

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη

THE OLD COVENANT

Rendered from the Hebrew

אֶסְתֵּר

ESTHER

THE SCROLL OF ESTHER

*Ahasuerus on the throne of Shushan, Vashti deposed,
Hadassah crowned, Haman's lot cast against the Jews
— and the days of Purim written into the Scroll*

Rendered from the Hebrew

The Westminster Leningrad Codex

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Codex (WLC 4.20), the received text of the Leningrad Codex
(1008)

The Hebrew stands above every verse. The English beneath it
is composed under the control of the Hebrew census — the
Name counted token by token, the god-words counted verse by

verse — with the received English (the Literal Standard Version) carried as cross-check only, never as source.

BEFORE YOU READ

אסתר — *ESTHER*

WHAT THIS BOOK IS

A scroll of ten chapters — 167 verse-units in the Hebrew, 167 verses in the English count, with no seam between the two counts anywhere in the book. Five scrolls stand together in the writings as the Megillot — the Song, Ruth, Lamentations, Qoheleth, and Esther — and in their order Esther stands fifth and last; this rendering carries it as the fifth of the five, and with it the five stand complete. It is a court record told straight: the throne of Persia in Shushan the palace, a queen deposed, a maiden of the exile crowned, an adversary lifted over the Jews, a lot cast in the first month for their destruction, a fast of three days, and the days turned from mourning to a feast. Two words carry the book, and both are counted here: the king-word (4428), 196 standings in 119 verses — every turn of the story passes through the throne — and the Jews-word (3064), 58 standings in 46 verses, from its first naming of a man, “a man, a Jew” (2:5), to its last, “a great man of the Jews” (10:3).

WHO

The book never names its writer, and no writer is named here. Its people it names fully: Ahasuerus (30 standings of his name), reigning “from Hodu even to Cush, one hundred twenty-seven provinces” (1:1); Vashti the queen (10 standings of her name in the print), who refuses to come at the king's word and is deposed; Mordecai (58 standings), introduced with his whole line — “son of Jair, son of Shimei, son of Kish, a Benjamite” (2:5) — of the exile “that was removed with Jeconiah king of Judah” (2:6); Esther (55 standings), first named by her Hebrew name — “Hadassah—she [is] Esther” (2:7) — daughter of Abihail, the uncle of Mordecai (2:15); and Haman (54 standings) son of Hammedatha the Agagite (3:1), named at the book's end “adversary of all the Jews” (9:24). Haman's wife is Zeresh, and his ten sons stand named where they fall (9:7–9); every name in the book was checked letter by letter against the tagged text in this build.

WHERE

The record fixes no place of writing, and no place is claimed here. The book's own places are named inside it: Shushan the palace (19 standings of the name in the print), the seat of the throne; and the one hundred twenty-seven provinces “from Hodu even to Cush” (1:1; 8:9), ruled from it, Persia and Media named first among

them (1:3). The story itself never leaves the empire: its farthest reach into the fathers' land is one memory — Mordecai, “who had been removed from Jerusalem” (2:6). No scene of the book stands in the land.

WHEN

The book dates itself by its king's years, and by no other measure. The showing of the kingdom's wealth and the banquet stand “in the third year of his reign” (1:3); Esther is brought to the king “in the seventh year of his reign,” in the month Tebeth (2:16); the lot is cast “in the twelfth year of King Ahasuerus,” in the first month, Nisan (3:7); the king's scribes are called in the third month, Sivan (8:9); and the days of Purim fall in the twelfth month, Adar (9:1). Which king of Persia Ahasuerus is, as the histories of the nations reckon their kings, is men's identification; the record gives his name and his years, and no year of the world is fixed here. How long the story was carried before it was written, the copies do not say.

THE OLDEST COPIES THAT CARRY IT

The received Hebrew of Esther stands in the Leningrad Codex (1008), the oldest complete Hebrew copy of all the writings, the ancestor of the printed text this rendering follows. Of the scrolls recovered from the caves by the Dead Sea, copies stand of every book of

the writings but this one: no copy of Esther has been found among them — the project's record states it plainly — and none is claimed here. The ancient Greek (the Seventy) is the oldest translation of this book, and for Esther the Greek carries a longer book than the Hebrew: passages stand in the Greek — a dream, the texts of two edicts, prayers — that stand in no Hebrew copy; they are named in the notes as absents, and nothing of them is imported into this rendering. In the oldest Greek copies of the Old Covenant, the Name itself was still written in Hebrew letters inside the Greek lines — the scrolls' own practice, kept by the copyists of that age. In this book that practice meets the emptiest place of all: the Name stands nowhere in Esther's Hebrew — in no form, not even its short form — to be set apart.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

THE NAME

יהוה

It is said that no one ever knew His name — that He named Himself only I AM. The standings of the record itself answer, and they are gathered on this page, which stands in the front of every volume of the Old Covenant, so the reader can weigh them before the reading begins.

CALLED ON FROM THE BEGINNING

From the first generations, men are shown preaching in the Name. Of the days of Enos it is written: “then a beginning was made of preaching in the Name of YudHeyVavHey” (Genesis 4:26). Abraham built an altar east of Beth-El, “and preaches in the Name of YudHeyVavHey” (Genesis 12:8); and coming back to that altar, “there Abram preaches in the Name of YudHeyVavHey” (Genesis 13:4).

AT THE BUSH — I AM, AND THE NAME

Moses is sent from the bush with two standings, back to back, and they are the same word in two persons. Elohim says to him: “**I AM THAT WHICH I AM**”; and, “Thus you say to the sons of Israel: **I AM has sent me to**

you” (Exodus 3:14). The word rendered I AM is Ehyeh (אֶהְיֶה) — the verb of being in the first person, I AM, in His own mouth; Ehyeh asher Ehyeh. In the next breath the name is given as men carry it: “YudHeyVavHey, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, has sent me to you; **this [is] My Name for all time, and this [is] My memorial, to generation [and] generation**” (Exodus 3:15). The Name is the same word in the third person — He Is. What He says of Himself is I AM; what He gave to be remembered by, for all time, is the Name.

AS ELOHIM ALMIGHTY

Afterward He says to Moses: “and I appear to Abraham, to Isaac, and to Jacob, as Elohim Almighty; as for My Name YudHeyVavHey, I have not been known to them” (Exodus 6:3). The verse stands here as it is printed in this volume. Beside it stand the Genesis standings gathered above: the fathers preaching in the Name at altars the record names. The standings are gathered; nothing is settled on this page beyond the record's own words.

THE COUNT

In the Hebrew text of the Old Covenant the Name stands 6,828 times, counted word by word: the four letters in their own pointing 6,521 times (3068), under the qere pointing 306 times (3069), and once in a compound, at Exodus 17:15 (3071). The first standing is Genesis 2:4: “in the day of YudHeyVavHey Elohim’s making the earth and the heavens.” His short form, YAH, stands 50 times in 46 verses; its first standing is the Song at the sea: “My strength and song is YAH” (Exodus 15:2). Every standing is listed in DEVARIM — The Words, Vol. 1.

THE READING CUSTOM

In later generations the reading took up a custom: the Name was not spoken aloud. Where the reader's eye met the four letters, his mouth said Adonai (אֲדֹנָי) — “My Master,” the lord-word — a word that stands in the text itself, first at Genesis 15:2, where Abram speaks it in the same breath with the Name. The copies carry the custom's mark in their pointing: the 306 qere standings are pointed for the word that is read — Adonai — not for the word that is written. Through all of it the letters never moved. The Name never left the page.

IN THESE VOLUMES

In these volumes the Name prints as YudHeyVavHey wherever the Hebrew carries it, and the short form as YAH — counted verse by verse, so the count on the page answers to the count in the Hebrew. His own spoken words print in tekhelet blue, as throughout the set.

HOW THIS RENDERING STANDS

*THE MASTER'S HAND UNVEILED · THE OLD COVENANT,
RENDERED FROM THE HEBREW. ESTHER. This book was laid out
on October 14, 2026.*

The ancient line stands above every verse, as the copies carry it: the Hebrew first, pointed as the Leningrad text points it, cantillation marks removed; the English beneath it, dressed by the verse's own census. This book's counts meet exactly: the Hebrew counts 167 verse-units (3,057 words) and the English counts 167 verses, and the two counts divide in the same places — chapter by chapter, 22, 23, 15, 17, 14, 14, 10, 17, 32, 3 — with no seam anywhere: no Hebrew unit divides across the English count, and none merges. The tagged text carries no numbering anchor in this book; the identity of the two counts is read off the chapter counts themselves and checked at the content of every chapter's first and last verses.

The Name's count in this book is zero, and it is stated here in the open, in full: the four letters in their own pointing (3068) stand zero times; under the qere pointing (3069), zero; in the compound (3071), zero; and the short form YAH (3050), zero. The god-word family is likewise absent entire: Elohim (430) zero, El (410) zero, Eloah (433) zero. Esther is the only volume of this rendering in which the Name and every god-word are absent together — the Song kept one

flame of the short form (8:6), and Qoheleth speaks of Elohim forty times while never naming the Name; here neither stands at all. No correction stands in this book, and none was needed: the census and the received dress never divide, in either direction, at any of the 167 verses (Note 2).

The lord-words: the sovereign word (136) stands nowhere and the titled word (113) nowhere, so the dress ruling that stands open on the Two Rulings sheet does not arise in this book; there is likewise no god-word of another to stand lowercase — the other-gods question is not touched. The spirit word (7307) stands nowhere; heaven (8064) is never named; the covenant word (1285), the anointed word (4899), the inspired word (5030), the priest word (3548), and the altar word (4196) all stand nowhere. The prayer word (8605) stands nowhere — the book commands a fast and narrates no prayer (Note 5). Azazel (5799) stands nowhere; the standing ruling question about Leviticus 16 stands untouched by it.

The book's own words are counted here in the open: the king-word (4428) stands 196 times in 119 verses; the law-word (1881) 20 times in 19 verses; the scroll word (5612) 11 times, its last at the book's own close — “and it is written in the Scroll” (9:32). The lot word *pur* (6332) stands 8 times in 7 verses, and nowhere else in all the writings (Note 3). The deliverance of 4:14 is carried on two words: *revach* (7305), one of that word's only two standings in the record, and *hatzalah* (2020), that word's only standing anywhere (Note

4). Kindness (2617) stands twice, both over Esther before the king (2:9; 2:17); the love word (157) four times (2:17; 5:10; 5:14; 6:13).

The ink of this book: the whole book prints black — all 167 verses, none in tekhelet. The shared classification is carried exactly as it stands, and it carries no tekhelet verse here, for no verse of the book is the Father's speech: there is no oracle, no voice from heaven, no “thus says” — every voice in Esther is a court's voice, a letter's, or a fast's cry. The shape is recorded in full in Note 8, under the open ruling, exactly as delivered; nothing in this build re-inks a verse.

With this volume the five scrolls of the Megillot stand complete in this rendering: the Song, Ruth, Lamentations (carried with Yirmeyahu), Qoheleth, and Esther. The names of this book print as the record carries them, checked letter by letter against the tagged text in the build: Mordecai (58 standings), Esther (55), Haman (54), Ahasuerus (30), Hadassah at her one standing (2:7), and the ten sons of Haman at 9:7–9 (Note 6).

ESTHER — CHAPTER 1

וַיְהִי בַיָּמִי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהַדּוֹ וְעַד כּוֹשׁ שֶׁבַע וְעֶשְׂרִים
וַיֵּמָאֵה מְדִינָה

1:1 And it comes to pass, in the days of Ahasuerus—
he [is] Ahasuerus who is reigning from Hodu
even to Cush, one hundred twenty-seven
provinces—

בַּיָּמִים הָהֵם כְּשֶׁבֶת הַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ עַל כִּסֵּא מַלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבֵּיכָה
1:2 in those days, at the sitting of King Ahasuerus on
the throne of his kingdom, that [is] in Shushan the
palace,

בְּשָׁנָת שְׁלוֹשׁ לְמַלְכוֹ עָשָׂה מִשְׁתֵּה לְכָל שָׂרָיו וְעַבְדָּיו חֵיל פָּרֶס וּמְדֵי
הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינוֹת לִפְנֵיו

1:3 in the third year of his reign, he has made a
banquet to all his heads and his servants; of the
force of Persia and Media, the chiefs and heads of
the provinces [are] before him,

בְּהִרְאֹתוֹ אֶת עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת יִקָּר תַּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים
שְׁמוֹנִים וּמֵאָת יוֹם

1:4 in his showing the wealth of the glory of his
kingdom, and the glory of the beauty of his
greatness, many days—one hundred eighty days.

