a_young_woman and_a_ _young_woman _arrived to_go to the_king 'Aḥashvērōsh from_the_end/extremity of_being to/for_her/it according_ _to_the_regulation_of the_women two_plus ten month[s] if/because thus the_days_of their_rubbings_of_their six months with_the_oil_of (the)_myrrh and_six months with_ _(the)_oil and_with_the_cleansings_of (the)_women they_ _were_completed. **13** And_in_this_way the_young_woman was_going into the_king ĐOM all that she_said it_was_given to/for_her/it to_go with_her/it from_the_house_of the_ _women to the_house_of the_king. **14** In_evening she was_ _going and_in_morning she was_returning to the_house_of the_women second into the_hand_of Shaashgaz the_eunuch_ _of the_king the_one_who_kept_of the_concubines not she_ _went again into the_king if/because (if) he_delighted in_her the_king and_she_was_summoned by_name.

**15** And_when_ the_turn_of 'Eştēr the_daughter_of 'Avīhayil the_uncle_of Mordəkay whom he_had_taken to_him/it to_a_ _daughter _arrived to_go to the_king not she_requested anything if/because (if) ĐOM that_which Hegai the_eunuch_of the_king the_one_who_kept_of the_women he_said and_ 'Eştēr _it_became bearing_of favour in/on_both_eyes_of all_ _of those_of_who_saw_her. **16** And_ 'Eştēr _she_was_taken to the_king 'Aḥashvērōsh into the_house_of his/its_kingdom in_month (the)_tenth that is_the_month_of Tebeth in_year seven of_reign_of_his. **17** And_ the_king _he_loved ĐOM 'Eştēr from_all the_women and_she_bore favour and_favour before_ _him from_all the_virgins and_he/it_assigned a_crown_of royalty on_head_of_her and_he_made_her_queen in_place_of Vashti. **18** And_ the_king _he/it_made a_feast great to/from_ _all/each/any/every officials_of_his and_servants_of_his ĐOM the_feast_of 'Eştēr and_a_holiday for_provinces he_made and_he/it_gave present[s] according_to_the_hand_of the_ _king.

**19** And_when_ virgins _were_gathered a_second_time and_ _Mordəkay was_sitting at_the_gate_of the_king. **20** Not 'Eştēr was_telling kindred_of_her and_ĐOM people_of_her just_as he_had_commanded on/upon_it(f) Mordəkay and_ĐOM the_ _command_of Mordəkay 'Eştēr was_doing just_as she_had_ _been in_guardianship with_him/it. **21** In_the_days the_those and_Mordəkay was_sitting at_the_gate_of the_king Bigthan and_Teresh two_of the_eunuchs_of the_king of_the_keepers_ _of_of_the_threshold he_was_angry and_they_sought to_ _stretch_out a_hand on_king 'Aḥashvērōsh. **22** And_ the_ _matter _it_was_made_known to_Mordəkay and_he_told to_ _'Eştēr the_queen and_ 'Eştēr _she/it_said to/for_the_king in/on_name_of Mordəkay. **23** And_ the_matter _it_was_

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_sought and_it_was_found and_ both_of_them _they_were_
_hanged on a_gallows and_it_was_written in_the_book_of
the_matters_of the_days to_(the)_face_of/in_front_of/before
the_king.

**3:1** After the_things the_these the_king 'Aḥashvērōsh he_
_made_great ÐOM Haman the_son_of Hammedatha the_
_Agagite and_he_exalted_him and_he/it_assigned ÐOM seat_
_of_his from_under all_of the_officials who with_him/it.
**2** And_all the_servants_of the_king who were_at_the_gate_of
the_king were_kneeling and_were_bowing_down to_Haman
if/because thus he_had_commanded to_him/it the_king and_
_Mordəkay not he_knelt and_not he_bowed_down. **3** And_
the_servants_of the_king who were_at_the_gate_of the_king _
_they_said to_Mordəkay why are_you transgressing ÐOM the_
_command_of the_king. **4** And_he/it_was they_spoke[7] to_
_him/it a_day and_a_day and_not he_listened to_them and_
_they_told to_Haman to_see will_ the_words/messages_of
Mordəkay _they_stand if/because he_had_told to/for_them
which/who he was_a_Jew. **5** And_ Haman _he/it_saw
if/because_that not Mordəkay was_kneeling and_bowing_
_down to_him/it and_ Haman _he_was_filled rage. **6** And_he_
_despised in_his_own_of_eyes to_stretch_out[8] a_hand on_
_Mordəkay for_him/it_being_alone if/because people_had_
_told to_him/it ÐOM the_people_of Mordəkay and_ Haman _
_he/it_sought to_annihilate ÐOM all_of the_Yəhūdī/(Jews)
who in_all the_kingdom_of 'Aḥashvērōsh the_people_of
Mordəkay. **7** In_month (the)_first that is_the_month_of Nisan
in_year two_plus ten to/for_the_king 'Aḥashvērōsh
someone_throw Pur that is_the_lot to_(the)_face_of/in_front_
_of/before Haman from_day to_day and_from_month to_
_month two_plus ten that is_the_month_of Adar. **8** And_
Haman _he/it_said to/for_the_king 'Aḥashvērōsh there_it_is
a_people one scattered and_separated among the_peoples in_
_all_of the_provinces_of your_kingdom_of_your and_laws_of_
_their are_differing from_all people and_ÐOM the_laws_of
the_king not_they are_doing and_for_king not is_appropriate
to_leave_them. **9** If is_on the_king good let_it_be_written to_
_destroy_them and_ten_of thousand(s) talent[s]_of silver I_
_will_weigh_out on the_hands_of the_doers_of the_work to_
_bring into the_treasuries_of the_king. **10** And_ the_king _he_
_removed ÐOM signet-ring_of_his from_under his/its_hand
and_he_gave_it to_Haman the_son_of Hammedatha the_
_Agagite the_harasser_of the_Yəhūdī. **11** And_ the_king _
_he/it_said to_Haman the_silver is_given to/for_you(fs) and_
_the_people for_doing in/on/over_him/it according_the_
_good in_eyes_of_your. **12** And_ the_scribes_of the_king _
_they_were_summoned in_month (the)_first on_thir- teenth
day in/on/over_him/it and_it_was_written according_to_all
that Haman he_commanded to the_satraps_of the_king and_
_near/to the_governors who were_over province and_
_province and_near/to the_officials_of people and_people
province and_province according_to_of_its_writing and_

**Readers' Version**

king's private rooms became angry with the king and so they planned to assassinate King Ahashverosh. (Their names were Bigtan and Teresh.) **22** But when Mordekai heard what they were planning, he told Queen Ester about it and she told the king, explaining that Mordekai had given her the information. **23** When the matter was investigated and the facts discovered, both conspirators were impaled on sharpened wooden poles, and in the presence of the king, the incident was recorded in the royal record of events.

**Haman plans to annihilate the Yehudim**

**3:1** Some time later, King Ahashverosh (Ahasuerus/Xerxes) promoted Haman, one of his officials (and the son of Hamedata who was a descendant of Agag). The king gave Haman a very important position—more important than any of his other officials. **2** Then the king commanded that all his other officials had to bow down in front of Haman to honour him, and they were doing this at the king's gate, except for Mordekai who refused to bow down to reverence Haman. **3** "Why are you disobeying the king's command?" asked the other royal servants at the king's gate. **4** Mordekai told them that it was because he was a Yehudi (Jew) (and Yehudim (Jews) only worship Yahweh). He didn't listen to their warnings so they told Haman about it to see if he would tolerate Mordekai in keeping refusing to bow down. **5** When Haman saw that Mordekai would not bow down to him or show him reverence, he was furious. **6** But Haman despised the idea of just punishing Mordekai because he'd been told that Mordekai didn't bow to him because Mordekai was a Yehudi. So Haman decided to annihilate all of Mordekai's people, i.e., all the Yehudim throughout the kingdom of Ahashverosh.

