

Esther 6

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Text

Hebrew

	את plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה. Genesis 1:1 סֵפֶר הַזְכָּרוֹת דְּבָרֵי הַיָּמִים יהיה hebrew The word יהיה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament.
1	This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 לפני נקראים פנים hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. המלך
2	שמר plugin-autotooltip__default plugin-autotooltip_big Examples שמר Meaning: * To guard * To protect * To keep * To observe * To attend The verb שמר occurs about 470 times in the Old Testament. Central in covenant language. God “keeps” His covenant promises, and His people are called to Deuteronomy 7:9Psalm 121:7Deuteronomy 7:11Psalm 127:1Luke 2:19 הסף אשר בקשו לשלח יד במלך אחשורוש

3	וַיֹּאמֶר הַמֶּלֶךְ מֶה נַעֲשֶׂה יָקָר וּגְדוּלָה לְמַרְדֳּכָי עַל זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא נַעֲשֶׂה עִמּוֹ דָּבָר וַיֹּאמֶר הַמֶּלֶךְ מִי בְחָצֵר וְהֵמֶן בָּא לַחֲצַר בֵּית הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לְתִלּוֹת אֶת אַתָּה hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 מְרַדְּכִי עַל הָעֵץ אֲשֶׁר בְּיוֹן Meaning
4	* To be firm * Establish * Prepare * Set Verb. Occurs about 200 times in the Old Testament. Meanings by Stem Qal Stem (basic form) To be firm, stable, fixed, established. Describes something that stands securely or endures. Psalm 93:2 Psalm 103:19 Proverbs 16:9 Psalm 96:102 Samuel 7:16 Proverbs 16:3 Luke 22:321 Peter 5:101 Corinthians 1:8 Hebrews 2:3 Colossians 1:23 Matthew 25:34 לוֹ
5	וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הָמוֹן עֹמֵד בְּחָצֵר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא וַיֹּאמֶר לוֹ הַמֶּלֶךְ מֶה לַעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ וַיֹּאמֶר הָמוֹן בָּלְבֹו hebrew Meaning:
6	* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament. 1 Samuel 25:37 Genesis 6:5 Exodus 8:151 Samuel 24:51 Samuel 16:7 Jeremiah 17:9 Deuteronomy 10:16 Deuteronomy 6:5 Deuteronomy 6:5 Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible) Deuteronomy 6:5 Genesis 6:51 Samuel 1:13 Psalm 95:10 Deuteronomy 6:5... לְמִי יִחַפֵּץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי
7	וַיֹּאמֶר הָמוֹן אֶל הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
8	יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר לְבָשׁ בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת בְּרָאשׁוֹ

9	אֶת plugin-autotooltip__default plugin-autotooltip_bigאֶת הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ Genesis 1:1 הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. בָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ
10	אֶת plugin-autotooltip__default plugin-autotooltip_bigאֶת הַמֶּלֶךְ לְהָמוֹן מֵהָרָחֵק אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 אֶת הַמֶּלֶךְ לְהָמוֹן מֵהָרָחֵק אֶת hebrew The Hebrew אֶת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 אֶת הַמֶּלֶךְ לְהָמוֹן מֵהָרָחֵק אֶת

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּבְרָא אֱלֹהִים אֶת הַלְבַּשׁ וְאֶת הַ אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּבְרָא אֱלֹהִים אֶת הַלְבַּשׁ וְאֶת הַ
11	hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 וַיִּבְרָא אֱלֹהִים אֶת הַלְבַּשׁ וְאֶת הַ פְּנֵיםplugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. וַיִּבְרָא אֱלֹהִים אֶת הַלְבַּשׁ וְאֶת הַ
12	וַיִּשָּׂב מִרְדְּכָי אֶל שַׁעַר הַמֶּלֶךְ וְהָמֹן נִדְחָף אֶל בֵּיתוֹ אֲבֵל וְחִפּוּי רֹאשׁ

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 לוֹ אֶשֶׁר קָרְהוּ וַיֹּאמְרוּ פָּנִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning:
13	* Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. לוֹ כִּי נָפֹל תִּפֹּל לְפָנָיו פָּנִים plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects.
14	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָמֶן אֶל הַמִּשְׁתָּה אֲשֶׁר עָשְׂתָה אֶסְתֵּר

ESV

1	On that night the king could not sleep. And he gave orders to bring the book of memorable deeds, the chronicles, and they were read before the king.
2	And it was found written how Mordecai had told about Bigthana and Teresh, two of the king's eunuchs, who guarded the threshold, and who had sought to lay hands on King Ahasuerus.
3	And the king said, "What honor or distinction has been bestowed on Mordecai for this?" The king's young men who attended him said, "Nothing has been done for him."
4	And the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace to speak to the king about having Mordecai hanged on the gallows that he had prepared for him.
5	And the king's young men told him, "Haman is there, standing in the court." And the king said, "Let him come in."