וּבְמִלּוֹאת הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל הָעָם הַנִּמְצָאִים בְּשׁוּשַׁן הַבֵּיכָה
לְמַגְדוֹל וְעַד קֶטֶן מִשְׁתֵּה שְׁבַעַת יָמִים בְּחֹצֵר גִּנַּת בֵּיתוֹ הַמֶּלֶךְ

1:5 And at the fullness of these days the king has made a banquet to all the people who are found in Shushan the palace, from great even to small, [for] seven days, in the court of the garden of the house of the king—

חור כרפס ותכלת אחוז בחבלי בוץ וארגמן על גלילי קסף ועמודי נש
מטות זהב וכסף על קצפת בהט נשש ודר וסחרת

1:6 white linen, white cotton, and blue, fastened with cords of fine linen and purple on rings of silver, and pillars of marble, couches of gold, and of silver, on a pavement of smaragdus, and white marble, and mother-of-pearl, and black marble—

והשקות בכלי זהב וכלים מכלים שונים ויין מלכות רב כיד המלך

1:7 and the giving of drink in vessels of gold, and the vessels [are] various vessels, and the royal wine [is] abundant, as a memorial of the king.

והשתיה כדת אין אנס כי כן יסד המלך על כל רב ביתו לעשות כרצון איש ואיש

1:8 And the drinking [is] according to law, none is pressing, for so the king has appointed for every chief one of his house, to do according to the pleasure of man and man.

גם ושתיה המלכה עשתה משתה נשים בית המלכות אשר למלך אחשוורוש

1:9 Also Vashti the queen has made a banquet for women, in the royal house that King Ahasuerus has.

בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב הַמֶּלֶךְ בֵּין אֶמֶר לְמַהוּמָן בְּזַתָּא חַרְבוֹנָא בְּגַתָּא
וְאַבְגַּתָּא זֶתָר וְכַרְכָּס שְׁבַעַת הַסְּרִיסִים הַמְּשָׁרְתִּים אֶת פְּנֵי הַמֶּלֶךְ אַחֲשׁוּרוּשׁ

1:10 On the seventh day, as the heart of the king is
glad with wine, he has commanded to Mehuman,
Biztha, Harbona, Bigtha, and Abagtha, Zethar, and
Carcas, the seven eunuchs who are ministering in
the presence of King Ahasuerus,

לְהָבִיא אֶת וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהִרְאוֹת הָעַמִּים
וְהַשָּׂרִים אֶת יָפְיָהּ כִּי טוֹבַת מְרָאָה הִיא

1:11 to bring in Vashti the queen before the king,
with a royal crown, to show the peoples and the
heads her beauty, for she [is] of good appearance,

וּתְמַאֵן הַמַּלְכָּה וַשְׁתִּי לְבוֹא בְּדִבֵּר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסְּרִיסִים וַיִּקְצֹף הַמֶּלֶךְ
מֵאֵד וַחֲמָתוֹ בָּעֵכָה בּוֹ

1:12 and the queen Vashti refuses to come in at the
word of the king that [is] by the hand of the
eunuchs, and the king is very angry, and his fury
has burned in him.

וַיֹּאמֶר הַמֶּלֶךְ לַחֲכָמִים יָדְעֵי הָעֵתִים כִּי כֵן דִּבֵּר הַמֶּלֶךְ לִפְנֵי כָּל יָדְעֵי דַת וְדִין

1:13 And the king says to wise men, knowing the
times—for so [is] the word of the king before all
knowing law and judgment,

וְהִקְרִב אֵלָיו כְּרֶשְׁנָא שֶׁתָּר אַדְמַתָּא תַרְשִׁישׁ מֶרֶס מַרְסָנָא מְמוּכָן שְׁבַעַת שָׂרֵי
פָּרַס וּמְדֵי רֹאֵי פְנֵי הַמֶּלֶךְ הַיִּשְׁבִּים רֹאשֶׁנָּה בַּמַּלְכוּת

1:14 and he who is near to him [is] Carshena,
Shethar, Admatha, Tarshish, Meres, Marsena,
Memucan, seven heads of Persia and Media

seeing the face of the king, who are sitting first in the kingdom—

כְּדַת מָה לַעֲשׂוֹת בַּמַּלְכָּה וְשָׂתִי עַל אֲשֶׁר לֹא עָשְׂתָה אֶת מַאֲמַר הַמֶּלֶךְ
אֶחָשֻׁרוּשׁ בְּיַד הַסְּרִיסִים

1:15 “According to law, what should [I] do with Queen Vashti, because that she has not done the saying of King Ahasuerus by the hand of the eunuchs?”

וַיֹּאמֶר מוֹמְכָן מְמוּכָן לִפְנֵי הַמֶּלֶךְ וְהַשָּׂרִים לֹא עַל הַמֶּלֶךְ לְבַדּוֹ עֹתָהּ וְשָׂתִי
הַמַּלְכָּה כִּי עַל כָּל הַשָּׂרִים וְעַל כָּל הָעַמִּים אֲשֶׁר בְּכָל מְדִינוֹת הַמֶּלֶךְ
אֶחָשֻׁרוּשׁ

1:16 And Memucan says before the king and the heads, “Queen Vashti has not done perversely against the king by himself, but against all the heads, and against all the peoples that [are] in all provinces of King Ahasuerus;

כִּי יֵצֵא דְבַר הַמַּלְכָּה עַל כָּל הַנָּשִׁים לְהַבְזֹות בְּעֲלֵיהֶן בְּעֵינֵיהֶן בְּאַמְרָם הַמֶּלֶךְ
אֶחָשֻׁרוּשׁ אָמַר לְהַבִּיא אֶת וְשָׂתִי הַמַּלְכָּה לִפְנָיו וְלֹא בָּאָה

1:17 for the word of the queen goes forth to all the women, to render their husbands contemptible in their eyes, in their saying, King Ahasuerus commanded to bring in Vashti the queen before him, and she did not come;

וְהַיּוֹם הַזֶּה תֵּאֱמַרְנָה שְׂרוֹת פָּרְס וּמְדֵי אֲשֶׁר שָׁמְעוּ אֶת דְּבַר הַמַּלְכָּה לְכָל
שָׂרֵי הַמֶּלֶךְ וּכְדֵי בְדִין וְלִזְאָף

1:18 indeed, this day princesses of Persia and Media, who have heard the word of the queen, say [so] to

all heads of the king, even according to the sufficiency of contempt and wrath.

אם על המלך טוב יצא דבר מלכות מלפניו ויכתב בדתו כרס ומדי ולא יעבור אשר לא תבוא ושתני לפני המלך אחשוורוש ומלכותה יתן המלך לרעותה הטובה ממנה

1:19 If to the king [it be] good, there goes forth a royal word from before him, and it is written with the laws of Persia and Media, and does not pass away, that Vashti does not come in before King Ahasuerus, and the king gives her royalty to her companion who [is] better than she;

ונשמע פתגם המלך אשר יעשה בכל מלכותו כי רבה היא וכל הנשים יתנו יקר לבעליהן למגדול ועד קטן

1:20 and the sentence of the king that he makes has been heard in all his kingdom—for it [is] great—and all the wives give honor to their husbands, from great even to small.”

וייטב הדבר בעיני המלך והשרים ויעש המלך כדבר ממזכן

1:21 And the thing is good in the eyes of the king, and of the princes, and the king does according to the word of Memucan,

וישלח ספרים אל כל מדינות המלך אל מדינה ומדינה ככתבה ואל עם ועם כלשונו להיות כל איש שרר בביתו ומדבר כלשון עמו

1:22 and sends letters to all provinces of the king, to province and province according to its writing, and to people and people according to its tongue,

for every man being head in his own house—and speaking according to the language of his people.

ESTHER — CHAPTER 2

אחר הדברים האלה כִּשָּׁן סִמַּת הַמֶּלֶךְ אֲחִשְׁוֵרוּשׁ זָכַר אֶת וַשְׁתִּי וְאֶת אֲשֶׁר
עָשְׂתָה וְאֶת אֲשֶׁר נָגִזַר עָלֶיהָ

2:1 After these things, at the ceasing of the fury of
King Ahasuerus, he has remembered Vashti, and
that which she did, and that which has been
decreed concerning her;

וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו וַיִּבְקְשׁוּ לַמֶּלֶךְ נְעוּרוֹת בְּתוּלוֹת טוֹבוֹת מִרְאָה

2:2 and servants of the king, his ministers, say, “Let
them seek for the king young women, virgins, of
good appearance,

וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים בְּכָל מְדִינוֹת מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת כָּל נְעָרָה בְּתוּלָה
טוֹבַת מִרְאָה אֶל שׁוּשַׁן הַבֵּיכָה אֶל בֵּית הַנָּשִׁים אֶל יַד הַגָּא סָרִיס הַמֶּלֶךְ
שֹׁמֵר הַנָּשִׁים וְנִתָּן תַּמְרוּקִיָּהוּ

2:3 and the king appoints inspectors in all provinces
of his kingdom, and they gather every young
woman—virgin, of good appearance—to Shushan
the palace, to the house of the women, to the hand
of Hegai eunuch of the king, keeper of the
women, and to give their purifications,

וְהַנְּעָרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת וַשְׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי
הַמֶּלֶךְ וַיַּעַשׂ כֵּן

2:4 and the young woman who is good in the eyes of
the king reigns instead of Vashti”; and the thing is
good in the eyes of the king, and he does so.

אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבֵּיכָה וּשְׁמוֹ מֶרְדֳּכָי בֶּן יָאִיר בֶּן שִׁמְעִי בֶּן קִישׁ אִישׁ
יְמִינִי

2:5 A man, a Jew, there has been in Shushan the palace, and his name [is] Mordecai son of Jair, son of Shimei, son of Kish, a Benjamite—

אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם הַגָּלָה אֲשֶׁר הִגְלָתָה עִם יְכֹנְיָה מֶלֶךְ יְהוּדָה אֲשֶׁר
הִגְלָה נְבוּכַדְנֶאצַּר מֶלֶךְ בָּבֶל

2:6 who had been removed from Jerusalem with the expulsion that was removed with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon removed—

וַיְהִי אִמֵּן אֶת הַדָּסָה הִיא אֶסְתֵּר בֵּת דִּדּוּ כִּי אֵין לָהּ אָב וְאִם וְהַנְּעָרָה יָפֹת
תֶּאֱרַר וְטוֹבֶת מְרָאָה וּבְמוֹת אֲבִיהָ וְאִמָּהּ לִקְחָהּ מֶרְדֳּכָי לֹא לְבֵת

2:7 and he is supporting Hadassah—she [is] Esther—daughter of his uncle, for she has neither father nor mother, and the young woman [is] of beautiful form, and of good appearance, and at the death of her father and her mother Mordecai has taken her to himself for a daughter.

וַיְהִי כִּהְשָׁמַע דְּבַר הַמֶּלֶךְ וְדַתּוֹ וּבְהִקְבֹּץ נְעֻרוֹת רַבּוֹת אֶל שׁוּשַׁן הַבֵּיכָה אֶל
יָד הַגִּי וּתְלַקַּח אֶסְתֵּר אֶל בֵּית הַמֶּלֶךְ אֶל יָד הַגִּי שֹׁמֵר הַנָּשִׁים

2:8 And it comes to pass, in the word of the king, even his law, being heard, and in many young women being gathered to Shushan the palace, to the hand of Hegai, that Esther is taken to the house of the king, to the hand of Hegai, keeper of the women,

וַיִּטֵּב הַנַּעֲרָה בְּעֵינָיו וַתֵּשֶׂא חֶסֶד לִפְנֵיו וַיְבַהֵל אֶת תַּמְרוּקִיָּה וְאֶת מְנוּחָה לָתֵת לָהּ וְאֶת שְׁבַע הַנַּעֲרוֹת הַרְאִיּוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים

2:9 and the young woman is good in his eyes, and she receives kindness before him, and he hurries her purifications and her portions—to give to her, and the seven young women who are provided—to give to her, from the house of the king, and he changes her and her young women to a good [place in] the house of the women.

לֹא הִגִּידָה אֶסְתֵּר אֶת עַמָּהּ וְאֶת מוֹלְדָתָהּ כִּי מְרֻדְכִי צָוָה עָלֶיהָ אֲשֶׁר לֹא תִגִּיד

2:10 Esther has not declared her people, and her family, for Mordecai has laid a charge on her that she does not declare [it];

וּבְכָל יוֹם וַיּוֹם מְרֻדְכִי מִתְהַלֵּךְ לִפְנֵי הָצֵר בֵּית הַנָּשִׁים לִדְעוֹת אֶת שְׁלוֹם אֶסְתֵּר וַיִּמָּה יַעֲשֶׂה בָּהּ

2:11 and during every day Mordecai is walking up and down before the court of the house of the women to know the welfare of Esther, and what is done with her.