**7** In early April of the twelfth year of King Ahashverosh' reign, Haman got his servants to throw dice to select the best month and the best day to kill the Yehudim, and the 13th of March was chosen.

**8** Then Haman went to King Ahashverosh and said, "Your Majesty, there is a certain group of people who live among the other peoples in every province of your empire. They have their own set of laws, so they don't obey your laws. It's not good for you to allow them to continue to live in your empire. **9** Your majesty, if you approve of this plan, then write a decree saying that all of the Yehudim must be destroyed. When they're dead, we can take all of their possessions, and from that I will give 300 tons of silver to your administrators for them to put into your royal treasuries."

**10** This seemed sensible to the king so he removed his signet ring from his finger and he gave it[6] to Haman (the son of Hamedata, the Agagi, the adversary of the Yehudim). **11** The king told Haman, "You can keep the money for yourself, and you can do whatever you want to do with those people."

**12** On the thirteenth day of that same month, Haman called in the royal scribes, and he dictated a letter to them. He told them to send copies to the royal officials, the governors of

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**6** **RV 3:10 · Note** Having the king's signet ring enabled Haman to stamp the king's seal (like a signature) onto the newly drafted laws.

**7** **LV 3:4 · Note** OSHB variant note: **ם/רמא/ב**: (x-qere) **'ם/רָמָאִ/כ'**: lemma_k/559 morph_HR/Vqc/Sp3mp id_171go **ם/רָמָאִ/כ**

**8** **LV 3:6 · Note** OSHB note: We agree with both BHS 1997 and BHQ on an unexpected reading.

**Readers' Version**

each province, and the leaders of each people group within the empire. The scribes translated the letter so it could be sent to each province using its own alphabet and to each people group in its own language. To show that he was sending the letter under the king's own authority, Haman sealed each copy of the letter with the ring that had the king's official seal on it. **13** Couriers delivered the letters to the officials in every province in the empire. The letters said to completely destroy all the Yehudim, including the children and women, on a single day. That was to be the thirteenth day of March early in the following year. The letters also stated that those who killed the Yehudim could take everything that belonged to them. **14** The letter told the officials to display copies where everyone could see them—that way all the people in every single province would know that the king had commanded this, and they could get ready for when the day came.

**15** So couriers hurried off with the letters as the king had commanded. A herald in the capital city of Shushan (Susa) also proclaimed what the letters said. Then the king and Haman relaxed and drank together, but there was total confusion in Shushan about how all of this would work out.

**Mordekai asks the queen for help**

**4:1** When Mordekai found out about what had been done, he tore his clothes and dressed in sackcloth and threw ashes over himself (as a sign of mourning or distress) and went out into the city centre, wailing loudly and bitterly. **2** But no one was wearing mourning garb was allowed inside the king's gate, so when Mordekai reached the gate, he had to stay just outside it. **3** In every province of the empire, the letter that said to destroy the Yehudim (Jews) was publicly displayed and when the Yehudim heard about it, they were incredibly upset. They skipped meals and wailed loudly, and many of them also wore sackcloth and threw ashes on themselves and lay on the ground.

**4** When Queen Ester's young female attendants came with her guardians and told her what was going on outside, even the queen became very scared. She sent Mordekai some good clothes to wear instead of the sackcloth, but he wouldn't accept them. **5** The king had assigned some of the royal guardians to Ester personally, so Ester called for one of them—a man named Hatak. She told him to go out and speak with Mordekai and find out what he was so distressed about. **6** So Hatak went out to talk to Mordekai who was out in the plaza in front of the king's gate. **7** Mordekai told him everything that Haman was planning to do and even told him how much money Haman had said the king would get for his treasuries if the king commanded people to kill all the Yehudim. **8** Mordekai also gave Hatak a copy of the letter that the announcers had read out loud in Shushan (Susa), that said that people must kill all the Yehudim. He told Hatak to show the

**Literal Version**

_people and_people according_to_of_its_language in/on_ _name_of the_king 'Aḥashvērōsh it_was_written and_it_was_ _sealed with_the_signet-ring_of the_king. **13** And_ documents _they_were_sent by_the_hand_of the_runners to all_of the_ _provinces_of the_king to_annihilate to_kill and_to_destroy ÐOM all_of the_Yəhūdī/(Jews) from_young_man and_unto old_man little_one[s] and_women in/on_day one on_day_ _thir- teen of_month two_plus ten that is_the_month_of Adar and_spoil_of_their to_take_as_plunder. **14** (The)_copy_of the_ _writing was_to_ law _be_given in_all province and_province displayed to/from_all/each/any/every the_peoples to_be ready for_day (the)_this. **15** The_runners they_went_out hurried at_the_message_of the_king and_the law it_was_ _given in_Shūshan the_citadel and_the_king and_Haman they_sat_down to_drink and_the_city of_Shūshan it_was_in_ _confusion.

**4:1** And_Mordəkay he_knew ÐOM all that it_had_been_done and_ Mordəkay _he_tore ÐOM clothes_of_his and_he_put_on sackcloth and_ash[es] and_he/it_went_out in_the_middle the_city and_he_cried a_cry loud and_bitter. **2** And_he_went to to_(the)_face_of/in_front_of/before the_gate_of the_king if/because there_was_not to_go into the_gate_of the_king in_ _clothing_of sackcloth. **3** And_on/over_all province and_ _province the_place_of (of)_where the_message_of the_king and_law_of_his was_reaching mourning great belonged_to_ _Yəhūdī/(Jews) and_fasting and_weeping and_wailing sackcloth and_ash[es] it_was_spread_as_a_bed by_(the)_ _people. **4** And_they_came[9][10][11] the_maids_of 'Eṣtēr and_ _eunuchs_of_her and_they_told to/for_her/it and_ the_queen _she_agonized exceedingly and_she_sent garments to_clothe ÐOM Mordəkay and_to_remove sackcloth_of_his from_on_him and_not he_accepted_them. **5** And_ 'Eṣtēr _she/it_ _called/named (to)_Hathach one_of_the_eunuchs_of the_king whom he_had_made_stand before_her and_she_commanded_ _him on Mordəkay to_know what was_this and_concerning what was_this. **6** And_ Hathach _he/it_went_out to Mordəkay to the_open_place_of the_city which to_(the)_face_of/in_ _front_of/before the_gate_of the_king. **7** And_he_told to_ _him/it Mordəkay ÐOM all that it_had_happened_to_him and_ _ÐOM the_exact_amount_of the_silver which Haman he_had_ _said to_weigh_out to the_treasuries_of the_king in/on/at/with[12][13] to_destroy_them. **8** And_ÐOM (the)_copy_of the_writing_of the_law which it_had_been_given in_Shūshan to_annihilate_them he_gave to_him/it to_show ÐOM 'Eṣtēr and_to_tell to/for_her/it and_to_command on/upon_it(f) to_ _go to the_king to_seek_favour to_him/it and_to_request from_before_face_of_him on people_of_her. **9** And_ Hathach _ _he_came and_he_told to_'Eṣtēr ÐOM the_words/messages_of Mordəkay. **10** And_ 'Eṣtēr _she/it_said to_Hathach and_she_

**9 LV 4:4 · Note** OSHB note: Marks a place where we agree with BHQ against BHS in reading L.

**10 LV 4:4 · Note** OSHB note: Marks an anomalous form.

**11 LV 4:4 · Note** OSHB note: We have abandoned or added a ketib/qere relative to BHS. In doing this we agree with L against BHS.