6	So Haman came in, and the king said to him, "What should be done to the man whom the king delights to honor?" And Haman said to himself, "Whom would the king delight to honor more than me?"
7	And Haman said to the king, "For the man whom the king delights to honor,
8	let royal robes be brought, which the king has worn, and the horse that the king has ridden, and on whose head a royal crown is set.
9	And let the robes and the horse be handed over to one of the king's most noble officials. Let them dress the man whom the king delights to honor, and let them lead him on the horse through the square of the city, proclaiming before him: 'Thus shall it be done to the man whom the king delights to honor.'"
10	Then the king said to Haman, "Hurry; take the robes and the horse, as you have said, and do so to Mordecai the Jew who sits at the king's gate. Leave out nothing that you have mentioned."
11	So Haman took the robes and the horse, and he dressed Mordecai and led him through the square of the city, proclaiming before him, "Thus shall it be done to the man whom the king delights to honor."
12	Then Mordecai returned to the king's gate. But Haman hurried to his house, mourning and with his head covered.
13	And Haman told his wife Zeresh and all his friends everything that had happened to him. Then his wise men and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, is of the Jewish people, you will not overcome him but will surely fall before him."
14	While they were yet talking with him, the king's eunuchs arrived and hurried to bring Haman to the feast that Esther had prepared.

NIV

1	That night the king could not sleep; so he ordered the book of the chronicles, the record of his reign, to be brought in and read to him.
2	It was found recorded there that Mordecai had exposed Bigthana and Teresh, two of the king's officers who guarded the doorway, who had conspired to assassinate King Xerxes.
3	"What honor and recognition has Mordecai received for this?" the king asked. "Nothing has been done for him," his attendants answered.
4	The king said, "Who is in the court?" Now Haman had just entered the outer court of the palace to speak to the king about hanging Mordecai on the gallows he had erected for him.
5	His attendants answered, "Haman is standing in the court. Bring him in," the king ordered.
6	When Haman entered, the king asked him, "What should be done for the man the king delights to honor?" Now Haman thought to himself, "Who is there that the king would rather honor than me?"
7	So he answered the king, "For the man the king delights to honor,
8	have them bring a royal robe the king has worn and a horse the king has ridden, one with a royal crest placed on its head.
9	Then let the robe and horse be entrusted to one of the king's most noble princes. Let them robe the man the king delights to honor, and lead him on the horse through the city streets, proclaiming before him, 'This is what is done for the man the king delights to honor!'"
10	"Go at once," the king commanded Haman. "Get the robe and the horse and do just as you have suggested for Mordecai the Jew, who sits at the king's gate. Do not neglect anything you have recommended."
11	So Haman got the robe and the horse. He robed Mordecai, and led him on horseback through the city streets, proclaiming before him, "This is what is done for the man the king delights to honor!"
12	Afterward Mordecai returned to the king's gate. But Haman rushed home, with his head covered in grief,

13	and told Zeresh his wife and all his friends everything that had happened to him. His advisers and his wife Zeresh said to him, "Since Mordecai, before whom your downfall has started, is of Jewish origin, you cannot stand against him-you will surely come to ruin!"
14	While they were still talking with him, the king's eunuchs arrived and hurried Haman away to the banquet Esther had prepared.

NLT

1	That night the king had trouble sleeping, so he ordered an attendant to bring the book of the history of his reign so it could be read to him.
2	In those records he discovered an account of how Mordecai had exposed the plot of Bigthana and Teresh, two of the eunuchs who guarded the door to the king's private quarters. They had plotted to assassinate King Xerxes.
3	"What reward or recognition did we ever give Mordecai for this?" the king asked. His attendants replied, "Nothing has been done for him."
4	"Who is that in the outer court?" the king inquired. As it happened, Haman had just arrived in the outer court of the palace to ask the king to impale Mordecai on the pole he had prepared.
5	So the attendants replied to the king, "Haman is out in the court." "Bring him in," the king ordered.
6	So Haman came in, and the king said, "What should I do to honor a man who truly pleases me?" Haman thought to himself, "Whom would the king wish to honor more than me?"
7	So he replied, "If the king wishes to honor someone,
8	he should bring out one of the king's own royal robes, as well as a horse that the king himself has ridden- one with a royal emblem on its head.
9	Let the robes and the horse be handed over to one of the king's most noble officials. And let him see that the man whom the king wishes to honor is dressed in the king's robes and led through the city square on the king's horse. Have the official shout as they go, 'This is what the king does for someone he wishes to honor!'"
10	"Excellent!" the king said to Haman. "Quick! Take the robes and my horse, and do just as you have said for Mordecai the Jew, who sits at the gate of the palace. Leave out nothing you have suggested!"
11	So Haman took the robes and put them on Mordecai, placed him on the king's own horse, and led him through the city square, shouting, "This is what the king does for someone he wishes to honor!"
12	Afterward Mordecai returned to the palace gate, but Haman hurried home dejected and completely humiliated.
13	When Haman told his wife, Zeresh, and all his friends what had happened, his wise advisers and his wife said, "Since Mordecai- this man who has humiliated you- is of Jewish birth, you will never succeed in your plans against him. It will be fatal to continue opposing him."
14	While they were still talking, the king's eunuchs arrived and quickly took Haman to the banquet Esther had prepared.