וַיְהִי־עַתָּה וַתֵּרָב נַעֲרָה וְנַעֲרָה לְבֹאֵה אֶל הַמֶּלֶךְ אַחֲשֵׁרוּשׁ מִקֶּץ הַיּוֹת לָהּ כְּדָת הַנָּשִׁים שְׁנַיִם עֶשֶׂר חֹדֶשׁ כִּי כֵן יִמְלֹאוּ יְמֵי מְרוּקִיָּהן שְׁשֶׁה חֳדָשִׁים בְּשָׁמֶן הַמֶּר וְשְׁשֶׁה חֳדָשִׁים בְּבִשְׂמִים וּבְתַמְרוּקֵי הַנָּשִׁים

2:12 And in the drawing near of the turn of each young woman to come in to King Ahasuerus, at the end of there being to her—according to the law of the women—twelve months, for so they

fulfill the days of their purifications; six months with oil of myrrh, and six months with perfumes, and with the purifications of women,

וּבִזָּה הַנְּעָרָה בָּאָה אֶל הַמֶּלֶךְ אֶת כָּל אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּהּ
מִבֵּית הַנָּשִׁים עַד בֵּית הַמֶּלֶךְ

2:13 and with this the young woman has come in to the king, all that she says is given to her to go in with her out of the house of the women to the house of the king;

בְּעֶרְבָה הָיָה בָּאָה וּבִבְקָרָה הָיָה שֹׁבָה אֶל בֵּית הַנָּשִׁים שְׁנֵי אֶל יָד שְׁעָשְׂגַז סְרִיס
הַמֶּלֶךְ שֹׁמֵר הַפִּילִגְשִׁים לֹא תָבוֹא עוֹד אֶל הַמֶּלֶךְ כִּי אִם חֹפֵץ בָּהּ הַמֶּלֶךְ
יִנְקְרָאָהּ בְּשֵׁם

2:14 in the evening she has gone in, and in the morning she has turned back to the second house of the women, to the hand of Shaashgaz eunuch of the king, keeper of the concubines; she does not come in anymore to the king except the king has delighted in her, and she has been called by name.

וּבִהְגִיעַ תֵּרָא אֶסְתֵּר בֵּית אֲבִיהָ לִיד מְרֹדֶכִי אֲשֶׁר לָקַח לוֹ לְבַת לָבוֹא אֶל
הַמֶּלֶךְ לֹא בִקְשָׁה דָּבָר כִּי אִם אֶת אֲשֶׁר יֹאמַר הִגִּי סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים
וַתְּהִי אֶסְתֵּר נִשְׂאֵת חַן בְּעֵינֵי כָל רְאִיָּה

2:15 And in the drawing near of the turn of Esther—daughter of Abihail, uncle of Mordecai, whom he had taken to himself for a daughter—to come in to the king, she has not sought a thing except that which Hegai eunuch of the king, keeper of the

women, says, and Esther is receiving grace in the eyes of all seeing her.

וַתִּלְקַח אֶסְתֵּר אֶל הַמֶּלֶךְ אֶחָשֵׁרוּשׁ אֶל בֵּית מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא
חֹדֶשׁ טֵבֶת בְּשָׁנָה שְׁבַע לַמַּלְכוּתוֹ

2:16 And Esther is taken to King Ahasuerus, to his royal house, in the tenth month—it [is] the month of Tebeth—in the seventh year of his reign,

וַיֵּאָהֱב הַמֶּלֶךְ אֶת אֶסְתֵּר מִכָּל הַנָּשִׁים וַתֵּשֶׂא חֵן וְחֶסֶד לִפְנֵי מֶלֶךְ הַבְּתוּלֹת
וַיִּשֶׂם קֶטֶר מַלְכוּת בְּרָאשָׁה וַיְמַלִּיכָהּ תַּחַת וְשֹׁמְרֵי

2:17 and the king loves Esther above all the women, and she receives grace and kindness before him above all the virgins, and he sets a royal crown on her head, and causes her to reign instead of Vashti,

וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֶּה גָדוֹל לְכָל שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֶּה אֶסְתֵּר וַהֲנִיחָהּ
לַמַּדְיֹנוֹת עֲשָׂה וַיִּתֵּן מִשְׁאֵת כִּיד הַמֶּלֶךְ

2:18 and the king makes a great banquet to all his heads and his servants—the banquet of Esther—and has made a release to the provinces, and gives gifts as a memorial of the king.

וּבַהֲקָבֵץ בְּתוּלוֹת שְׁנִית וּמִרְדֵּכִי יֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ

2:19 And in the virgins being gathered a second time, then Mordecai is sitting in the gate of the king;

אֵין אֶסְתֵּר מְגִדַּת מוֹלְדֹתָהּ וְאֶת עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מִרְדֵּכִי וְאֶת מַאֲמָר
מִרְדֵּכִי אֶסְתֵּר עֲשָׂה כַּאֲשֶׁר הִיטָה בְּאֲמָנָה אֶתוֹ

2:20 Esther is not declaring her family and her people, as Mordecai has laid a charge on her, and

the saying of Mordecai Esther is doing as when she was truly with him.

בַּיָּמִים הָהֵם וּמֵרֹדֶכִי יָשָׁב בְּשַׁעַר הַמֶּלֶךְ קִצְףָּ בִּגְתָן וְתֶרֶשׁ שְׁנֵי סְרִיסֵי הַמֶּלֶךְ
מִשְׁמֶרֶת הַסֶּף וַיִּבְקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אֲחַשְׁוֶרֶשׁ

2:21 In those days, when Mordecai is sitting in the gate of the king, has Bigthan been angry, and Teresh (two of the eunuchs of the king, the keepers of the threshold), and they seek to put forth a hand on King Ahasuerus,

וַיֵּדַע הַדָּבָר לְמֵרֹדֶכִי וַיֵּגֵד לְאַסְתֵּר הַמַּלְכָּה וַתֹּאמֶר אֲסִתֵּר לְמֶלֶךְ בְּשֵׁם
מֵרֹדֶכִי

2:22 and the thing is known to Mordecai, and he declares [it] to Esther the queen, and Esther speaks to the king in the name of Mordecai,

וַיִּבְקֹשׁ הַדָּבָר וַיִּמָּצֵא וַיִּתְּלוּ שְׁנֵיהֶם עַל עֵץ וַיִּכְתֹּב בְּסֵפֶר דָּבָרֵי הַיָּמִים לִפְנֵי
הַמֶּלֶךְ

2:23 and the thing is sought out, and found, and both of them are hanged on a tree, and it is written in the scroll of the Chronicles before the king.

ESTHER — CHAPTER 3

אַחַר הַדְּבָרִים הָאֵלֶּה גִּדַּל הַמֶּלֶךְ אֶחָשֶׁרוּשׁ אֶת הָמָן בֶּן הַמִּדְיָתָא הָאֲגָגִי
וַיִּנָּשְׂאֵהוּ וַיֵּשֶׂם אֶת כִּסְאוֹ מֵעַל כָּל הַיְּשָׁרִים אֲשֶׁר אֵתָּו

3:1 After these things has King Ahasuerus exalted
Haman son of Hammedatha the Agagite, and lifts
him up, and sets his throne above all the heads
who [are] with him,

וְכָל עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ כֹּרְעִים וּמִשְׁתַּחֲוִּים לִהְיוֹן כִּי כֵן צִוָּה לוֹ
הַמֶּלֶךְ וּמִרְדֵּכָי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה

3:2 and all servants of the king, who [are] in the gate
of the king, are bowing and doing homage to
Haman, for so the king has commanded for him;
and Mordecai does not bow nor pay respect.

וַיֹּאמְרוּ עֲבָדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ לְמִרְדֵּכָי מִדּוּעַ אַתָּה עוֹבֵר אֶת
מִצְוַת הַמֶּלֶךְ

3:3 And the servants of the king, who [are] in the gate
of the king, say to Mordecai, “Why [are] you
transgressing the command of the king?”

וַיְהִי בִּאמְרָם כְּאֲמָרָם אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיִּגִּדוּ לִהְיוֹן לְרֹאוֹת
הַיַּעֲמָדוֹ דְּבַרִּי מִרְדֵּכָי כִּי הִגִּיד לָהֶם אֲשֶׁר הוּא יְהוּדִי

3:4 And it comes to pass, in their speaking to him,
day by day, and he has not listened to them, that
they declare [it] to Haman, to see whether the
words of Mordecai stand, for he has declared to
them that he [is] a Jew.

וַיֵּרָא הָמָן כִּי אֵין מֵרְדֵּכָי כֹּרַע וּמִשְׁתַּחֲוֶה לּוֹ וַיִּמְלֵא הָמָן חֲמָה

3:5 And Haman sees that Mordecai is not bowing and doing homage to him, and Haman is full of fury,

וַיִּצְוֶה בְּעֵינָיו לְשַׁלַּח יָד בְּמֵרְדֵּכָי לְבַדּוֹ כִּי הִגִּידוּ לוֹ אֶת עִם מֵרְדֵּכָי וַיִּבְקֹשׁ הָמָן לְהַשְׁמִיד אֶת כָּל הַיְּהוּדִים אֲשֶׁר בְּכָל מַלְכוּת אַחֲשֻׁרוּשׁ עִם מֵרְדֵּכָי

3:6 and it is contemptible in his eyes to put forth a hand on Mordecai by himself, for they have declared to him the people of Mordecai, and Haman seeks to destroy all the Jews who [are] in all the kingdom of Ahasuerus—the people of Mordecai.

בַּחֹדֶשׁ הָרִאשׁוֹן הוּא חֹדֶשׁ נִסָּן בִּשְׁנַת שְׁתַּיִם עָשָׂרָה לַמֶּלֶךְ אַחֲשֻׁרוּשׁ הָפִיל פּוּר הוּא הַגּוֹכֵל לִפְנֵי הָמָן מִיּוֹם לְיוֹם וּמִחֹדֶשׁ לַחֹדֶשׁ שְׁנַיִם עָשָׂר הוּא חֹדֶשׁ אָדָר

3:7 In the first month—it [is] the month of Nisan—in the twelfth year of King Ahasuerus, has one caused to fall Pur (that [is] the lot) before Haman, from day to day, and from month to month, [to] the twelfth, it [is] the month of Adar.

וַיֹּאמֶר הָמָן לַמֶּלֶךְ אַחֲשֻׁרוּשׁ וְשָׁנוּ עִם אֶחָד מִפָּזָר וּמִפֶּזֶד בֵּין הָעַמִּים בְּכָל מַדִּינוֹת מַלְכוּתָךְ וְדַתִּיהֶם שְׁנוֹת מִכָּל עַם וְאֶת דַּתִּי הַמֶּלֶךְ אֵיבָם עֲשִׂים וְלַמֶּלֶךְ אֵין שְׁוֶה לַהֲנִיחָם

3:8 And Haman says to King Ahasuerus, “There is one people scattered and separated among the peoples, in all provinces of your kingdom, and their laws [are] diverse from all people, and the

laws of the king they are not doing, and for the king it is not profitable to permit them;

אם על המלך טוב יכתב לאבדם ועשרת אלפים כפר כסף אשקול על ידי עשי המלאכה להביא אל גנזי המלך

3:9 if to the king [it be] good, let it be written to destroy them, and ten thousand talents of silver I weigh into the hands of those doing the work, to bring [it] into the treasuries of the king.”

ויסר המלך את טבעתו מעל ידו ויתנה להמן בן המדנתא האגגי צר היהודים

3:10 And the king turns aside his signet from off his hand, and gives it to Haman son of Hammedatha the Agagite, adversary of the Jews;

ויאמר המלך להמן הכסף נתין לך והעם לעשות בו כטוב בעיניך

3:11 and the king says to Haman, “The silver is given to you, and the people, to do with it as [it is] good in your eyes.”

ויקראו ספרי המלך בחדש הראשון בשלושה עשר יום בו ויכתב ככל אשר צוה המן אל אחשדרפני המלך ואל הפחות אשר על מדינה ומדינה ואל שרי עם ועם מדינה ומדינה ככתבה ועם ועם כלשוננו בשם המלך אחשורש נכתב ונחתם בטבעת המלך

3:12 And scribes of the king are called, on the first month, on the thirteenth day of it, and it is written according to all that Haman has commanded, to lieutenants of the king, and to the governors who [are] over province and province, and to the heads of people and people, province

and province, according to its writing, and people and people according to its tongue, in the name of King Ahasuerus it has been written and sealed with the signet of the king,

וּנְשָׁלוּחַ סְפָרִים בְּיַד הַרְצִים אֶל כָּל מְדִינוֹת הַמֶּלֶךְ לְהַשְׁמִיד לְהָרֵג וּלְאַבֵּד
אֶת כָּל הַיְּהוּדִים מִנַּעַר וְעַד זָקֵן טַף וְנָשִׁים בְּיוֹם אֶחָד בְּשָׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ
שָׁנִים עָשָׂר הוּא חֹדֶשׁ אָדָר וְשָׁלָלָם לְבוֹז

3:13 and letters to be sent by the hand of the runners to all provinces of the king, to cut off, to slay, and to destroy all the Jews, from young even to old, infant and women, on one day, on the thirteenth of the twelfth month—it [is] the month of Adar—and to seize their spoil,

פְּתֻשָּׁנָה הַכְּתָב לְהַנְתִּן יוֹם בְּכָל מְדִינָה וּמְדִינָה גָלוּי לְכָל הָעַמִּים לְהָיוֹת
עֲתִידִים לַיּוֹם הַזֶּה

3:14 a copy of the writing to be made law in each and every province is revealed to all the peoples, to be ready for this day.

