

Esther 9

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32

Text

Hebrew

1	ובשנים עשר חדש הוא חדש אדר בשלושה עשר יום בו אשר הגיע דבר המלך ודתו להעשות ביום אשר שברו איגבי היהודים לשלוט בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאייהם
2	נקהלו היהודים בעריהם בכל מדינות המלך אחשוורוש לשלח יד במבקשי רעתם ואיש לא עמד לפניהם כי נפל פחדם על כל העמים
3	plugin-autotooltip__default plugin-autotooltip_bigאת 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. For example, in Genesis 1:1 the word is preceded by ברא אלהים (היהודים כי נפל פחד מרדכי עליהם
4	כי גדול מרדכי בבית המלך ושמעו הולך בכל המדינות כי האיש מרדכי הולך וגדול
5	ויכו היהודים בכל איביהם מכת חרב והרג ואבדו ויעשו בשנאייהם כרצונם
6	ובשושן הבירה הרגו היהודים ואבד חמש מאות איש

	אתplugin-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. For example, in Genesis 1:1 the word is preceded by (פְּרָשָׁנְדָּתָּא וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew 7 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. For example, in Genesis 1:1 the word is preceded by (דְּלָפוֹן וְאֵת 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. For example, in Genesis 1:1 the word is preceded by (אֶסְפָּתָא בְּרָא אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big
	אתplugin-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. For example, in Genesis 1:1 the word is preceded by (פּוֹרְתָא וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew 8 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. For example, in Genesis 1:1 the word is preceded by (אֲדִלָּא וְאֵת 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. For example, in Genesis 1:1 the word is preceded by (אֲרִידְתָּא בְּרָא אֱלֹהִים

	plugin-autotooltip__default plugin-autotooltip_bigאת 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. For example, in Genesis 1:1 the word is preceded by (פְּרָמְשֵׁתָא וְאֵת) אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_bigאת 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.
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10	plugin-autotooltip__default plugin-autotooltip_bigאת 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. For example, in Genesis 1:1 the word is preceded by (יָדָם) אֱלֹהִים בְּרָא
11	בַּיּוֹם הַהוּא בָּא מִסְפָּר הַהֲרֹגִים בְּשׁוֹשָׁן הַבֵּיָרָה לִפְנֵי הַמֶּלֶךְ
12	plugin-autotooltip__default plugin-autotooltip_bigאת 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. For example, in Genesis 1:1 the word is preceded by (עֲשֶׂרֶת בְּנֵי הָמוֹן בְּשָׂאֵר מְדִינוֹת הַמֶּלֶךְ) אֱלֹהִים בְּרָא מֶה עָשׂוּ וּמֶה שָׁאֲלֻתָּ וְיִנְתָּן לָךְ וּמֶה בִקְשָׁתָּ עוֹד וְתַעֲשֶׂ

13	plugin-autotooltip__default plugin-autotooltip_bigאת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (עֲשֶׂרֶת בְּנֵי הָמֶן יָתְלוּ עַל הָעֵץ
14	plugin-autotooltip__default plugin-autotooltip_bigאת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (עֲשֶׂרֶת בְּנֵי הָמֶן יָתְלוּ
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	plugin-autotooltip__default plugin-autotooltip_big אֶת־וְהַיְּהוּדִים אֲשֶׁר בְּשׁוֹשׁוֹן נִקְהְלוּ בְּשִׁלְשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנוֹחַ בַּחֲמִשָּׁה עָשָׂר בּוֹ וַעֲשָׂה אֹתוֹ
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	plugin-autotooltip__default plugin-autotooltip_big אֶת־וְהַיְּהוּדִים הַפְּרוּזִים הַפְּרָזִים הַיִּשְׁבִּים בְּעָרֵי הַפְּרָזוֹת עֲשִׂים אֹת
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	הִיָּהָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The word הִיָּהָּ means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. 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 אֵת plugin-autotooltip__default plugin-autotooltip_big
21	hebrew The Hebrew אֵת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יוֹם אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אֲדָר אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יוֹם חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל שָׁנָה וּשְׁנָה אֵת plugin-autotooltip__default plugin-autotooltip_big
22	כִּימִים אֲשֶׁר נָחוּ בָהֶם הַיְּהוּדִים מֵאֲבוֹיָהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּד לָהֶם מִיָּגוֹן לְשִׁמְחָה וּמֵאֲבָל לְיוֹם טוֹב לַעֲשׂוֹת אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יְמֵי מִשְׁתָּה וּשְׁמִחָה וּמִשְׁלֹחַ מִנּוֹת אִישׁ לְרַעְהוּ וּמִתְנֻנּוֹת לְאֲבוֹנִים
23	אֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אֲשֶׁר הִחֲלוּ לַעֲשׂוֹת וְאֵת plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אֵת 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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (אֲשֶׁר כָּתַב מְרֻדְכִי אֵלֵיהֶם
24	כִּי הָמוּ בּוֹ הַמִּדְתָּא הָאֲגָגִי צָרַר כָּל הַיְּהוּדִים חָשָׁב עַל הַיְּהוּדִים לְאַבְדָּם וְהָפִיל פּוֹר הוּא הַגּוֹרֵל לְהִמָּם וּלְאַבְדָּם