**12 LV 4:7 · Note** OSHB variant note: יהודי/ב: (x-qere) יְהוּדִי/ב: lemma_b/3064 n_0.0 morph_HRd/Ngmpa id_17iqH יְהוּדִי/ב

**13 LV 4:7 · Note** OSHB note: Yathir readings in L which we have designated as Qeres when both Dothan and BHS list a Qere.

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_commanded_him to Mordəkay. **11** All_of the_servants_of the_king and_the_people_of the_provinces_of the_king are_ _knowing which/who every_of man and_woman who he_ _goes to the_king into the_court (the)_inner who not he_is_ _summoned is_one law_of_his to_put_to_death apart_except from_that he_holds_out to_him/it the_king ÐOM the_scepter_ _of the_gold and_he_will_live and_I not I_have_been_ _summoned[14][15][16] to_go to the_king this thirty day[s]. **12** And_ _they_told to_Mordəkay ÐOM the_words/messages_of 'Eṣtēr. **13** And_ Mordəkay _he/it_said to_bring_back to 'Eṣtēr do_not imagine in_self_of_your to_escape the_house_of the_king from_all the_Yəhūdī/(Jews). **14** If/because if indeed_(keep_ _quiet) you_will_keep_quiet at_time (the)_this relief and_ _deliverance it_will_arise for_Yəhūdī from_a_place another and_you and_the_house_of your_father_of_your you(pl)_will_ _perish and_who is_knowing if for_a_time like_this you_have_ _reached (to)_queenhood. **15** And_ 'Eṣtēr _she/it_said to_ _bring_back to Mordəkay. **16** Go gather ÐOM all_of the_Yəhūdī who_are_found in_Shūshan and_fast on_me and_do_not eat and_do_not drink three_of days night and_day also I and_ _maids_of_my I_will_fast thus and_in_such I_will_go to the_ _king which not is_according_the_law and_as_which I_have_ _perished I_have_perished. **17** And_ Mordəkay _he_passed_on and_he/it_made according_to_all that she_had_commanded on/upon/above_him/it 'Eṣtēr.

**5:1** And_he/it_was in_the_day the_third and_ 'Eṣtēr _she_put_ _on royalty and_she_stood in_the_court_of the_house_of the_ _king (the)_inner in_front_of the_house_of the_king and_the_ _king was_sitting on the_throne_of his/its_kingdom in_ _house_of (the)_royalty in_front_of the_entrance_of the_ _house. **2** And_he/it_was just_ the_king _as_saw ÐOM 'Eṣtēr the_queen standing in_court she_bore favour in_eyes_of_his and_ the_king _he_held_out to_'Eṣtēr ÐOM the_scepter_of the_ _gold which in_his/its_hand and_ 'Eṣtēr _she_drew_near and_ _she_touched (in)_the_top_of the_scepter. **3** And_he/it_said to/for_her/it the_king what is_to_you Oh_'Eṣtēr the_queen and_what request_of_is_your up_to (the)_half_of the_ _kingdom and_it_will_be_given to/for_you(fs). **4** And_ 'Eṣtēr _ _she/it_said if is_on the_king good the_king and_Haman let_ _him_come the_day to the_feast which I_have_made to_ _him/it. **5** And_ the_king _he/it_said bring_quickly ÐOM Haman for_doing ÐOM the_message_of 'Eṣtēr and_ the_king and_Haman _he_came to the_feast which 'Eṣtēr she_had_ _made. **6** And_ the_king _he/it_said to_'Eṣtēr at_the_feast_of (the)_wine what petition_of_is_your and_it_will_be_given to/for_you(fs) and_what request_of_is_your up_to (the)_half_ _of the_kingdom and_it_will_be_done. **7** And_ 'Eṣtēr _she_ _answered and_she/it_said petition_of_my and_request_of_ _my. **8** If I_have_found favour in/on_both_eyes_of the_king

**Readers' Version**

letter to Ester so that she would know exactly what it said and also told him to urge her to go to the king personally and to beg him desperately to save her people from destruction. **9** So Hatak returned to the queen and told her what Mordekai had said, **10** and Ester told him to go back to Mordekai with this message: **11** "There's a law about going to the king that applies to everyone in the kingdom, both men and women. If anyone goes into the inner courtyard of the palace, where the king can see them, and the king has not summoned them, that person will be executed. Only if the king holds out his golden scepter to them, then they will live. (Everyone in the whole empire knows this law.) The king hasn't called for me in over a month, and if I go in without being summoned, I could be put to death."

**12** So Hatak went back to Mordekai and told him what the queen had said. **13** Mordekai told Hatak to tell this to Ester: "Don't imagine that just because you live there in the king's palace that you'll be safe when they kill all the other Yehudim. **14** If you say nothing at all now, someone from some other place will rescue the Yehudim, but you and your relatives will not survive. Who knows, perhaps it was for a time just like this that God allowed you to become queen?"

**15** Then Ester sent this reply to Mordekai: **16** "Go and assemble all the Yehudim who live here in Shushan (Susa), and tell them to fast and pray for my sake—tell them to not eat or drink anything for three days and three nights. My female attendants and I will also fast in the same way. At the end of the three days, I will go in to talk to the king even though it's against the law. I will do that even if it costs me my life."

**17** So Mordekai went and did everything that Ester had told him to do.

**Ester goes to the king without an invitation**

**5:1** Three days later, Queen Ester put on her royal robes and went and stood in the inner courtyard of the palace, across from the king's house. He was in the royal palace, sitting on the royal throne and facing the room's entrance. **2** As soon as the king noticed Ester standing there in the courtyard, he was very pleased to see her. So he held out his golden scepter to her and Ester came up to the throne and touched the top of the scepter. **3** "Why have you come here, Queen Ester?" the king asked. "What do you want? Tell me, and I'll give you anything you ask for—even half of the empire."

**4** "If it pleases your majesty," Ester replied, "please come with Haman today to the banquet that I've prepared for you."

**5** The king said to his servants, "Go and get Haman" the king told his servants, "and bring him quickly so that we can do what the queen has asked us." So the king and Haman went to the banquet that Ester had had prepared for them. **6** While they were drinking wine, the king said to Ester, "Now please tell me what you really want. I'll give you anything you ask for, no matter how much it is. I truly mean what I am saying."

**7** "This is what I really want." Ester replied. **8** "Your majesty,

**14 LV 4:11 · Note** OSHB note: Marks a place where we agree with BHQ against BHS in reading L.

**15 LV 4:11 · Note** OSHB note: Marks an anomalous form.

**16 LV 4:11 · Note** OSHB note: We read one or more vowels in L differently from BHS.

**Readers' Version**

if you're pleased with me and if you're happy to give me what I want, please come with Haman to another banquet that I'll prepare for you tomorrow and I'll answer your question then."

**Haman's anger with Mordekai and his execution plan**

**9** Haman was feeling very happy as he left the banquet that day. But then he saw Mordekai sitting at the king's gate and noticed that Mordekai didn't stand up or show fearful reverence to him. This made Haman furious with Mordekai **10** but he restrained himself and went home. Then he sent for his friends and brought in his wife, Zeresh, **11** boasting to them about how rich he was and about how many sons he had, and how the king had promoted him many times and given him a position above all of the other officials and administrators.
**12** "And that is not all," Haman added. "I was the only one that Queen Ester invited to go with the king to a banquet that she prepared for us today. And she's also invited only me to go with the king again tomorrow. **13** However, I still can't be happy as long as I keep seeing that Yehudi (Jew), Mordekai, sitting there at the king's gate."
**14** Then Zeresh his wife and all his friends said to him, "Get them to install 25-metre high pole, and in the morning get permission from the king, and get them to impale Mordekai on it. Then you can go with the king to the banquet and enjoy yourself."
That idea sounded good to Haman, so he got the pole erected.