הַרְצִים יֵצְאוּ דְחוּפִים בְּדִבַּר הַמֶּלֶךְ וְהַדָּת נִתְּנָה בְּשׁוֹשַׁן הַבֵּיכָה וְהַמֶּלֶךְ וְהָמָן
יָשְׁבוּ לִשְׁתּוֹת וְהַעִיר שׁוֹשַׁן נִבְּוָכָה

3:15 The runners have gone forth, hurried by the word of the king, and the law has been given in Shushan the palace, and the king and Haman have sat down to drink, and the city Shushan is perplexed.

ESTHER — CHAPTER 4

וּמֶרְדֵּכַי יָדַע אֶת כָּל אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מֶרְדֵּכַי אֶת בְּגָדָיו וַיַּלְבִּשׁ שָׁק וְאַפֵּר
וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק זַעֲקָה גְדֹלָה וּמָכָה

4:1 And Mordecai has known all that has been done,
and Mordecai tears his garments, and puts on
sackcloth and ashes, and goes forth into the midst
of the city and cries—a cry loud and bitter,

וַיָּבֹא עַד לִפְנֵי שַׁעַר הַמֶּלֶךְ כִּי אֵין לְבֹא אֶל שַׁעַר הַמֶּלֶךְ בְּלִבוּשׁ שָׁק

4:2 and he comes to the front of the gate of the king,
but none is to come to the gate of the king with a
sackcloth-garment.

וּבְכָל מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבֶּר הַמֶּלֶךְ וַיָּדְתוּ מִגִּיעַ אֲבֵל גְּדוֹל לַיהוּדִים
וַיֵּצֵא וּבְכִי וּמִסָּפַד שָׁק וְאַפֵּר יֵצֵעַ לְרַבִּים

4:3 And in each and every province, the place where
the word of the king, even his law, is coming, the
Jews have a great mourning, and fasting, and
weeping, and lamenting: sackcloth and ashes are
spread for many.

וַתְּבֹאִינָה נְעוּרוֹת אֶסְתֵּר וַסְרִיסִיָּה וַיִּגִּידוּ לָהּ וַתִּתְחַלְחַל הַמַּלְכָּה מְאֹד וַתִּשְׁלַח
בְּגָדִים לְהַלְבִּישׁ אֶת מֶרְדֵּכַי וּלְהַסִּיר שָׁקוֹ מֵעַלָיו וְלֹא קִבַּל

4:4 And young women of Esther come in and her
eunuchs, and declare [it] to her, and the queen is
exceedingly pained, and sends garments to clothe
Mordecai, and to turn aside his sackcloth from off
him, and he has not received [them].

וַתִּקְרָא אֶסְתֵּר לְהַתֵּךְ מִסָּרִיסֵי הַמֶּלֶךְ אֲשֶׁר הָעִמִּיד לִפְנֵיהֶּ וַתְּצַוֶּהוּ עַל מֶרְדֵּכָי
לִדְעוֹת מָה זֶה וְעַל מָה זֶה

4:5 And Esther calls to Hatach, of the eunuchs of the king, whom he has stationed before her, and gives him a charge for Mordecai, to know what this [is], and why this [is].

וַיֵּצֵא הַתֵּךְ אֶל מֶרְדֵּכָי אֶל רְחוֹב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר הַמֶּלֶךְ

4:6 And Hatach goes out to Mordecai, to a broad place of the city, that [is] before the gate of the king,

וַיַּגֵּד לוֹ מֶרְדֵּכָי אֶת כָּל אֲשֶׁר קָרָהוּ וְאֶת פְּרִשְׁת הַכֶּסֶף אֲשֶׁר אָמַר הָמָן
לְשָׂקוֹל עַל גִּבּוֹי הַמֶּלֶךְ בִּיהוּדִים בִּיהוּדִים לְאַבְדֵם

4:7 and Mordecai declares to him all that has met him, and the explanation of the money that Haman said to weigh to the treasuries of the king for the Jews, to destroy them,

וְאֶת פְּתִישָׁנָן כְּתֵב הַדָּת אֲשֶׁר נָתַן בְּשׁוֹשָׁן לְהַשְׁמִידָם וְנָתַן לוֹ לְהִירָאוֹת אֶת
אֶסְתֵּר וּלְהַגִּיד לָהּ וּלְצִוּוֹת עָלֶיהָ לְבוֹא אֶל הַמֶּלֶךְ לְהִתְחַנֵּן לוֹ וּלְבַקֵּשׁ מִלְּפָנָיו
עַל עַמָּהּ

4:8 and the copy of the writing of the law that had been given in Shushan to destroy them he has given to him, to show Esther, and to declare [it] to her, and to lay a charge on her to go in to the king, to make supplication to him, and to seek from before him, for her people.

וַיָּבֹא הַתֵּךְ וַיַּגֵּד לְאֶסְתֵּר אֶת דְּבָרֵי מֶרְדֵּכָי

4:9 And Hatach comes in and declares to Esther the words of Mordecai,

וַיֹּאמֶר אֶסְתֵּר לְהַתָּח וַתְּצַוֶּהוּ אֶל מֶרְדֳּכָי

4:10 and Esther speaks to Hatach, and charges him for Mordecai:

כָּל עַבְדֵי הַמֶּלֶךְ וְעַם מְדִינוֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל אִישׁ וְאִשָּׁה אֲשֶׁר יָבוֹא
אֶל הַמֶּלֶךְ אֶל הַחֹצֵר הַפְּנִימִית אֲשֶׁר לֹא יִקְרָא אַחַת דָּתוֹ לְהִמִּית לְבַד
מֵאֲשֶׁר יוֹשִׁיט לוֹ הַמֶּלֶךְ אֶת שֵׁרְבִיט הַזָּהָב וְאִנִּי לֹא נִקְרָאתִי לְבוֹא אֶל
הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם

4:11 “All servants of the king, and people of the provinces of the king, know that any man and woman who comes to the king, into the inner court, who is not called—one law of his [is] to put [them] to death, apart from him to whom the king holds out the golden scepter, then he has lived; and I have not been called to come in to the king these thirty days.”

וַיִּצְדּוּ לְמֶרְדֳּכָי אֶת דְּבָרֵי אֶסְתֵּר

4:12 And they declare to Mordecai the words of Esther,

וַיֹּאמֶר מֶרְדֳּכָי לְהָשִׁיב אֶל אֶסְתֵּר אֶל תִּדְמִי בְּנַפְשֶׁךָ לְהַמְלִיט בֵּית הַמֶּלֶךְ מִכָּל
הַיְּהוּדִים

4:13 and Mordecai commands to send back to Esther: “Do not think in your soul to be delivered [in] the house of the king, more than all the Jews,

כִּי אִם הַחֹרֶשׁ תַּחֲרִישִׁי בָּעֵת הַזֹּאת כִּיחַ וְהַצֵּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר
וְאֶת וּבֵית אֲבִיךָ תֹאבְדוּ וּמִי יוֹדֵעַ אִם לָעֵת כְּזֹאת הַגָּעַת לַמַּלְכוּת

4:14 but if you keep entirely silent at this time, respite and deliverance remains to the Jews from another place, and you and the house of your fathers are destroyed; and who knows whether for a time like this you have come to the kingdom?”

וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל מָרְדֳּכָי

4:15 And Esther commands to send back to Mordecai:

לֶךְ כְּנוּס אֶת כָּל הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן וְצוּמוּ עָלַי וְאַל תֹּאכְלוּ וְאַל תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם גַּם אֲנִי וּנְעֻרֹתַי אֲצוּם כֵּן וּבָכֵן אָבוֹא אֶל הַמֶּלֶךְ אֲשֶׁר לֹא כִדָּת וְכֹאֲשֶׁר אֲבִדְתִּי אֲבִדְתִּי

4:16 “Go, gather all the Jews who are found in Shushan, and fast for me, and do not eat nor drink three days, by night and by day; also I and my young women fast likewise, and so I go in to the king, that [is] not according to law, and when I have perished—I have perished.”

וַיַּעֲבֵר מָרְדֳּכָי וַיַּעַשׂ כְּכֹל אֲשֶׁר צִוְתָהּ עָלָיו אֶסְתֵּר

4:17 And Mordecai passes on, and does according to all that Esther has charged on him.

ESTHER — CHAPTER 5

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבָּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית הַמֶּלֶךְ הַפְּנִימִית
נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח
הַבַּיִת

5:1 And it comes to pass on the third day, that Esther
puts on royalty, and stands in the inner-court of
the house of the king in front of the house of the
king, and the king is sitting on his royal throne, in
the royal-house, opposite the opening of the
house,

וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט
הַמֶּלֶךְ לְאַסְתֵּר אֶת שֵׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ
הַשֵּׁרְבִיט

5:2 and it comes to pass, at the king's seeing Esther
the queen standing in the court, she has received
grace in his eyes, and the king holds out to Esther
the golden scepter that [is] in his hand, and Esther
draws near, and touches the top of the scepter.

וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמָה בִקְשָׁתְךָ עַד חֲצִי הַמַּלְכוּת
וַיִּזְתֶּן לָךְ

5:3 And the king says to her, “What do you [want],
Esther, O queen? And what [is] your request? To
the half of the kingdom—and it is given to you.”

וַתֹּאמֶר אֶסְתֵּר אִם עַל הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ וְהָיָה הַיּוֹם אֶל הַמִּשְׁתָּה אֲשֶׁר
עָשִׂיתִי לוֹ

5:4 And Esther says, “If to the king [it be] good, the king comes in, and Haman, today, to the banquet that I have made for him”;

וַיֹּאמֶר הַמֶּלֶךְ מִהֲרוּ אֶת הַמֶּן לַעֲשׂוֹת אֶת דְּבַר אֶסְתֵּר וַיָּבֹא הַמֶּלֶךְ וְהָמֵן אֶל
הַמִּשְׁתֶּה אֲשֶׁר עָשְׂתָה אֶסְתֵּר

5:5 and the king says, “Hurry Haman—to do the word of Esther”; and the king comes in, and Haman, to the banquet that Esther has made.

וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר בְּמִשְׁתֵּה הַיַּיִן מָה שְׂאֵלָתְךָ וְיִנָּתֶן לָךְ וְיָמָּה בִּקְשִׁיתְךָ עַד
חֲצִי הַמַּלְכוּת וְיִתְעַשׂ

5:6 And the king says to Esther, during the banquet of wine, “What [is] your petition? And it is given to you; and what [is] your request? To the half of the kingdom—and it is done.”

וַיַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלָתִי וּבִקְשִׁיתִי

5:7 And Esther answers and says, “My petition and my request [is]:

אִם מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם עַל הַמֶּלֶךְ טוֹב לָתֵת אֶת שְׂאֵלָתִי וְלַעֲשׂוֹת
אֶת בִּקְשִׁיתִי יָבֹוא הַמֶּלֶךְ וְהָמֵן אֶל הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם וּמִסֵּר אֶעֱשֶׂה
כְּדִבַּר הַמֶּלֶךְ

5:8 if I have found grace in the eyes of the king, and if to the king [it be] good, to give my petition, and to perform my request, the king comes, and Haman, to the banquet that I make for them, and tomorrow I do according to the word of the king.”

וַיֵּצֵא הַמֶּן בַּיּוֹם הַהוּא שְׂמִימִם וְטוֹב לֵב וַיִּכְרְאוּת הַמֶּן אֶת מְרֹדְכִי בְּשַׁעַר הַמֶּלֶךְ
וְלֹא קָם וְלֹא יָעַמְמוּ וַיִּמְלֵא הַמֶּן עַל מְרֹדְכִי חֲמָה

5:9 And Haman goes forth on that day rejoicing and glad in heart, and at Haman's seeing Mordecai in the gate of the king, and he has not risen nor moved for him, then is Haman full of fury against Mordecai.