	plugin-autotooltip__default plugin-autotooltip_bigאֶת 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. 25 For example, in Genesis 1:1 the word is preceded by אֶת (אֶת) plugin-autotooltip__default plugin-autotooltip_bigאֶת 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. For example, in Genesis 1:1 the word is preceded by אֶת (אֶת) plugin-autotooltip__default plugin-autotooltip_bigאֶת
26	עַל כֵּן קָרָא לִימִים הָאֵלֶּה פּוּרִים עַל שֵׁם הַפֹּר עַל כֵּן עַל כָּל דְּבָרֵי הָאֲגֵרֶת הַזֹּאת וַיָּמָּה רָאוּ עַל כֵּךָ וַיָּמָּה הִגִּיעַ אֲלֵיהֶם plugin-autotooltip__default plugin-autotooltip_bigהָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence.
27	* It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֶת (אֶת) plugin-autotooltip__default plugin-autotooltip_bigאֶת 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. For example, in Genesis 1:1 the word is preceded by אֶת (אֶת) plugin-autotooltip__default plugin-autotooltip_bigאֶת
28	וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל דּוֹר וָדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וַיָּמִי הַפּוּרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרָם לֹא יִסּוּף מִזִּרְעָם
29	plugin-autotooltip__default plugin-autotooltip_bigאֶת 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. For example, in Genesis 1:1 the word is preceded by אֶת (אֶת) plugin-autotooltip__default plugin-autotooltip_bigאֶת
30	וַיִּשְׁלַח סָפָרִים אֶל כָּל הַיְּהוּדִים אֶל שְׁבַע וְעֶשְׂרִים וַיִּמָּאֵה מְדִינָה מְלָכוֹת אַחֲשֻׁרוּשׁ דְּבָרֵי שְׁלוֹם וְאַמֶּת

	אתָּ plugin-autotooltip__default plugin-autotooltip_big
	hebrew
31	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. For example, in Genesis 1:1 the word is preceded by בָּרָא אֱלֹהִים (יְמֵי הַפְּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כָּאֲשֶׁר קִיָּם) עֲלֵיהֶם מְרֻדְכִי הַיְּהוּדִי וְאַסְתֵּר הַמֶּלְכָּה וְכָאֲשֶׁר קִיָּמוּ עַל נַפְשָׁם וְעַל זֶרְעָם דְּבָרֵי הַצְמֻת וְהַעֲקָתָם
32	וּמֵאֲמֵר אֲסִתֵּר קִיָּם דְּבָרֵי הַפְּרִים הָאֵלֶּה וְנִכְתָּב בְּסֵפֶר