**The king honours Mordekai**

**6:1** That night the king was unable to sleep so he ordered the royal records to be fetched and to be read to him. **2** The records mentioned that Bigtan and Teresh, two of the royal guardians who protected the doorway to the king's private quarters, had planned to assassinate the king, but that Mordekai had reported it.
**3** "What honour or recognition did I give Mordekai for saving my life?" the king asked.
"Nothing was done for him," replied the young men who were attending him.
**4** At that moment, Haman had entered the outer courtyard of the king's house. He had come to tell the king that he wanted to execute Mordekai on the pole that he'd had set up for him.
"Who's out in the courtyard?" the king asked.
**5** "Haman's out there standing in the courtyard," replied the young men.
"Bring him in then," the king instructed.
**6** When Haman came in, the king asked him, "What should I do for a man that I would really like to honour?"
Haman thought to himself, "Surely it must be me that the king would like to honour more than anyone else?" **7** so he replied to the king, "If you really want to honour someone, **8** tell your servants to bring one of your own royal robes that

**Literal Version**

and_if is_on the_king good to_grant ᴅᴏᴍ petition_of_my and_ _to_do ᴅᴏᴍ request_of_my the_king and_Haman let_him_ _come to the_feast which I_will_make to/for_them and_ _tomorrow I_will_do according_to_the_message_of the_king.

**9** And_ Haman _he/it_went_out in_the_day (the)_that joyful and_good heart and_just_ Haman _as_saw ᴅᴏᴍ Mordəkay at_ _the_gate_of the_king and_not he_stood_up and_not he_ _trembled from_him/it and_ Haman _he_was_filled towards Mordəkay rage. **10** And_ Haman _he_restrained_himself and_ _he_went to house_of_his and_he_sent and_he/it_brought ᴅᴏᴍ friends_of_his and_ᴅᴏᴍ Zeresh his/its_wife/woman. **11** And_he_recounted to/for_them Haman ᴅᴏᴍ the_ _splendour_of his_wealth_of_his and_the_multitude_of his_ _sons_of_his and_ᴅᴏᴍ all_of how he_had_made_him_great the_king and_ᴅᴏᴍ how he_had_exalted_him above the_ _officials and_the_servants_of the_king. **12** And_ Haman _ _he/it_said also not 'Eṣtēr the_queen she_let_come with the_ _king to the_feast which she_had_prepared if/because (if) me and_also for_tomorrow I have_been_invited to/for_her/it with the_king. **13** And_all this not_it is_adequate to_me in_all time when I am_seeing ᴅᴏᴍ Mordəkay the_Jew sitting at_the_ _gate_of the_king. **14** And_she/it_said to_him/it Zeresh his/its_wife/woman and_all friends_of_his let_people_make a_gallows high fifty cubit[s] and_in_morning speak to/for_ _the_king and_people_will_hang ᴅᴏᴍ Mordəkay on/upon/above_him/it and_go with the_king to[17][18][19] the_ _feast joyful and_ the_message _it_was_good to_(the)_face_ _of/in_front_of/before Haman and_he/it_made the_tree.

**6:1** In_night (the)_that the_sleep_of the_king it_fled and_ _he/it_said to_bring ᴅᴏᴍ the_book_of the_memorials the_ _words/messages_of the_days and_they_were being_read_ _aloud to_(the)_face_of/in_front_of/before the_king. **2** And_ _it_was_found recorded which/who Mordəkay he_had_told on Bigthana and_Teresh two_of the_eunuchs_of the_king of_ _the_keepers_of of_the_threshold who they_had_sought to_ _stretch_out a_hand on_king 'Aḥashvērōsh. **3** And_ the_king _ _he/it_said what honour and_greatness has_it_been_done for_Mordəkay on this and_ the_young_men_of the_king who_ _served_of_him _they_said not it_was_done with_him/it anything. **4** And_ the_king _he/it_said who is_in_court and_ _Haman he_had_come to_the_court_of the_house_of the_king (the)_outer to_say to/for_the_king to_hang ᴅᴏᴍ Mordəkay on the_tree which he_had_prepared to_him/it. **5** And_ the_ _servants_of the_king _they_said to_him/it THERE Haman is_ _standing in_court and_ the_king _he/it_said let_him_come. **6** And_ Haman _he_came and_he/it_said to_him/it the_king what for_doing for_man whom the_king he_delights in_ _honour_of_his and_ Haman _he/it_said in_heart_of_his to_ _whom the_king will_he_delight for_doing honour excess more_than_me. **7** And_ Haman _he/it_said to the_king a_man whom the_king he_delights in_honour_of_his. **8** Let_people_ _bring clothing_of royalty which he_has_worn in/on/over_ _him/it the_king and_a_horse which he_has_ridden on/upon/above_him/it the_king and_which a_head-dress_of royalty it_has_been_put on_head_of_its. **9** And_let_them_put

**17 LV 5:14 · Note** OSHB note: Marks a place where we agree with BHQ against BHS in reading L.

**18 LV 5:14 · Note** OSHB note: Marks an anomalous form.

**19 LV 5:14 · Note** OSHB note: We read punctuation in L differently from BHS.

**Literal Version**

the_clothing and_the_horse on the_hand_of a_man one_of_
_the_officials_of the_king the_nobles and_they_will_clothe
ÐOM the_man whom the_king he_delights in_honour_of_his
and_they_will_make_him_ride on the_horse in_the_open_
_place_of the_city and_they_will_proclaim before_him thus
it_will_be_done for_man whom the_king he_delights in_
_honour_of_his. **10** And_ the_king _he/it_said to_Haman
hurry take ÐOM the_clothing and_ÐOM the_horse just_as you_
_have_said and_do so for_Mordəkay the_Jew who_sits at_the_
_gate_of the_king do_not make_fall a_message from_all that
you_have_said. **11** And_ Haman _he/it_took ÐOM the_clothing
and_ÐOM the_horse and_he_clothed ÐOM Mordəkay and_he_
_made_him_ride in_the_open_place_of the_city and_he/it_
_called before_him thus it_will_be_done for_man whom the_
_king he_delights in_honour_of_his. **12** And_ Mordəkay _he_
_returned to the_gate_of the_king and_Haman he_hurried_
_himself to house_of_his mourning and_covered_of head.
**13** And_ Haman _he_recounted to_Zeresh his/its_
_wife/woman and_to/for_all friends_of_his ÐOM all_of that it_
_had_happened_to_him and_they_said[20] to_him/it his_wise_
_of_men and_Zeresh his/its_wife/woman if is_one_of_the_
_offspring_of the_Yəhūdī/(Jews) Mordəkay whom you_have_
_begun to_fall before_him not you_will_prevail to_him/it
if/because certainly_(fall) you_will_fall before_him.