וַיִּתְאַפֵּק הָמָן וַיָּבֹא אֶל בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת אֶהֱבִיו וְאֶת זֶרֶשׁ אִשְׁתּוֹ

5:10 And Haman forces himself, and comes into his house, and sends, and brings in his friends, and his wife Zeresh,

וַיְסַפֵּר לָהֶם הָמָן אֶת כְּבוֹד עֲשָׂרוֹ וְרַב בָּנָיו וְאֶת כָּל אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֶת אֲשֶׁר נָשְׂאוֹ עַל הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ

5:11 and Haman recounts to them the glory of his wealth, and the abundance of his sons, and all that with which the king made him great, and with which he lifted him up above the heads and servants of the king.

וַיֹּאמֶר הָמָן אִף לֹא הֵבִיָּאָה אֶסְתֵּר הַמַּלְכָּה עִם הַמֶּלֶךְ אֶל הַמִּשְׁתֶּה אֲשֶׁר עָשָׂתָה כִּי אִם אוֹתִי וְגַם לְמַחֵר אֲנִי קָרוֹא לָהּ עִם הַמֶּלֶךְ

5:12 And Haman says, "Indeed, Esther the queen brought none in with the king, to the feast that she made, except myself, and also for tomorrow I am called to her, with the king,

וְכָל זֶה אֵינֶנּוּ שְׂוָה לִּי בְּכָל עֵת אֲשֶׁר אֲנִי רֹאֶה אֶת מְרֹדֶכִּי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ

5:13 and all this is not profitable to me, during all the time that I am seeing Mordecai the Jew sitting in the gate of the king."

וַתֹּאמֶר לוֹ זֶרֶשׁ אִשְׁתּוֹ וְכָל אֶהְבִּיו יַעֲשׂוּ עֵץ גָּבוֹהַּ חֲמִשִּׁים אַמָּה וּבִבְקָר אָמַר
לְמֶלֶךְ וַיִּתְּלוּ אֶת מֶרְדֳּכָי עָלָיו וּבָא עִם הַמֶּלֶךְ אֶל הַמִּשְׁתָּה שְׂמֵחַ וַיִּיטֹב הַדָּבָר
לִפְנֵי הַמֶּן וַיַּעַשׂ הָעֵץ

5:14 And his wife Zeresh says to him, and all his friends, “Let them prepare a tree, in height fifty cubits, and in the morning speak to the king, and they hang Mordecai on it, and go in with the king to the banquet rejoicing”; and the thing is good before Haman, and he prepares the tree.

ESTHER — CHAPTER 6

בַּלַּיְלָה הַהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהֵבִיא אֶת סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי
הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ

6:1 On that night the sleep of the king has fled away,
and he commands to bring in the scroll of
memorials of the chronicles, and they are read
before the king,

וַיִּמָּצֵא כְּתוּב אֲשֶׁר הִגִּיד מְרֹדֶכַי עַל בִּגְתָנָא וְתֶרֶשׁ שְׁנֵי סְרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי
הַסֵּף אֲשֶׁר בִּקְשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשֻׁרוּשׁ

6:2 and it is found written that Mordecai had
declared concerning Bigthana and Teresh, two of
the eunuchs of the king, of the keepers of the
threshold, who sought to put forth a hand on King
Ahasuerus.

וַיֹּאמֶר הַמֶּלֶךְ מָה נַעֲשֶׂה יְקָר וְגִדּוּלָה לְמֶרְדֳּכַי עַל זֶה וַיֹּאמְרוּ נַעֲבִיר הַמֶּלֶךְ
מִשְׁרָתָיו לֹא נַעֲשֶׂה עִמּוֹ דָּבָר

6:3 And the king says, “What honor and greatness
has been done to Mordecai for this?” And the
servants of the king, his ministers, say, “Nothing
has been done with him.”

וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחֹצֵר וְהֵמֶן בָּא לְחַצֵּר בֵּית הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לְמַלְךְ
לְתַלּוֹת אֶת מְרֹדֶכַי עַל הָעֵץ אֲשֶׁר הָכִין לוֹ

6:4 And the king says, “Who [is] in the court?” And
Haman has come into the outer court of the house
of the king, to say to the king to hang Mordecai on
the tree that he had prepared for him.

וַיֹּאמְרוּ נְעָרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הָמָן עֹמֵד בְּחִצֵּר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא

6:5 And the servants of the king say to him, “Behold, Haman is standing in the court”; and the king says, “Let him come in.”

וַיָּבֹא הָמָן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מָה לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ
וַיֹּאמֶר הָמָן בְּלִבּוֹ לֵמִי יַחְפֹּץ הַמֶּלֶךְ לַעֲשׂוֹת יִקָּר יוֹתֵר מִמֶּנִּי

6:6 And Haman comes in, and the king says to him, “What should [I] do with the man in whose honor the king has delighted?” And Haman says in his heart, “To whom does the king delight to do honor more than myself?”

וַיֹּאמֶר הָמָן אֶל הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ

6:7 And Haman says to the king, “The man in whose honor the king has delighted,

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבִשׁ בּוֹ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאַשֶׁר
נִתֵּן כְּתֹר מַלְכוּת בְּרֹאשׁוֹ

6:8 let them bring in royal clothing that the king has put on himself, and a horse on which the king has ridden, and that the royal crown be put on his head,

וְנָתַן הַלְבוּשׁ וְהַסּוֹס עַל יַד אִישׁ מִשְׁרֵי הַמֶּלֶךְ הַפְּרָתָמִים וְהַלְבִּישׁוּ אֶת הָאִישׁ
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וְהִרְפִּיבֻהוּ עַל הַסּוֹס בְּרִחוּב הָעִיר וְקִרְאוּ לִפְנֵי
כָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ

6:9 and to give the clothing and the horse into the hand of a man of the heads of the king, the chiefs, and they have clothed the man in whose honor the king has delighted, and caused him to ride on

the horse in a broad place of the city, and called before him: Thus it is done to the man in whose honor the king has delighted.”

וַיֹּאמֶר הַמֶּלֶךְ לְהֶמָּן מְהֵרָה קַח אֶת הַלְבוּשׁ וְאֶת הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה כֵן לְמֶרְדֳּכָי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ אֵל תִּפֹּל דְּבַר מְכַל אֲשֶׁר דִּבַּרְתָּ

6:10 And the king says to Haman, “Hurry, take the clothing and the horse, as you have spoken, and do so to Mordecai the Jew, who is sitting in the gate of the king; there does not fall a thing of all that you have spoken.”

וַיִּקַּח הֶמָּן אֶת הַלְבוּשׁ וְאֶת הַסּוּס וַיַּלְבִּשׁ אֶת מֶרְדֳּכָי וַיַּרְכִּיבֵהוּ בְּרוֹחוֹב הָעִיר וַיִּקְרָא לִפְנָיו כָּכָה וַעֲשֵׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ

6:11 And Haman takes the clothing, and the horse, and clothed Mordecai, and causes him to ride in a broad place of the city, and calls before him, “Thus it is done to the man in whose glory the king has delighted.”

וַיָּשֶׁב מֶרְדֳּכָי אֶל שַׁעַר הַמֶּלֶךְ וְהֶמָּן נִדְחָף אֶל בֵּיתוֹ אֲבֵל וְחִפּוֹי רָאשׁ

6:12 And Mordecai turns back to the gate of the king, and Haman has been hurried to his house mourning, and with covered head,

וַיְסַפֵּר הֶמָּן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל אֲהָבָיו אֵת כָּל אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזְרַע הַיְּהוּדִים מֶרְדֳּכָי אֲשֶׁר הַחֲלוּתָ לְנֶפֶל לִפְנָיו לֹא תוֹכֵל לוֹ כִּי נָפֹל תִּפּוֹל לִפְנָיו

6:13 and Haman recounts to his wife Zeresh, and to all his friends, all that has met him, and his wise men and his wife Zeresh say to him, “If Mordecai

[is] of the seed of the Jews, before whom you have begun to fall, you are not able for him, but certainly fall before him.”

עוֹדֵם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ וַיִּבְהִלּוּ לְהָבִיא אֶת הַמֶּן אֶל
הַמִּשְׁתֶּה אֲשֶׁר עָשְׂתָה אֶסְתֵּר

6:14 They are yet speaking with him, and eunuchs of the king have come, and hurry to bring in Haman to the banquet that Esther has made.

ESTHER — CHAPTER 7

ויבא המלך והמן לשתות עם אסתר המלכה

7:1 And the king comes in, and Haman, to drink with Esther the queen,

ויאמר המלך לאסתר גם ביום השני במשתה הזו מה שאלתך אסתר המלכה ותנתן לך וימה בקשתך עד חצי המלכות ותעש

7:2 and the king says to Esther also on the second day, during the banquet of wine, “What [is] your petition, Esther, O queen? And it is given to you; and what [is] your request? To the half of the kingdom—and it is done.”

ותען אסתר המלכה ותאמר אם מצאתי חן בעיניך המלך ואם על המלך טוב תנתן לי נפשי בשאלתי ועמי בבקשתי

7:3 And Esther the queen answers and says, “If I have found grace in your eyes, O king, and if to the king [it be] good, let my life be given to me at my petition, and my people at my request;

כי נמכרנו אני ועמי להשמיד להרוג ולאבד ואלו לעבדים ולשפחות נמכרנו הקבשתי כי אין הצר שנה בנזק המלך

7:4 for we have been sold, I and my people, to cut off, to slay, and to destroy; and if for menservants and for maidservants we had been sold I had kept silent—but the adversity is not equal to the loss of the king.”

וַיֹּאמֶר הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאִי זֶה הוּא
אֲשֶׁר מָלְאוּ לְבוֹ לַעֲשׂוֹת כֵּן

7:5 And King Ahasuerus says, indeed, he says to
Esther the queen, “Who [is] he—this one? And
where [is] this one whose heart has filled him to
do so?”

וַתֹּאמֶר אֶסְתֵּר אִישׁ צָר וְאוֹיֵב הָיָה לְמֶן הַרֹעַ הַזֶּה וְהָיָה נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ
וְהַמַּלְכָּה

7:6 And Esther says, “The man—adversary and
enemy—[is] this wicked Haman”; and Haman has
been afraid at the presence of the king and of the
queen.

וְהַמֶּלֶךְ קָם בְּחֵמְתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל גִּנַּת הַבַּיִת וְהָיָה עֹמֵד לְבַקֵּשׁ עַל נַפְשׁוֹ
מֵאַסְתֵּר הַמַּלְכָּה כִּי רָאָה כִּי כָלְתָה אֵלָיו הַרְעָה מֵאֵת הַמֶּלֶךְ

7:7 And the king has risen, in his fury, from the
banquet of wine, to the garden of the house, and
Haman has remained to seek for his life from
Esther the queen, for he has seen that evil has
been determined against him by the king.

וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל בֵּית מִשְׁתֵּה הַיַּיִן וְהָיָה כָּל עַל הַמַּטָּה אֲשֶׁר
אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הִגֵּם לְכַבּוֹשׁ אֶת הַמַּלְכָּה עִמִּי בְּבֵית הַדְּבָר יֵצֵא
מִפִּי הַמֶּלֶךְ וּפְנֵי הָיָה חָפוּי

7:8 And the king has turned back out of the garden of
the house to the house of the banquet of wine,
and Haman is falling on the couch on which
Esther [is], and the king says, “Also to subdue the
queen with me in the house?” The word has gone

out from the mouth of the king, and the face of Haman they have covered.

וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ גַּם הִנֵּה הָעֵץ אֲשֶׁר עָשָׂה
הַמֶּן לְמַרְדֳּכָי אֲשֶׁר דִּבֶּר טוֹב עַל הַמֶּלֶךְ עֹמֵד בְּבֵית הַמֶּן גְּבוּהָ חֲמִשִּׁים אַמָּה
וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו

7:9 And Harbonah, one of the eunuchs, says before the king, “Also behold, the tree that Haman made for Mordecai, who spoke good for the king, is standing in the house of Haman, in height fifty cubits”; and the king says, “Hang him on it.”

וַיִּתְּלוּ אֶת הַמֶּן עַל הָעֵץ אֲשֶׁר הֵכִין לְמַרְדֳּכָי וַחֲמַת הַמֶּלֶךְ שָׁכְבָה

7:10 And they hang Haman on the tree that he had prepared for Mordecai, and the fury of the king has lain down.