LXX

ⓘ plugin-autotooltip__default plugin-autotooltip_bigδ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Datative τῷ τῇ δὶplugin-autotooltip__default plugin-autotooltip_bigδ greek δὲ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κύριος ἀνίστηται τὸplugin-autotooltip__default plugin-autotooltip_bigδ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Datative τῷ τῇ ἐνὧν ἀπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigδ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Datative τῷ τῇ ἐκαὐτοῦ καὶplugin-autotooltip__default plugin-autotooltip_bigδ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Datative τῷ τῇ ἐκαὐτῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐπει τιplugin-autotooltip__default plugin-autotooltip_bigδ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Datative τῷ τῇ ἐναὐτῷ αὐτῇplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐλπίσεν ἐπιβίβηταις μαρτύσιν τοῦplugin-autotooltip__default plugin-autotooltip_bigδ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Datative τῷ τῇ ἐναὐτοῖς ἐναὐταῖς αὐτῷ αὐτῇplugin-autotooltip__default plugin-autotooltip_bigαὐτοὶ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

BibleWiki - <https://groveserver.com/bible/>

4

BibleWiki - <https://groveserver.com/bible/>

<https://groveserver.com/bible/> Printed on 2025/11/08 09:11

 καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἄν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ grec Meaning: * One * First * One thing * Alone * Individual * One ma * Someone ἑἷς is the cardinal number "one". Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 καὶ plugin-autotooltip__default plugin-autotooltip_bigἑ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑἷς καὶ plugin-autotooltip__default plugin-autotooltip_bigἑ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑἷς καὶ plugin-autotooltip__default plugin-autotooltip_bigἑ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑἷς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑἷς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἑἷς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ὅς plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὅς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό 9 greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διὰ καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διὰ καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * All * Every * The whole Adjective. Usage in the New Testament The sense of ἅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 διὰ καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ὅς plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὅς καὶ plugin-autotooltip__default plugin-autotooltip_bigἡ, ἡ, τό
--

10

ἄλλοτε ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigδὲ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ στολῇ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning • And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰμῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning • And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἑσθλῶς ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ μαρδοχαῖον καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning • And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἀνεβίβασεν αὐτὸν ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigαὐτόν greek Meaning • He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἰμῶν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning • And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ὁ ἡ ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigδὲ greek Meaning: • Through * Because * On account of Preposition that relates to movement through space, time, means or cause - It's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens: John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῆς plugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ ἡκατεῖς τῆς plugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ πᾶσι καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning • And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἐκείνουσιν λέγουσιν οὕτως ἄλλοτε plugin-autotooltip__default plugin-autotooltip_bigεἰ greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and εἶ is the word for was, e.g. ἦν plugin-autotooltip__default plugin-autotooltip_bigἦν greek Meaning • All * Every * The whole Adjective. Usage in the New Testament The sense of ἅς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ὅσους plugin-autotooltip__default plugin-autotooltip_bigὅσους, ἡ, ὅ greek Meaning: • Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ὅς plugin-autotooltip__default plugin-autotooltip_bigὅς, ἡ, τό greek Meaning: • The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῖ Dative τῷ τῇ πανταχῶς ἅς δοξάζουσιν

Printed on 2025/11/08 09:11

BibleWiki - <https://groveserver.com/bible/>

KJV

1	On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.
2	And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.
3	And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.
4	And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.
5	And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.
6	So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?
7	And Haman answered the king, For the man whom the king delighteth to honour,
8	Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:
9	And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.
10	Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.
11	Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.
12	And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.
13	And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.
14	And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

[Esther 5](#) ← [Esther 6](#) → [Esther 7](#)Return to: [Home Page](#) → [Christianity](#) → [Bible](#) → [Old Testament](#) → [Esther](#)

From:

<https://groveserver.com/bible/> - **BibleWiki**

Permanent link:

https://groveserver.com/bible/doku.php?id=esther_6Last update: **2025/08/14 06:15**