**14** Still_they were_speaking with_him/it and_the_eunuchs_of
the_king they_arrived and_they_made_haste to_bring ÐOM
Haman to the_feast which 'Eştēr she_had_prepared.
**7:1** And_ the_king and_Haman _he_went to_drink with 'Eştēr
the_queen. **2** And_ the_king _he/it_said to_'Eştēr also in_the_
_day the_second at_the_feast_of (the)_wine what petition_of_
_is_your Oh_'Eştēr the_queen and_it_will_be_given to/for_
_you(fs) and_what request_of_is_your up_to (the)_half_of
the_kingdom and_it_will_be_done. **3** And_ 'Eştēr the_queen _
_she_answered and_she/it_said if I_have_found favour in_
_eyes_of_your the_king and_if is_on the_king good let_it_be_
_given to_me life_of_my for_petition_of_my and_people_of_
_my for_request_of_my. **4** If/because I and_people_of_my we_
_have_been_sold to_annihilate to_kill and_to_destroy and_if
to_male_slaves and_to_female_slaves we_had_been_sold I_
_kept_quiet if/because not the_distress is_equal for_the_
_injury_of the_king. **5** And_ the_king 'Aḥashvērōsh _he/it_
_said and_he/it_said to_'Eştēr the_queen who he is_this_one
and_where this is_he whom it_has_filled_him his/its_heart
for_doing thus. **6** And_ 'Eştēr _she/it_said a_man a_foe and_
_an_enemy Haman (the)_evil the_this and_Haman he_was_
_terrified from_to/for_face/front/presence the_king and_
_the_queen. **7** And_the_king he_rose_up in_rage_of_his from_
_the_feast_of (the)_wine into the_garden_of the_palace and_
_Haman he_remained to_seek on life_of_his from_'Eştēr the_
_queen if/because he_saw if/because_that it_was_determined
to_him/it (the)_harm from_with the_king. **8** And_the_king
he_returned from_the_garden_of the_palace to the_house_of
the_feast_of (the)_wine and_Haman was_falling on the_couch
which 'Eştēr on/upon_it(f) and_ the_king _he/it_said also to_
_violate ÐOM the_queen with_me in_house the_message it_
_came_out from_the_mouth_of the_king and_the_face_of

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you have already worn yourself and also bring a horse that you have already ridden yourself and put a royal crown on its head. **9** Then have one of your most noble officials present the man with the robe and the horse. Have your servants put the robe on the man whom you really want to honour and have them seat that man on the horse and then lead the horse through the public square of the city while they shout out to everyone in front of them, 'The king is doing this because he really wants to honour this man!' "

**10** The king agreed so he replied to Haman, "Go quickly and take the robe and the horse and do what you've just described for Mordekai the Yehudi (Jew) who sits by the gate to the palace. Make sure that you do absolutely everything that you've said."

**11** So Haman got the robe and the horse and put the robe on Mordekai, seated him on the horse, and then led the horse through the public square of the city. As he did, he shouted out to everyone in front of him, "The king is doing this because he really wants to honour this man!"

**12** Afterwards, Mordekai returned to the king's gate but Haman hurried to his house, covering his head like a mourner. **13** At home he explained to Zeresh his wife and to all his friends everything that had happened to him. Then his advisors and his wife said to him, "Mordekai has begun to defeat you and since he is one of the Jewish people, you won't win against him—instead, he'll certainly defeat you."

**Haman's execution**

**14** While they were still talking together, some of the royal guardians arrived to bring Haman quickly to the banquet that Ester had had prepared.

**7:1** So the king and Haman went to Queen Ester's banquet. **2** While they were drinking wine at that second banquet, the king asked Ester again, "Now please tell me what you really want, Queen Ester. Tell me, and I'll do it for you—I'll give you anything you ask for, no matter what it is."

**3** "Your majesty," Queen Ester replied, "if you are pleased with me, I hope you'll be willing to do what I ask. Please allow me to live, and please save my people. That is what I am asking for **4** because someone has turned me and my people over to our enemies and they're going to completely destroy us. If someone had just sold the men and even the women to be slaves, I wouldn't have said anything, because that wouldn't have been important enough to bother your majesty with."

**5** "Who has done this?" King Ahashverosh (Ahasuerus/Xerxes) asked her. "Where is the man who has dared to do such a thing?"

**6** "The man who is our bitter enemy is this evil man Haman!" answered Ester.

By this time, Haman was terrified standing there in front of the king and the queen. **7** Now the king became so angry that he got up and abandoned his wine-drinking at the banquet and went outside into the palace garden. But Haman stayed inside to beg his life from Queen Ester because he recognized that the king wanted to execute him. **8** As he was pleading for his life, Haman knelt down very close to Ester as she was re-

**20 LV 6:13 · Note** OSHB note: We read one or more accents in L differently from BHQ.

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clining on a couch. When the king returned from the palace garden to the room where they had been drinking wine, he saw this and exclaimed, "Now he's even trying to rape the queen in my presence and in my own house!"

As soon as the king said this, some of his servants covered Haman's face (as a sign that he would be executed). **9** Then Harvona, who was one of the guardians who served the king personally, said, "Your majesty, Haman has also set up a pole twenty-five metres high at his house because he wants to hang Mordekai on it. But Mordekai saved your life."

"Execute Haman on it!" the king commanded.

**10** So they impaled Haman on the pole that he had set up for Mordekai, and then the king's anger dissipated.

**The Yehudim are enabled to defend themselves**

**8:1** That same day, King Ahashverosh (Ahasuerus/Xerxes) gave Queen Ester all the property that had belonged to Haman, the enemy of the Yehudim (Jews). Ester told the king that Mordekai was her cousin and that he had been like a father to her, and so the king summoned Mordekai to come to him. **2** Then the king removed his signet ring which he had retrieved from Haman, and gave it to Mordekai. The queen also put Mordekai in charge of all the property that had belonged to Haman.

**3** Then Ester came to speak to the king again, and she knelt down and put her face right on top of his feet. She cried as she begged him to stop Haman's terrible plan to destroy the Yehudim. **4** The king held out his golden scepter toward Ester, so she stood up and waited facing the king. **5** "Your majesty," she said, "if you think that it's the right thing to do, and if you're pleased with me, please write a new letter revoking the letters that Haman (the son of Hamedata, the Agagi) sent out instructing the people to destroy all the Yehudim throughout your empire. **6** I couldn't bear to see the terrible thing that is about to happen to my people. I certainly couldn't bear to see all my relatives destroyed!"

**7** Then king Ahashverosh said to Queen Ester and to Mordekai the Yehudi (Jew), "Listen, I've given the house of Haman to Ester, and they've executed him on the pole because he attempted to destroy the Yehudim. **8** But as you both know, no one can revoke a letter that has my name and my official seal on it. So this is what you should do: write a new letter to help the Yehudim, as you think best and put my name on it and seal the letter with my signet ring."

**9** It was now June, and the king sent for his scribes and they wrote a letter to the Yehudim containing everything that Mordekai dictated. It was also addressed to royal officials, and to the governors and leaders in each province. The empire had 127 provinces, extending all the way from Hodu in the east to Kush (Ethiopia) in the west. The scribes wrote to every province using its own alphabet and to each people group in its own language, and to the Yehudim in their language and using their alphabet. **10** The letters were written in King Ahashverosh' name, and each one was sealed with the king's

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Haman people_covered. **9** And_ Harbona one of the_officials _ _he/it_said to_(the)_face_of/in_front_of/before the_king also THERE the_tree which Haman he_has_made for_Mordəkay who he_spoke good on the_king is_standing in_house_of Haman high fifty cubit[s] and_ the_king _he/it_said hang_ _him on/upon/above_him/it. **10** And_they_hanged ÐOM Haman on the_tree which he_had_prepared for_Mordəkay and_the_rage_of the_king it_subsided.