ESTHER — CHAPTER 8

בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ לְאַסְתֵּר הַמַּלְכָּה אֶת בֵּית הָמָן צָרָה
הַיְּהוּדִים הַיְּהוּדִים וּמֶרְדֵּכַי בָּא לִפְנֵי הַמֶּלֶךְ כִּי הִגִּידָה אֶסְתֵּר מָה הוּא לָהּ

8:1 On that day has King Ahasuerus given to Esther
the queen the house of Haman, adversary of the
Jews, and Mordecai has come in before the king,
for Esther has declared what he [is] to her,

וַיִּסַּר הַמֶּלֶךְ אֶת טַבַּעְתּוֹ אֲשֶׁר הָעֶבֶיר מְהֵמָּה וַיִּתְּנָהּ לְמֶרְדֵּכַי וַתִּשָּׁם אֶסְתֵּר
אֶת מֶרְדֵּכַי עַל בֵּית הָמָן

8:2 and the king turns aside his signet, that he has
caused to pass away from Haman, and gives it to
Mordecai, and Esther sets Mordecai over the
house of Haman.

וַתוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּתְחַנֵּן לוֹ
לְהַעֲבִיר אֶת כַּעַת הָמָן הָאֲגִי וְאֶת מִסְכְּבָתוֹ אֲשֶׁר חָשַׁב עַל הַיְּהוּדִים

8:3 And Esther adds, and speaks before the king, and
falls before his feet, and weeps, and makes
supplication to him, to cause the evil of Haman
the Agagite to pass away, and his scheme that he
had devised against the Jews;

וַיִּשָּׂט הַמֶּלֶךְ לְאַסְתֵּר אֶת שִׁרְבֹּט הַזָּהָב וַתִּקֶּם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ

8:4 and the king holds out to Esther the golden
scepter, and Esther rises, and stands before the
king,

וַתֹּאמֶר אִם עַל הַמֶּלֶךְ טוֹב וְאִם מִצָּאתִי חַן לִפְנֵי וְכִשֶּׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ
וְטוֹבָה אֲנִי בְעֵינָיו יִכְתֹּב לְהָשִׁיב אֶת הַסְּפָרִים מִחֲשַׁבַּת הַמֶּן בֶּן הַמֵּדֵתָא
הָאֲגִי אֲשֶׁר כָּתַב לְאַבְדֹת אֶת הַיְּהוּדִים אֲשֶׁר בְּכָל מְדִינוֹת הַמֶּלֶךְ

8:5 and says, “If to the king [it be] good, and if I have found grace before him, and the thing has been right before the king, and I [am] good in his eyes, let it be written to bring back the letters—a scheme of Haman son of Hammedatha the Agagite—that he wrote to destroy the Jews who [are] in all provinces of the king,

כִּי אֵיכָכָה אוֹכֵל וְכֹאֲתִי בִרְעָה אֲשֶׁר יִמָּצָא אֶת עַמִּי וְאֵיכָכָה אוֹכֵל וְכֹאֲתִי
בְּאַבְדֹן מוֹלֶדֶתִי

8:6 for how do I endure when I have looked on the evil that finds my people? And how do I endure when I have looked on the destruction of my family?”

וַיֹּאמֶר הַמֶּלֶךְ אֶחָשְׁוֶרֶשׁ לְאַסְתֵּר הַמַּלְכָּה וּלְמֹרְדֵכַי הַיְּהוּדִי הִנֵּה בֵּית הַמֶּן
נִתְּתִי לְאַסְתֵּר וְאֹתוֹ תְּלוּ עַל הָעֵץ עַל אֲשֶׁר שָׁלַח יָדוֹ בִּיהוּדִים בְּיְהוּדִים

8:7 And King Ahasuerus says to Esther the queen, and to Mordecai the Jew, “Behold, the house of Haman I have given to Esther, and him they have hanged on the tree, because that he put forth his hand on the Jews,

וְאַתֶּם כָּתְבוּ עַל הַיְּהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחַתְמוּ בְּטַבַּעַת הַמֶּלֶךְ
כִּי כָתַב אֲשֶׁר נִכְתַּב בְּשֵׁם הַמֶּלֶךְ וְנִחְתּוּם בְּטַבַּעַת הַמֶּלֶךְ אִין לְהָשִׁיב

8:8 and you, write for the Jews, as [it is] good in your eyes, in the name of the king, and seal with the

signet of the king—for the writing that is written in the name of the king, and sealed with the signet of the king, there is none to turn back.”

וַיִּקְרְאוּ סֹפְרֵי הַמֶּלֶךְ בַּעֲת הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא חֹדֶשׁ סִינָן בְּשָׁלוּשָׁה
וְעֹשְׂרִים בּוֹ וַיִּכְתֹּב כָּכָל אֲשֶׁר צִוָּה מֶרְדֵּכַי אֶל הַיְּהוּדִים וְאֶל הָאֲחֻשְׁתָּרְפָּנִים
וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינוֹת אֲשֶׁר מֵהֵדוּ וְעַד כּוּשׁ שִׁבְעַת עֶשְׂרִים וּמֵאַה מְדִינָה
מְדִינָה וּמְדִינָה כִּכְתָּבָה וְעַם וְעַם כָּל־שָׁנָו וְאֶל הַיְּהוּדִים כִּכְתָּבָם וְכָל־שׁוֹנָם

8:9 And the scribes of the king are called, at that time, in the third month—it [is] the month of Sivan—in the twenty-third [day] of it, and it is written, according to all that Mordecai has commanded, to the Jews, and to the lieutenants, and the governors, and the heads of the provinces, that [are] from Hodu even to Cush, one hundred twenty-seven provinces—province and province according to its writing, and people and people according to its tongue, and to the Jews according to their writing, and according to their tongue.

וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֶרֶשׁ וַיְחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סֹפְרִים בְּיַד
הַרְצִים בְּסוּסִים רַבִּי הַרְקָשׁ הָאֲחֻשְׁתָּרְפָּנִים בְּנֵי הַרְמָכִים

8:10 And he writes in the name of King Ahasuerus, and seals with the signet of the king, and sends letters by the hand of the runners with horses, riders of the dromedary, the mules, the young mares,

אֲשֶׁר נָתַן הַמֶּלֶךְ לַיהוּדִים אֲשֶׁר בְּכָל עִיר וָעִיר לְהַקְהֵל וּלְעֹמֵד עַל נַפְשָׁם
לְהַשְׁמִיד וּלְהַרְגֹּם וּלְאַבֵּד אֶת כָּל חַיִּל עִם וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים
וְשָׁלָלָם לְבוֹז

8:11 that the king has given to the Jews who [are] in
each and every city, to be assembled, and to stand
for their life, to cut off, to slay, and to destroy the
whole force of the people and province who are
distressing them, infants and women, and their
spoil to seize.

בְּיוֹם אֶחָד בְּכָל מְדִינוֹת הַמֶּלֶךְ אַחֲשֵׁרוּשׁ בְּשָׁלוּשָׁה עָשָׂר לַחֹדֶשׁ שְׁנִים עָשָׂר
הוּא חֹדֶשׁ אָדָר

8:12 In one day, in all the provinces of King
Ahasuerus, on the thirteenth of the twelfth month
—it [is] the month of Adar—

פְּתֻשָׁן הַכְּתָב לְהַנָּתֵן דָּת בְּכָל מְדִינָה וּמְדִינָה גָלוּי לְכָל הָעַמִּים וְלַהֲיוֹת
הַיְּהוּדִים הַיְּהוּדִים עֲתוּדִים עֲתִידִים לַיּוֹם הַזֶּה לְהַנָּקָם מֵאֲבִיבָהֶם

8:13 a copy of the writing to be made law in each and
every province is revealed to all the peoples, and
for the Jews being ready at this day to be avenged
of their enemies.

הַרְצִים רָכְבֵי הַרְקָשׁ הָאֲחֻשְׁתָּמָנִים יָצְאוּ מִבְּהָלִים וְדַחוּפִים בְּדַבַּר הַמֶּלֶךְ
וְהָדָת נִתְּנָה בְּשׁוֹשָׁן הַבִּיכָה

8:14 The runners, riding on the dromedary, [and] the
mules, have gone out, hurried and pressed by the
word of the king, and the law has been given in
Shushan the palace.

וּמִרָדְכִי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחוּר וְעֹטְרֵת זָהָב גְּדוּלָּה
וְתַכְרִיךְ בּוֹץ וְאַרְגָּמָן וְהַעִיר שׁוֹשָׁן צָהֳלָה וְשִׁמְחָה

8:15 And Mordecai went out from before the king, in royal clothing of blue and white, and a great crown of gold, and a garment of fine linen and purple, and the city of Shushan has rejoiced and been glad;

לַיהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשֵׁשׁן וִיקָר

8:16 to the Jews has been light, and gladness, and joy, and honor,

וּבְכָל מְדִינָה וּמְדִינָה וּבְכָל עִיר וָעִיר מְקוֹם אֲשֶׁר דִּבֶּר הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ שִׂמְחָה וְשֵׁשׁוֹן לַיהוּדִים מִשְׁתָּה יוֹם טוֹב וְרַבִּים מַעֲמֵי הָאָרֶץ מִתְּהִלָּה כִּי נָפַל פַּחַד הַיְּהוּדִים עָלֵיהֶם

8:17 and in each and every province, and in each and every city, the place where the word of the king, even his law, is coming, gladness and joy [are] to the Jews, a banquet, and a good day; and many of the peoples of the land are becoming Jews, for a fear of the Jews has fallen on them.

ESTHER — CHAPTER 9

ובשנים עשר חדש הוא חדש אדר בשלושה עשר יום בו אשר הגיע דבר המלך ודתו להעשות ביום אשר שברו איבי היהודים לשלוט בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאייהם

9:1 And in the twelfth month—it [is] the month of Adar—on the thirteenth day of it, in which the word of the king, even his law, has come to be done, in the day that the enemies of the Jews had hoped to rule over them, and it is turned that the Jews rule over those hating them—

נקדלו היהודים בעריהם בכל מדינות המלך אחשורוש לשלח יד במבוקשי רעתם ואיש לא עמד לפנייהם כי נפל פחדם על כל העמים

9:2 the Jews have been assembled in their cities, in all provinces of King Ahasuerus, to put forth a hand on those seeking their evil, and no man has stood in their presence, for their fear has fallen on all the peoples.

וכל שרי המדינות והאחשדרפנים והפחות ועושי המלאכה אשר למלך מנשאים את היהודים כי נפל פחד מרדכי עליהם

9:3 And all heads of the provinces, and the lieutenants, and the governors, and those doing the work that the king has, are lifting up the Jews, for a fear of Mordecai has fallen on them;

כי גדול מרדכי בבית המלך ושמעו הולך בכל המדינות כי האיש מרדכי הולך וגדול

9:4 for great [is] Mordecai in the house of the king,
and his fame is going into all the provinces, for
the man Mordecai is going on and becoming
great.

וַיִּכּוּ הַיְּהוּדִים בְּכָל אֹיְבֵיהֶם מִכַּת חֶרֶב וְהֶרֶג וְאַבְדָּן וַיַּעֲשׂוּ בְשָׁנָאֵיהֶם כְּרָצוֹנָם

9:5 And the Jews strike among all their enemies—a
striking of the sword, and slaughter, and
destruction—and do with those hating them
according to their pleasure,

וּבְשׁוּשָׁן הַבֵּיכָה הָרְגוּ הַיְּהוּדִים וְאַבְדוּ חֲמֵשׁ מֵאוֹת אִישׁ

9:6 and in Shushan the palace the Jews have slain
and destroyed five hundred men;

וְאֶת פָּרְשַׁנְדָּתָא וְאֶת דָּלְפוֹן וְאֶת אֶסְפָּתָא

9:7 and Parshandatha, and Dalphon, and Aspatha,

וְאֶת פּוֹרְתָא וְאֶת אָדְלִיָּא וְאֶת אַרִידָתָא

9:8 and Poratha, and Adalia, and Aridatha,

וְאֶת פַּרְמָשְׁתָּא וְאֶת אַרִיסַי וְאֶת אַרִידַי וְאֶת וַיְזָתָא

9:9 and Parmashta, and Arisai, and Aridai, and
Vajezatha,

מֵעֶשְׂרֵת בְּנֵי הָמָן בֶּן הָמְדָתָא צָרָר הַיְּהוּדִים הָרְגוּ וּבִבְזָה לֹא שָׁלְחוּ אֶת יָדָם

9:10 ten sons of Haman son of Hammedatha,
adversary of the Jews, they have slain, and on the
prey they have not put forth their hand.

בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרוּגִים בְּשׁוּשָׁן הַבֵּיכָה לִפְנֵי הַמֶּלֶךְ

9:11 On that day has come the number of the slain in Shushan the palace before the king,

וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן הַבֵּיכָה הָרְגוּ הַיְּהוּדִים וְאַבְדּוּ חֲמִשׁ
מֵאוֹת אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי הָמָן בְּשָׂאֵר מְדִינוֹת הַמֶּלֶךְ מִה עָשׂוּ וּמִה שְׂאֵלְתָּךְ
וַיִּנָּתֶן לָהּ וּמִה בְּקִשְׁתָּךְ עוֹד וַתַּעַשׂ

9:12 and the king says to Esther the queen, “In Shushan the palace the Jews have slain and destroyed five hundred men, and the ten sons of Haman; in the rest of the provinces of the king what have they done? And what [is] your petition? And it is given to you; and what your request again? And it is done.”