**8:1** In_the_day (the)_that the_king 'Aḥashvērōsh he_gave to_ _'Eştēr the_queen ÐOM the_house_of Haman the_harasser_of the[22] and_Mordəkay he_came to_(the)_face_of/in_front_ _of/before the_king if/because 'Eştēr she_had_told what was_ _he to/for_her/it. **2** And_ the_king _he_removed ÐOM signet-ring_of_his which he_had_taken_away from_Haman and_he_gave_it to_Mordəkay and_ 'Eştēr _she_appointed ÐOM Mordəkay over the_house_of Haman. **3** And_ 'Eştēr _she_ _repeated and_she_spoke to_(the)_face_of/in_front_of/before the_king and_she_fell to_(the)_face_of/in_front_of/before feet_of_his and_she_wept and_she_sought_favour to_him/it to_take_away ÐOM the_evil_of Haman the_Agagite and_ÐOM plan_of_his which he_had_planned on the_Yəhūdī/(Jews). **4** And_ the_king _he_held_out to_'Eştēr ÐOM the_scepter_of the_gold and_ 'Eştēr _she/it_arose and_she_stood to_(the)_ _face_of/in_front_of/before the_king. **5** And_she/it_said if is_ _on the_king good and_if I_have_found favour before_him and_ the_matter _it_is_proper to_(the)_face_of/in_front_ _of/before the_king and_am_good I in_eyes_of_his let_it_be_ _written to_revoke ÐOM the_letters the_plan_of Haman the_ _son_of Hammedatha the_Agagite which he_wrote to_destroy ÐOM the_Yəhūdī who in_all the_provinces_of the_king. **6** If/because how will_I_be_able and_I_will_look on_evil which it_will_find ÐOM people_of_my and_how will_I_be_able and_I_will_look on_the_destruction_of my_kindred_of_my. **7** And_ the_king 'Aḥashvērōsh _he/it_said to_'Eştēr the_ _queen and_to_Mordəkay the_Jew HERE the_house_of Haman I_have_given to_'Eştēr and_him they_have_hanged on the_ _tree on that he_stretched_out his/its_hand in/on/at/with[23]. **8** And_you(pl) write on the_Yəhūdī according_the_good in_ _eyes_of_your(pl) in/on_name_of the_king and_seal_it with_ _the_signet-ring_of the_king if/because a_writing which is_ _written in/on_name_of the_king and_it_is_sealed with_the_ _signet-ring_of the_king there_was_not to_revoke. **9** And_ the_scribes_of the_king _they_were_summoned at_time (the)_that in_month the_third that is_the_month_of Sivan on_day_three and_twenty in/on/over_him/it and_it_was_ _written according_to_all_of that Mordəkay he_commanded to the_Yəhūdī/(Jews) and_near/to the_satraps and_the_ _governors and_the_officials_of the_provinces which were_ _from_Hoddū/(India) and_unto Kūsh/(Cush) seven and_ _twenty and_a_hundred province[s] province and_province according_to_of_its_writing and_people and_people according_to_of_its_language and_near/to the_Yəhūdī according_to_of_their_writing and_according_to_of_their_

**22 LV 8:1 · Note** OSHB variant note: יהודי/ם: (x-qere) יְהוּדִ֔י/ה: lemma_d/3064 n_1 morph_HTd/Ngmpa id_173sH יְהוּדִ֔י/ה

**23 LV 8:7 · Note** OSHB variant note: יהודי/ב: (x-qere) יְהוּדִ֔י/ב: lemma_b/3064 n_0 morph_HRd/Ngmpa id_17spB יְהוּדִ֔י/ב

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_language. **10** And_he_wrote in/on_name_of the_king
'Aḥashvērōsh and_he_sealed_it with_the_signet-ring_of the_
_king and_he_sent letters by_the_hand_of (the)_runners on_
_horses who_rode_of the_steed[s] (the)_royal the_sons_of
the_mares. **11** Which/who the_king he_had_permitted to_
_Yəhūdī who in_all city and_city to_assemble and_to_make_
_a_stand on life_of_their to_annihilate and_to_kill and_to_
_destroy ĐOM every_of army_of people and_province which_
_treats_as_a_foe ĐOM_them little_one[s] and_women and_
_spoil_of_their to_take_as_plunder. **12** In/on_day one in_all
the_provinces_of the_king 'Aḥashvērōsh on_day_thir- teen
of_month two_plus ten that is_the_month_of Adar. **13** (The)_
_copy_of the_writing was_to_ law _be_given in_all province
and_province displayed to/from_all/each/any/every the_
_peoples and_to_be the[24] ready[25] for_day the_this to_avenge_
_themselves from_enemies_of_their. **14** The_runners who_
_rode_of the_steed[s] (the)_royal they_went_out hastened
and_hurried at_the_message_of the_king and_the_law it_was_
_given in_Shūshan the_citadel. **15** And_Mordəkay he_went_
_out from_to/for_face/front/presence the_king in_clothing_
_of royalty_of violet_stuff and_white_cloth and_a_crown_of
gold great and_a_robe_of fine_linen and_purple and_the_city
Shūshan it_cried_aloud and_it_rejoiced. **16** To_Yəhūdī/(Jews)
it_belonged light and_gladness and_joy and_glory/honour.
**17** And_on/over_all province and_province and_on/over_all
city and_city the_place_of (of)_where the_message_of the_
_king and_law_of_his was_reaching gladness and_joy
belonged_to_Yəhūdī a_feast and_a_day good and_many of_
_the_peoples_of the_earth/land were_becoming_Yəhūdī
if/because dread_of the_Yəhūdī it_had_fallen on_them.

**9:1** And_in_two_plus ten month that is_the_month_of Adar
on_thir- teen day in/on/over_him/it when the_message_of
the_king and_law_of_his it_approached to_be_done in_the_
_day when the_enemies_of the_Yəhūdī they_had_hoped to_
_gain_power (is)_in_them and_ it _it_was_reversed that the_
_Yəhūdī they they_gained_power over_those_of_who_hated_
_them. **2** The_Yəhūdī they_assembled in_cities_of_their in_all
the_provinces_of the_king 'Aḥashvērōsh to_stretch_out a_
_hand on_those_who_were_seeking_of harm_of_(of)_their
and_anyone not he_stood before_them if/because of_them_
_of_dread it_had_fallen on all_of the_peoples. **3** And_all the_
_officials_of the_provinces and_the_satraps and_the_
_governors and_the_doers_of the_work which to/for_the_
_king were_supporting ĐOM the_Yəhūdī/(Jews) if/because
the_dread_of Mordəkay it_had_fallen on_them. **4** If/because
was_great Mordəkay in_house_of the_king and_the_report_
_of_of_him was_going in_all the_provinces if/because the_
_man Mordəkay was_going and_becoming_great. **5** And_ the_
_Yəhūdī _they_struck in_all enemies_of_their a_blow_of
sword and_slaughter and_destruction and_they_did with_
_those_of_who_hated_them according_to_of_their_pleasure.
**6** And_in_Shūshan the_citadel the_Yəhūdī they_killed and_
_they_destroyed five hundred(s) man. **7** And_ĐOM
Parshandatha and_ĐOM Dalphon and_ĐOM Aspatha. **8** And_
_ĐOM Poratha and_ĐOM Adalia and_ĐOM Aridatha. **9** And_ĐOM
Parmashta and_ĐOM Arisai and_ĐOM Aridai and_ĐOM Vaizatha.
**10** The_ten_of the_sons_of Haman the_son_of Hammedatha

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signet ring. Then the letters were distributed by mounted couriers riding on swift horses bred from the royal mares.

**11** The letters stated that the king permitted the Yehudim in each and every city to get together and defend themselves, and what's more to destroy, kill, and annihilate all the forces of any people or province hostile to them, including women and children, and then to plunder their possessions. **12** This was to take place on a certain day in every province throughout the empire: the 13th of March[21] (the same day on which Haman's law was to take effect). **13** A copy of the decree was to be included as law in every province and to be displayed to all the people so that the Yehudim could be prepared to fight back against their enemies on that day. **14** So the couriers on the royal horses rode out quickly under the king's orders to deliver the letters. The new law was also proclaimed throughout the capital city of Shushan (Susa).