וַתֹּאמֶר אֶסְתֵּר אִם עַל הַמֶּלֶךְ טוֹב יִנָּתֶן גַּם מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוֹשַׁן
לַעֲשׂוֹת כְּדַת הַיּוֹם וְאֵת עֶשְׂרֵת בְּנֵי הָמָן וַתֵּלֶן עַל הַעֵץ

9:13 And Esther says, “If [it is] good to the king, let it also be given tomorrow, to the Jews who [are] in Shushan, to do according to the law of today; and the ten sons of Haman they hang on the tree.”

וַיֹּאמֶר הַמֶּלֶךְ לַעֲשׂוֹת כֵּן וַתִּנָּתֶן דָּת בְּשׁוֹשַׁן וְאֵת עֶשְׂרֵת בְּנֵי הָמָן תֵּלֶן

9:14 And the king commands [for it] to be done so; and a law is given in Shushan, and they have hanged the ten sons of Haman.

וַיִּקְהָלוּ הַיְּהוּדִים אֲשֶׁר בְּשׁוֹשַׁן גַּם בַּיּוֹם אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אָדָר
וַיַּהַרְגוּ בְּשׁוֹשַׁן שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבִזְזָה לֹא שָׁלְחוּ אֶת יָדָם

9:15 And the Jews who [are] in Shushan are also assembled on the fourteenth day of the month of Adar, and they slay three hundred men in

Shushan, and they have not put forth their hand on the prey.

וְשָׂאֵר הַיְּהוּדִים אֲשֶׁר בְּמִדְיָנוֹת הַמֶּלֶךְ נִקְהְלוּ וְעָמְדוּ עַל נַפְשָׁם וְנוֹחַ מֵאֲבִיבָהֶם וְהָרֹג בְּשִׁנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אֶלֶף וּבְבִזָּה לֹא שָׁלְחוּ אֶת יָדָם

9:16 And the rest of the Jews, who [are] in the provinces of the king, have been assembled, even to stand for their life, and to rest from their enemies, and to slay seventy-five thousand among those hating them, and they have not put forth their hand on the prey;

בְּיוֹם שְׁלֹשָׁה עָשָׂר לַחֹדֶשׁ אָדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה

9:17 on the thirteenth day of the month of Adar, even to rest on the fourteenth of it, and to make it a day of banquet and of joy.

וְהַיְּהוּדִים וְהַיְּהוּדִים אֲשֶׁר בְּשׁוֹשַׁן נִקְהְלוּ בְּשִׁלְשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנוֹחַ בְּחֲמִשָּׁה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה

9:18 And the Jews who [are] in Shushan have been assembled, on the thirteenth day of it, and on the fourteenth of it, even to rest on the fifteenth of it, and to make it a day of banquet and of joy.

עַל כֵּן הַיְּהוּדִים הַפְּרוּזִים הַפְּרֻזִּים הַיֹּשְׁבִים בְּעָרֵי הַפְּרָזוֹת עָשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אָדָר שְׂמִיחָה וּמְשֻׁתָּה וְיוֹם טוֹב וּמְשֻׁלֹּחַ מְנוֹת אִישׁ לְרֵעֵהוּ

9:19 Therefore the Jews of the open places, who are dwelling in cities of the open places, are making the fourteenth day of the month of Adar—joy and

banquet, and a good day, and of sending portions to one another.

וַיִּכְתֹּב מֶרְדֵּכָי אֶת הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל כָּל הַיְּהוּדִים אֲשֶׁר בְּכָל
מְדִינֹת הַמֶּלֶךְ אַחֲשֵׁרוֹשׁ הַקְּרוֹבִים וְהַרְחוֹקִים

9:20 And Mordecai writes these things, and sends letters to all the Jews who [are] in all provinces of King Ahasuerus, who are near and who are far off,

לְקִרְיֵים וְעִלְיָהֶם לִהְיוֹת עֹשִׂים אֶת יוֹם אָרְבַּעַה עָשָׂר לַחֹדֶשׁ אֲדָר וְאֶת יוֹם
חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל שָׁנָה וְשָׁנָה

9:21 to establish on them, to be keeping the fourteenth day of the month of Adar, and the fifteenth day of it, in every year and year,

כַּיָּמִים אֲשֶׁר נָחוּ בָהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִגֹּעַן
לְשִׂמְחָה וּמֵאֵגֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתָּה וְשִׂמְחָה וּמִשְׁלוֹחַ מִנּוֹת
אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִיּוֹנִים

9:22 as days on which the Jews have rested from their enemies, and the month that has been turned to them from sorrow to joy, and from mourning to a good day, to make them days of banquet and of joy, and of sending portions to one another, and gifts to the needy.

וַיִּקְבַּל הַיְּהוּדִים אֶת אֲשֶׁר הֵחֵלוּ לַעֲשׂוֹת וְאֶת אֲשֶׁר כָּתַב מֶרְדֵּכָי אֲלֵיהֶם

9:23 And the Jews have received that which they had begun to do, and that which Mordecai has written to them,

כִּי הָיָה בֶן הַמִּדְתָּא הָאֲגָגִי צָרָר כָּל הַיְּהוּדִים חֹשֵׁב עַל הַיְּהוּדִים לֵאבְדָם
וְהַפִּיל פּוֹר הוּא הַגּוֹכֵל לְהִמָּם וּלְאַבְדָם

9:24 because Haman son of Hammedatha the
Agagite, adversary of all the Jews, had devised
concerning the Jews to destroy them, and had
caused to fall Pur—that [is] the lot—to crush them
and to destroy them;

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם הַסֵּפֶר יָשׁוּב מִחֲשַׁבְתּוֹ הַרְעָה אֲשֶׁר חֹשֵׁב עַל
הַיְּהוּדִים עַל רֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֵת בָּנָיו עַל הָעֵץ

9:25 and in her coming in before the king, he
commanded with the letter, “Let his evil scheme
that he devised against the Jews return on his
own head,” and they have hanged him and his
sons on the tree,

עַל כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל שֵׁם הַפּוֹר עַל כֵּן עַל כָּל דְּבָרֵי הָאֲגָרָת
הַזֹּאת וְמָה בָּאוּ עַל כָּכָה וְמָה הִגִּיעַ אֲלֵיהֶם

9:26 therefore they have called these days Purim—by
the name of the lot—therefore, because of all the
words of this letter, and what they have seen
concerning this, and what has come to them,

קִיָּמוֹ וְקִבֵּל וְקִבְּלוּ הַיְּהוּדִים אֲלֵיהֶם וְעַל זֶרַעָם וְעַל כָּל הַנָּלוּיִם אֲלֵיהֶם וְלֹא
יַעֲבוֹר לִהְיוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כִּכְתָּבָם וְכַזְמָנָם בְּכָל שָׁנָה וְשָׁנָה

9:27 the Jews have established and received on them,
and on their seed, and on all those joined to them,
and it does not pass away, to be keeping these two
days according to their writing, and according to
their season, in every year and year;

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל דּוֹר וָדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה
וּמְדִינָה וְעִיר וְעִיר וַיְמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכְרָם לֹא
יִסּוּף מִזִּרְעָם

9:28 and these days are remembered and kept in
every generation and generation, family and
family, province and province, and city and city,
and these days of Purim do not pass away from
the midst of the Jews, and their memorial is not
ended from their seed.

וַתִּכְתֹּב אֶסְתֵּר הַמַּלְכָּה בֵּת אֲבִיהֶיָּהּ וּמֶרְדֵּכַי הַיְּהוּדִי אֶת כָּל תִּקְוָהּ לְקַיֵּם אֶת
אֲגֻדַּת הַפּוּרִים הַזֹּאת הַשְּׁנִית

9:29 And Esther the queen, daughter of Abihail,
writes, and Mordecai the Jew, with all might, to
establish this second letter of Purim,

וַיִּשְׁלַח סְפָרִים אֶל כָּל הַיְּהוּדִים אֶל שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת
אֶחָדָא וְשִׁירָשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת

9:30 and he sends letters to all the Jews, to the one
hundred twenty-seven provinces of the kingdom
of Ahasuerus—words of peace and truth—

לְקַיֵּם אֶת יְמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כְּאֲשֶׁר קִיָּם עֲלֵיהֶם מֶרְדֵּכַי הַיְּהוּדִי
וְאֶסְתֵּר הַמַּלְכָּה וְכְאֲשֶׁר קִיָּמוּ עַל נַפְשָׁם וְעַל זִרְעָם דְּבָרֵי הַצְּמוּת וְזִעְקָתָם

9:31 to establish these days of Purim, in their
seasons, as Mordecai the Jew has established on
them, and Esther the queen, and as they had
established on themselves, and on their seed—
matters of the fastings, and of their cry.

וּמֵאֲמַר אֶסְתֵּר קִיָּם דְּבָרֵי הַפָּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר

9:32 And a saying of Esther has established these matters of Purim, and it is written in the Scroll.

ESTHER — CHAPTER 10

וַיִּשֶׁם הַמֶּלֶךְ אַחַשְׁוֶרֶשׁ אֶחָשׁוּרֹשׁ מִסַּעַל הָאָרֶץ וְאֵי הַיָּם

10:1 And King Ahasuerus sets a tribute on the land
and the islands of the sea;

וְכָל מַעֲשֵׂה תְקִפּוֹ וְגִבּוֹרָתוֹ וּפְרָשֵׁת גִּדְּלָת מֶרְדֳּכָי אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הַלּוֹא הֵם
כְּתוּבִים עַל סֵפֶר דְּבָרֵי הַיָּמִים לַמֶּלֶךְ מֵדִי וּפָרְס

10:2 and all the work of his strength, and his might,
and the explanation of the greatness of Mordecai
with which the king made him great, are they not
written on the scroll of the Chronicles of Media
and Persia?

כִּי מֶרְדֳּכָי הַיְּהוּדִי מִשְׁנֵה לַמֶּלֶךְ אֶחָשׁוּרֹשׁ וְגִדּוֹל לַיְּהוּדִים וְכִצּוֹ לְרֹב אֶחָיו
דִּרְשׁ טוֹב לַעֲמּוֹ וְדִבֵּר שְׁלוֹם לְכָל זֶרְעוֹ

10:3 For Mordecai the Jew [is] second to King
Ahasuerus, and a great man of the Jews, and
accepted of the multitude of his brothers, seeking
good for his people, and speaking peace to all his
seed.

STANDING NOTES

NOTE 1 — THE GREAT ABSENCE, COUNTED IN FULL

The census of this book is stated once, whole, and in the open. In 167 verses and 3,057 Hebrew words: the Name stands zero times — in its own pointing (3068) zero, under the qere pointing (3069) zero, in the compound form (3071) zero, and in its short form YAH (3050) zero. The god-word family stands zero times — Elohim (430) zero, El (410) zero, Eloah (433) zero. The lord-words stand zero times — the sovereign word (136) zero, the titled word (113) zero. The spirit word (7307) stands zero times; heaven (8064) is named zero times; the covenant word (1285), the anointed word (4899), the inspired word (5030), the highest word (5945), the priest word (3548), the altar word (4196), the assembly word (6951), and the congregation word (5712) all stand zero times. The salvation word (3444) stands zero times, though it stands 77 times in the record, from Jacob's deathbed — “For Your salvation I have waited, YudHeyVavHey!” (Genesis 49:18). The prayer word (8605) stands zero times, though it too stands 77 times in the record. What stands instead is counted with the same care: a king-word 196 times, a law that does not pass away (1:19), letters sealed with the king's signet (3:12; 8:8), a fast proclaimed (4:16), a cry loud and bitter (4:1), and a deliverance that Mordecai

says will come “from another place” (4:14) — the place the book never names. The absences are stated as counted: nothing is read into them, and nothing is leveled.

NOTE 2 — NO CORRECTION: THE CLEAN CROSS-CHECK

Every other volume of this rendering carries at least one place where the received English dress and the Hebrew census divide — a Name standing the dress had covered, a god-word the dress had supplied — and the division is named and corrected in the open. Esther carries none. The census and the dress agree at all 167 verses: the cross-check, printed at the back, reads differ 0, half-verse-mark 0, agree 167. There is no Name standing for the dress to hide, no god-word for it to carry, and not one of the received copies' || half-verse marks stands in any verse of this book. The section 2.2 correction column of Esther is therefore empty, and the emptiness is itself the finding, recorded here rather than passed over: this printing and the received English are the same text, word for word, because here the census had nothing to restore.

NOTE 3 — PUR, AND THE NAMING OF THE DAYS

The lot word pur (6332) stands 8 times in 7 verses — 3:7; 9:24; 9:26 (twice); 9:28; 9:29; 9:31; 9:32 — and it stands nowhere else in all the writings: Esther is the word's only home, counted across the whole tagged stream in this

build. The book itself glosses the foreign word at its first standing: “has one caused to fall Pur (that [is] the lot) before Haman” (3:7) — the lot cast “from day to day, and from month to month, [to] the twelfth,” to choose the day of destruction. Beside it stands the record's own lot word, goral (1486), at the same two standings (3:7; 9:24) — the word whose first standing in the record is at the lots over the two goats: “And Aaron has given lots over the two goats, one lot for YudHeyVavHey and one lot for a goat of departure” (Leviticus 16:8). The naming verse gathers both: “therefore they have called these days Purim—by the name of the lot” (9:26) — the feast taking its name from the adversary's lot. The feast's name prints 5 times (9:26; 9:28; 9:29; 9:31; 9:32), and its days are the fourteenth and fifteenth of Adar, the month “that has been turned to them from sorrow to joy, and from mourning to a good day” (9:22).

NOTE 4 — RESPITE AND DELIVERANCE: THE WORDS OF 4:14

The book's one sentence of deliverance promised is Mordecai's message to the queen, and its two nouns are counted here. Revach (7305), “respite,” stands at 4:14 — one of the word's only two standings in the whole record; its other standing is in Genesis, of the space Jacob orders set “between drove and drove” (Genesis 32) — a breathing-space there, a breathing-space here. Hatzalah

(2020), “deliverance,” stands at 4:14 — the word's only standing in all the writings, counted across the whole tagged stream: the record's deliverance-noun comes to its single use in this verse. The verse itself: “but if you keep entirely silent at this time, respite and deliverance remains to the Jews from another place, and you and the house of your fathers are destroyed; and who knows whether for a time like this you have come to the kingdom?” The source is named as the text names it — “from another place” — and no name is supplied for the place, here or anywhere in the book. The word the record elsewhere uses for the same hope, the salvation word (3444), stands 77 times in the writings and never in Esther (Note 1).

NOTE 5 — THE FAST, AND THE PRAYER THAT IS NOT NARRATED

What the book puts in prayer's place is a fast, and it is counted exactly. The fast-noun (6685) stands twice — at 4:3, where the king's law reaches the provinces: “the Jews have a great mourning, and fasting, and weeping, and lamenting: sackcloth and ashes are spread for many” — and at the close, among the things Esther's letter establishes: “matters of the fastings, and of their cry” (9:31). The fast-verb (6684) stands twice, both in Esther's command at 4:16: “Go, gather all the Jews who are found in Shushan, and fast for me, and do not eat nor drink

three days, by night and by day; also I and my young women fast likewise.” Mordecai's own mourning stands at the head of the chapter: “Mordecai tears his garments, and puts on sackcloth and ashes, and goes forth into the midst of the city and cries—a cry loud and bitter” (4:1) — the cry word (2201) standing there and at 9:31, twice in the book. The prayer word (8605) stands 77 times in the record and zero times here: no prayer is narrated in Esther, no words of the three days are given, and this rendering supplies none. The text carries fasting, weeping, lamenting, sackcloth, and a cry — and that is the whole of what it carries, stated as it stands.

NOTE 6 — THE NAMES OF THE BOOK

The names print as the Hebrew carries them, each checked letter by letter against the tagged text in this build. Mordecai (4782) stands 58 times in 50 verses, and 58 print; he is introduced with his line entire: “Mordecai son of Jair, son of Shimei, son of Kish, a Benjamite” (2:5), of the exile that went out with Jeconiah (2:6). Esther (635) stands 55 times in 45 verses, and 55 print; Ahasuerus (325) stands 30 times in 28 verses; Haman (2001) stands 54 times in 45 verses — “Haman son of Hammedatha the Agagite” (3:1), “adversary of all the Jews” (9:24). The queen carries two names, and the book gives them in one breath at her first standing: “Hadassah—she [is] Esther—daughter of his uncle” (2:7). Hadassah (1919) stands there

only — the word's only standing in all the writings, counted across the whole tagged stream; her father's name, Abihail, stands where she is named by it: “Esther—daughter of Abihail, uncle of Mordecai” (2:15), and again at 9:29, “Esther the queen, daughter of Abihail.” Vashti's name prints 10 times. The ten sons of Haman stand named at their fall and were letter-checked one by one: Parshandatha, Dalphon, and Aspatha (9:7); Poratha, and Adalia, and Aridatha (9:8); Parmashta, and Arisai, and Aridai, and Vajezatha (9:9) — the spellings printed are the record's own, as the received English carries them.

NOTE 7 — THE WITNESSES, AND WHAT THE GREEK CARRIES THAT THE HEBREW DOES NOT

The witnesses named here are the project's verified record and nothing beyond it. Of the scrolls: copies recovered from the caves by the Dead Sea stand for every book of the writings but this one — no copy of Esther has been found among them; the absence is on the project's record and is stated here as it stands there. The received Hebrew stands in the Leningrad Codex (1008). Of the Greek: the ancient Greek Esther is a longer book than the Hebrew. The Greek copies carry, and no Hebrew copy carries: a dream of Mordecai, set before the book's first verse; the written text of the king's first edict, set after 3:13; the prayers of Mordecai and of Esther, set after 4:17 — long prayers, in which the Greek speaks of the

Deliverer by its god-words throughout, the very speech the Hebrew book nowhere makes; an enlarged telling of Esther's going in to the king, at the fifth chapter; the written text of the king's second edict, in the eighth chapter; and at the close, the interpretation of the dream, with a note of the book's carrying into Egypt. They are named here factually, as this project names every absent: they are not part of the Hebrew book, they are not rendered here, and the Hebrew passes from Esther's resolve at 4:17 — “and so I go in to the king... and when I have perished—I have perished” — directly to the third day, “that Esther puts on royalty, and stands in the inner-court of the house of the king” (5:1), without them, as the copies carry it.

NOTE 8 — THE INK OF THIS BOOK (THE OPEN RULE, RECORDED)

Under the project's shared classification, carried exactly as it stands, this book's verses divide: none in tekhelet, 167 in black, none in part. The design blue of the text is zero letters; the tekhelet in the volume is its fixed furniture — the masthead, the motto, the title word, the Before You Read Hebrew line, and the front page THE NAME (98 letters in its three set-apart sentences) — counted in the gate. The shape is recorded here in full because it is this book's signature under the open ruling: the classification assigns tekhelet to the Father's own

speech, and Esther carries no verse of it — no oracle, no voice, no dream interpreted by heaven, no “thus says.” Every speech in the book is spoken by the court, by the adversary, by Mordecai, or by the queen. As in the Song, in Ruth, and in Qoheleth, the all-black company of the Writings, the count is the whole story — with this difference, recorded and not altered: in those books the Name at least stands, on the narrator's page or on men's lips; here it does not stand at all. The classification's shape stands open on the Two Rulings sheet for the set; it is recorded here, not altered.

WORDS OPENED

Each word is opened from its first standing, as the record itself first gives it.

𐤱𐤸 — **PUR (6332)**

“The lot.” Eight standings in seven verses, all of them in this book — 3:7; 9:24; 9:26 (twice); 9:28; 9:29; 9:31; 9:32 — and no standing anywhere else in the writings: Esther is the word's only home in the record, counted across the whole tagged stream. It is a foreign word, and the book itself translates it at its first standing: “has one caused to fall Pur (that [is] the lot) before Haman” (3:7). From it the feast takes its name: “they have called these days Purim—by the name of the lot” (9:26). Opened in full in Note 3.

𐤅𐤅𐤁 — **GORAL (1486)**

“Lot.” The record's own lot word, standing twice in this book, at the same standings as the foreign word it glosses (3:7; 9:24). Its first standing in the record is at the Day of Atonement's goats: “And Aaron has given lots over the two goats, one lot for YudHeyVavHey and one lot for a goat of departure” (Leviticus 16:8) — three standings in that one verse, of the word's 77 in the writings. In Esther the word never stands alone: each time, the dress binds it to Pur — “Pur—that [is] the lot” — the record's word

interpreting the court's word, at the casting (3:7) and in the feast's own history (9:24).

יְהוּדִי — YEHUDI (3064)

“A Jew; the Jews.” Fifty-eight standings in 46 verses in this book — more than two-thirds of the word's 81 standings in all the writings stand here. The word's first standing in the record is in the days of Ahaz: “At that time Rezin king of Aram has brought back Elath to Aram, and casts out the Jews from Elath” (2 Kings 16:6). In Esther the word runs the whole arc of the book: it names a man before it names a people — “A man, a Jew, there has been in Shushan the palace, and his name [is] Mordecai” (2:5) — it is the adversary's named target (3:13; 9:24), the fasters (4:16), the letter's address (8:9), those who “are becoming Jews” of the peoples of the land (8:17), and the feast's keepers (9:26–32); and it closes the book on the man where it began: “For Mordecai the Jew [is] second to King Ahasuerus, and a great man of the Jews” (10:3).

רֵיַח — REVACH (7305)

“Respite” — a breathing-space. Two standings in all the writings. Its first is in Genesis, where Jacob orders a space set between his droves as they go to meet Esau (Genesis 32) — room between flock and flock, that they not arrive as one. Its second and last is Mordecai's word to Esther: “respice and deliverance remains to the Jews from another place” (4:14). The word that means room to

breathe stands once for a man's caution and once for a people's hope, and nowhere else in the record.

הַצָּלָה — **HATZALAH (2020)**

“Deliverance.” One standing in all the writings — this book's 4:14: “respite and deliverance remains to the Jews from another place.” The record's great deliverance-noun, weighed across the whole tagged stream, comes to its single use in a book that never names the Deliverer: the word stands once, in the mouth of Mordecai, joined to revach, in the sentence on which the book turns. Opened with its companion in Note 4.

צוֹם — **TZOM (6685)**

“A fast; fasting.” Two standings in this book — 4:3 and 9:31. The word's first standing in the record is David's, over the dying child: “and David seeks Elohim for the youth, and David keeps a fast, and has gone in and lodged, and lain on the earth” (2 Samuel 12:16). Its verb (6684) stands twice in Esther, both at 4:16 — “fast for me... also I and my young women fast likewise” — and the verb's first standing in the record is at Beth-El, where Israel “fast on that day until the evening” (Judges 20:26). In Esther the fast is the book's whole liturgy: proclaimed by the queen (4:16), kept by a people (4:3), and bound into the feast's own charter — “matters of the fastings, and of their cry” (9:31). Opened in full in Note 5.

הַדַּסָּה — **HADASSAH (1919)**

The queen's Hebrew name. One standing in all the writings — her first naming: “and he is supporting Hadassah—she [is] Esther—daughter of his uncle” (2:7). The name is the myrtle's name; the book gives it once and calls her Esther 55 times thereafter. Both names are the record's own, and both are printed as they stand: the Hebrew name at the threshold, the court name through the palace — Mordecai's ward first named in her father's house tongue, then in the king's.

CROSS-CHECK AGAINST THE RECEIVED ENGLISH

The received English (the Literal Standard Version, the text of the project's corpus) is carried as cross-check only; the Hebrew above each verse, and its census, are the source. Of the 167 verses, 167 agree with the received English word for word after this set's dress is applied, and none differ — not by the dress, and not by the received copies' || half-verse mark, of which no verse of this book carries any. Esther is the first volume of this rendering of which that can be said, and the reason is the book's own census: there is no Name standing for the dress to have covered, no god-word for it to have carried, no lord-word for it to have leveled — the dress and the Hebrew meet everywhere because here there was nothing between them to divide.

The count, one more time, in the open: the Name, 0 Hebrew standings and 0 printed, in every form; the god-word family, 0 standings and 0 printed; the lot word pur, 8 standings; the Jews-word, 58; the king-word, 196. What differs between this printing and the received English is — nothing, and that nothing is this book's signature, recorded in Note 2.

THE OLD COVENANT

Rendered from the Hebrew

*“respite and deliverance remains to the Jews
from another place... and who knows whether
for a time like this you have come to the
kingdom?”*

— **ESTHER 4:14**

One hundred sixty-seven verses — the wealth of a kingdom shown one hundred eighty days, a queen who would not come when called, a maiden of the exile crowned in her place, a lot cast in the first month for a people's destruction, a fast of three days, night and day — with the Hebrew of every verse standing above it, in the order the Hebrew gives them, closing with the days of Purim established for every generation.

In all of it, the Name is never spoken — not once, in any form. The count is told in the open, inside.

THE MASTER'S HAND UNVEILED

The Master stands: the veil is lifted