**15** The king gave Mordekai royal clothing that was blue and white, with a large gold crown, and a purple robe made from fine linen. The people of Shushan cheered happily when Mordekai exited the palace. **16** For the Yehudim, it was a time of light and happiness, and they were honoured by those around them. **17** In every single province and in every single city, wherever the letter announcing the king's decree was brought, the Yehudim were very cheerful and had big celebrations. Many people from other groups in the empire became afraid of the Yehudim, so they converted to Youdaismos themselves.

**The Yehudim destroy their enemies**

**9:1** Finally when the 13th of March arrived, it was time for everyone to do what the letters from the king said that he had decreed for them to do. The enemies of the Yehudim (Jews) had expected to destroy the Yehudim on that day but just the opposite happened—instead, it was the Yehudim who destroyed their enemies. **2** Throughout the empire, the Yehudim joined together in their cities to defend themselves against those who wanted to harm them. No one was able to fight back against them because everyone else in the empire had become afraid of them. **3** All the leaders in each province, the royal officials, the governors, and everyone who worked for the king helped the Yehudim because they had become afraid of Mordekai **4** because he was now a very important royal official, and his fame spread throughout the provinces as he became more and more powerful. **5** So the Yehudim took their weapons and fought against all of their enemies and completely destroyed them. They were able to do everything that they wanted to do against their enemies.

**6** In the capital city of Shushan (Susa), the Yehudim killed 500 men **7** including Haman's ten sons Parshandata, Dalfon, Aspata, **8** Porata, Adalya, Aridata, **9** Parmashta, Arisay, Ariday, and Vayzata. **10** Those were the ten sons of Haman (son of Hamedata), the enemy of the Yehudim, but the Yehudim

**21** **RV 8:12 · Cross-ref.** 3:7.

**24** **LV 8:13 · Note** OSHB variant note: **מיידוהי/ה**: (x-qere) 'יְהוּדָ֔י/ה': lemma_d/3064 morph_HTd/Ngmpa id_17s9p יְהוּדָ֔י/ה

**25** **LV 8:13 · Note** OSHB variant note: **מידותע**: (x-qere) 'יְתֵדֹ֔ת/ע': lemma_6264 n_0.1.0 morph_HAampa id_17wPL יְתֵדֹ֔ת/ע

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didn't take their possessions.

**11** At the end of the day, the king received a report about how many people the Yehudim had killed in the capital city of Shushan **12** and he told Queen Ester, "Here in the capital city of Shushan the Yehudim have killed 500 men, including Haman's ten sons. In the rest of my empire, they must have killed many more than that! So tell me what else you want and I'll do it for you. I'll do whatever you ask, so do tell me."

**13** "If it seems like a good plan to you, your majesty," Ester replied, "then please allow the Yehudim who live here in Shushan to do again tomorrow what you allowed them to do today. Also, command that the bodies of Haman's ten sons be impaled on the wooden pole." **14** Then the king ordered for this to be done and a decree was made throughout in Shushan, and they publicly impaled the bodies ofHaman's ten sons. **15** So the next day on the 14th, the Yehudim in Shushan gathered together again and killed 300 more men in Shushan. But once again they did not take the things that belonged to those men.

**16** The Yehudim in the other parts of the empire, who had gathered together to fight for their lives had defeated their enemies and killed 75,000 of them. But they too did not take the things that had belonged to their enemies. **17** That all happened on the 13th (as the law had said), and then they stopped on the 14th and made it a day of feasting and celebration. **18** But the Yehudim in Shushan had gathered together and fought their enemies on both the 13th and the 14th, so they stopped on the 15th and made it a day of feasting and celebration. **19** So that's why the Yehudim who live in the rural villages observe this holiday on the 14th rather than the 15th. They celebrate with feasting and by giving gifts to each other.

**The celebration named 'Purim'**

**20** Now Mordekai recorded everything that had happened and sent letters to all the Yehudim (Jews) throughout the empire, in both the near provinces and the far away ones. **21** That decree established an annual holiday on the 14th and 15th of March every year,[29] **22** because those were the days when the Yehudim no longer had to oppose their enemies and that was the month when their sorrow and mourning had changed into a good day. Now they were instructed to make them days of feasting and happiness, and sending of gifts—to each other but also to the needy. **23** The Yehudim had already celebrated those days that way, so they readily agreed to do what Mordekai had written.

**24** Yes, Haman (the son of Hamedata, the Agagi), the enemy

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the_harasser_of the_Yəhūdī they_killed and_on_plunder not they_stretched_out ÐOM hand_of_their. **11** In_the_day (the)_ _that the_number_of those_killed in_Shūshan the_citadel it_ _came to_(the)_face_of/in_front_of/before the_king. **12** And_ the_king _he/it_said to_'Eştēr the_queen in_Shūshan the_ _citadel the_Yəhūdī they_have_killed and_they_have_ _destroyed five hundred(s) man and_ÐOM the_ten_of the_ _sons_of Haman in_the_rest_of the_provinces_of the_king what have_they_done and_what petition_of_is_your and_it_ _will_be_given to/for_you(fs) and_what request_of_is_your more and_it_will_be_done. **13** And_ 'Eştēr _she/it_said if is_on the_king good let_it_be_permitted also tomorrow to_ _Yəhūdī/(Jews) who are_in_Shūshan for_doing according_to_ _the_law_of the_day and_ÐOM the_ten_of the_sons_of Haman let_them_hang on the_tree. **14** And_ the_king _he/it_said to_ _be_done thus and_ the_law _it_was_given in_Shūshan and_ _ÐOM the_ten_of the_sons_of Haman people_hanged. **15** And_ _they_assembled the[26] who were_in_Shūshan also in/on_day four- teen of_the_month_of of_Adar and_they_killed in_ _Shūshan three hundred(s) man and_on_plunder not they_ _stretched_out ÐOM hand_of_their. **16** And_the_remainder_of the_Yəhūdī who were_in_the_provinces_of the_king they_ _assembled and_they_made_a_stand on life_of_their and_ _they_had_rest from_enemies_of_their and_they_killed among_those_of_who_hated_them five and_seventy thousand and_on_plunder not they_stretched_out ÐOM hand_ _of_their. **17** In/on_day thir- teen of_the_month_of of_Adar and_they_rested on_day_four- teen in/on/over_him/it and_ _they_made ÐOM_him/it a_day_of feast and_joy. **18** And_the[27] who were_in_Shūshan they_assembled on_day_thir- teen in/on/over_him/it and_on_day_four- teen in/on/over_ _him/it and_they_rested on_day_fif- teen in/on/over_him/it and_they_made ÐOM_him/it a_day_of feast and_joy. **19** Therefore yes/correct/thus/so the_Yəhūdī/(Jews) the[28] who_are_dwelling in_the_cities_of the_open_regions are_ _observing ÐOM day_of four- teen of_the_month_of Adar joy and_a_feast and_a_day good and_the_sending_of portions each to_neighbour_of_his.

**20** And_ Mordəkay _he_wrote ÐOM the_words/messages the_ _these and_he_sent_out letters to all_of the_Yəhūdī who in_ _all the_provinces_of the_king 'Aḥashvērōsh (the)_near and_ _(the)_far. **21** To_impose on_them to_be observing ÐOM day_of four- teen of_the_month_of Adar and_ÐOM day_of fif- teen in/on/over_him/it in_all year and_year. **22** Like_days when they_had_rest in/among_them the_Yəhūdī from_enemies_of_ _their and_the_month when it_was_changed to/for_them from_sorrow into_joy and_from_mourning into_a_day good for_doing them days_of feast and_joy and_the_sending_of portions each to_neighbour_of_his and_gifts to_people. **23** And_ the_Yəhūdī _he_accepted ÐOM that_which they_had_ _begun for_doing and_ÐOM that_which Mordəkay he_had_ _written to_them. **24** If/because Haman the_son_of Hammedatha the_Agagite the_harasser_of all_of the_ _Yəhūdī/(Jews) he_had_planned on the_Yəhūdī to_destroy_

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**26 LV 9:15 · Note** OSHB variant note: מיידוהי/ה: (x-qere) 'יְהוּדִ֔י/ה': lemma_d/3064 morph_HTd/Ngmpa id_17Eoc יְהוּדִ֔י/ה

**27 LV 9:18 · Note** OSHB variant note: מיידוהי/ה/ו: (x-qere) 'יְהוּדִ֔י/ה/ו': lemma_c/d/3064 morph_HC/Td/Ncmpa id_17nrb יְהוּדִ֔י/ה/ו

**28 LV 9:19 · Note** OSHB variant note: מיזורפ/ה: (x-qere) 'סְּפָרַ֔ד/ה': lemma_d/6521 n_1.2.1 morph_HTd/Ncmpa id_173Nb סְּפָרַ֔ד/ה

**29 RV 9:21 · Note** The OET-RV gives an approximate time of the year in our calendars, but the Jewish calendar is largely a lunar calendar so the dates of the feast in our calendars moves around a little. In 2024 for example, 'Purim' begins on the evening of March 23 in Yisrael/Israel and concludes at sundown on March 24.

**Literal Version**

_them and_he_had_throw Pur that is_the_lot to_disturb_
_them and_to_destroy_them. **25** And_when_came_it to_(the)_
_face_of/in_front_of/before the_king he_said with the_letter
plan_of_his (the)_evil which he_had_planned on the_Yəhūdī
let_it_return on his/its_head and_people_will_hang ~~ḎǾM~~_
_him/it and_~~ḎǾM~~ sons_of_his on the_tree. **26** Therefore
yes/correct/thus/so people_called (to)_days the_these Purim
on the_name_of the_Pur therefore yes/correct/thus/so on
all_of the_words/messages_of the_letter (the)_this and_
_whatever they_had_seen on thus and_whatever it_had_
_happened to_them. **27** They_imposed and[3132] the_Yəhūdī
on_themselves and_on offspring_of_their and_on all_of
those_who_joined_themselves to_them and_not it_will_pass_
_away to_be observing ~~ḎǾM~~ the_two_of the_days the_these
according_to_of_their_writing and_according_to_of_their_
_appointed_time in_all year and_year. **28** And_the_days the_
_these were_remembered and_observed in_all generation
and_generation clan and_clan province and_province and_
_city and_city and_the_days_of the_Purim the_these not
they_will_pass_away from_among_of the_Yəhūdī/(Jews) and_
_remembrance_of_their not it_will_come_to_an_end from_
_offspring_of_their. **29** And_ ’Eṣtēr the_queen the_daughter_
_of ’Avīhayil and_Mordəkay the_Jew _she_wrote with all_of
authority to_confirm ~~ḎǾM~~ the_letter_of the_Purim (the)_this
the_second(fs). **30** And_he_sent letters to all_of the_Yəhūdī to
seven and_twenty and_one_hundred province[s] the_
_kingdom_of ’Aḥashvērōsh words/messages_of peace and_
_truth. **31** To_confirm ~~ḎǾM~~ the_days_of the_Purim the_these
at_their_appointed_of_times just_as he_had_imposed on_
_them Mordəkay the_Jew and_’Eṣtēr the_queen and_as_which
they_had_imposed on self_of_their and_on offspring_of_their
the_words/messages_of the_fasts and_their_cry_of_of_
_distress. **32** And_the_command_of ’Eṣtēr it_confirmed the_
_words/messages_of the_Purim the_these and_it_was_
_written in_book.

**10:1** And_he/it_assigned the_king ’Aḥashvērōsh[33] a_tax on
the_earth/land and_the_islands_of the_sea. **2** And_all the_
_achievement_of his_power_of_his and_might_of_his and_
_the_full_account_of the_greatness_of Mordəkay whom he_
_had_made_him_great the_king am_not are_they written on
the_scroll_of the_words/messages_of the_days of_the_kings_
_of of_Māday and_Pāraṣ. **3** If/because Mordəkay the_Jew was_
_second to/for_the_king ’Aḥashvērōsh and_he_was_great to_
_Yəhūdī/(Jews) and_he_was_acceptable to_the_multitude_of
his_brothers_of_his he_was_seeking good for_people_of_his
and_he_was_speaking peace to/from_all/each/any/every
his/its_seed.

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**Readers' Version**

of all the Yehudim, had plotted to annihilate them, and he had thrown a ‘Pur’ (which is ‘lot’ or perhaps ‘dice’) choose the date to crush them and to destroy them. **25** But instead they would remember how Queen Ester stood in front of the king, and how he had said in the letter, “Let his evil plot that he plotted concerning the Yehudim return on his head, and let them execute him and his sons on the pole.” **26** Therefore they called this celebration ‘Purim’[30] because of what they had experienced and because of the contents of Mordekai’s letter. **27** The Yehudim agreed to establish those two days as holidays and to observe them on those specific days as they’d been instructed. They agreed that they and their descendants and everyone who became part of the Jewish people would celebrate it every year. **28** So that’s why every Jewish family in every generation since has celebrated these days as holidays, wherever they live. The Jewish community and its descendants will always faithfully observe this festival of ‘Purim’.

**29** Then Queen Ester (the daughter of Avihayil), with help from Mordekai the Yehudi (Jew), wrote a second letter about ‘Purim’. **30** He sent this second letter to all the Yehudim throughout the empire of King Ahashverosh (Ahasuerus/Xerxes), with words of peace and truth **31** to set up the ‘Purim’ celebration on the given dates according to what Mordekai the Yehudi and Queen Ester had determined for them. They also confirmed that the Yehudim should continue the times of fasting and mourning that they had established for themselves and their future descendants. **32** So Ester’s decree confirmed these regulations about ‘Purim’ and they were written into the official record.

**The grandeur of King Ahashverosh and Mordekai**

**10:1** Then King Ahashverosh (Ahasuerus/Xerxes) imposed a tax on everyone throughout his empire, including those on the islands of the Mediterranean Sea. **2** Everything he accomplished through his power and strength is written down in the royal records of the kings of Maday (Media) and Paras (Persia), as well as the complete account of the high position to which the king promoted Mordekai. **3** Mordekai the Yehudi (Jew) was second-in-command to the king Ahashverosh, and a leader among the Yehudim (Jews). He was popular with most of his own people, seeking good for them and teaching all his descendants how to live in peace.

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**30 RV 9:26 · Note** Plural of Hebrew ‘Pur’ meaning ‘lot/dice’.

**31 LV 9:27 · Note** OSHB variant note: **לבק/ו**: (x-qere) **’וַיִּלְבְּקָ֖/וּ**: lemma_c/6901 morph_HC/Vpp3cp id_17VLE **וַיִּלְבְּקָ֖/וּ**

**32 LV 9:27 · Note** OSHB note: Adaptations to a Qere which L and BHS, by their design, do not indicate.

**33 LV 10:1 · Note** OSHB variant note: **שרשחא**: (x-qere) **’שָׁוְר֥וֹשַׁחֲא**: lemma_325 morph_HNp id_17TQ4 **שָׁוְר֥וֹשַׁחֲא**