ESV

1	Now in the twelfth month, which is the month of Adar, on the thirteenth day of the same, when the king's command and edict were about to be carried out, on the very day when the enemies of the Jews hoped to gain the mastery over them, the reverse occurred: the Jews gained mastery over those who hated them.
2	The Jews gathered in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could stand against them, for the fear of them had fallen on all peoples.
3	All the officials of the provinces and the satraps and the governors and the royal agents also helped the Jews, for the fear of Mordecai had fallen on them.
4	For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai grew more and more powerful.
5	The Jews struck all their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them.
6	In Susa the citadel itself the Jews killed and destroyed 500 men,
7	and also killed Parshandatha and Dalphon and Aspatha
8	and Poratha and Adalia and Aridatha
9	and Parmashta and Arisai and Aridai and Vaizatha,
10	the ten sons of Haman the son of Hammedatha, the enemy of the Jews, but they laid no hand on the plunder.
11	That very day the number of those killed in Susa the citadel was reported to the king.
12	And the king said to Queen Esther, "In Susa the citadel the Jews have killed and destroyed 500 men and also the ten sons of Haman. What then have they done in the rest of the king's provinces! Now what is your wish? It shall be granted you. And what further is your request? It shall be fulfilled."
13	And Esther said, "If it please the king, let the Jews who are in Susa be allowed tomorrow also to do according to this day's edict. And let the ten sons of Haman be hanged on the gallows."
14	So the king commanded this to be done. A decree was issued in Susa, and the ten sons of Haman were hanged.
15	The Jews who were in Susa gathered also on the fourteenth day of the month of Adar and they killed 300 men in Susa, but they laid no hands on the plunder.
16	Now the rest of the Jews who were in the king's provinces also gathered to defend their lives, and got relief from their enemies and killed 75,000 of those who hated them, but they laid no hands on the plunder.
17	This was on the thirteenth day of the month of Adar, and on the fourteenth day they rested and made that a day of feasting and gladness.
18	But the Jews who were in Susa gathered on the thirteenth day and on the fourteenth, and rested on the fifteenth day, making that a day of feasting and gladness.

19	Therefore the Jews of the villages, who live in the rural towns, hold the fourteenth day of the month of Adar as a day for gladness and feasting, as a holiday, and as a day on which they send gifts of food to one another.
20	And Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,
21	obliging them to keep the fourteenth day of the month Adar and also the fifteenth day of the same, year by year,
22	as the days on which the Jews got relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and gladness, days for sending gifts of food to one another and gifts to the poor.
23	So the Jews accepted what they had started to do, and what Mordecai had written to them.
24	For Haman the Agagite, the son of Hammedatha, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur (that is, cast lots), to crush and to destroy them.
25	But when it came before the king, he gave orders in writing that his evil plan that he had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows.
26	Therefore they called these days Purim, after the term Pur. Therefore, because of all that was written in this letter, and of what they had faced in this matter, and of what had happened to them,
27	the Jews firmly obligated themselves and their offspring and all who joined them, that without fail they would keep these two days according to what was written and at the time appointed every year,
28	that these days should be remembered and kept throughout every generation, in every clan, province, and city, and that these days of Purim should never fall into disuse among the Jews, nor should the commemoration of these days cease among their descendants.
29	Then Queen Esther, the daughter of Abihail, and Mordecai the Jew gave full written authority, confirming this second letter about Purim.
30	Letters were sent to all the Jews, to the 127 provinces of the kingdom of Ahasuerus, in words of peace and truth,
31	that these days of Purim should be observed at their appointed seasons, as Mordecai the Jew and Queen Esther obligated them, and as they had obligated themselves and their offspring, with regard to their fasts and their lamenting.
32	The command of Queen Esther confirmed these practices of Purim, and it was recorded in writing.

NIV

1	On the thirteenth day of the twelfth month, the month of Adar, the edict commanded by the king was to be carried out. On this day the enemies of the Jews had hoped to overpower them, but now the tables were turned and the Jews got the upper hand over those who hated them.
2	The Jews assembled in their cities in all the provinces of King Xerxes to attack those seeking their destruction. No one could stand against them, because the people of all the other nationalities were afraid of them.
3	And all the nobles of the provinces, the satraps, the governors and the king's administrators helped the Jews, because fear of Mordecai had seized them.
4	Mordecai was prominent in the palace; his reputation spread throughout the provinces, and he became more and more powerful.
5	The Jews struck down all their enemies with the sword, killing and destroying them, and they did what they pleased to those who hated them.
6	In the citadel of Susa, the Jews killed and destroyed five hundred men.
7	They also killed Parshandatha, Dalphon, Aspatha,

8	Poratha, Adalia, Aridatha,
9	Parmashta, Arisai, Aridai and Vaizatha,
10	the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not lay their hands on the plunder.
11	The number of those slain in the citadel of Susa was reported to the king that same day.
12	The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman in the citadel of Susa. What have they done in the rest of the king's provinces? Now what is your petition? It will be given you. What is your request? It will also be granted."
13	"If it pleases the king," Esther answered, "give the Jews in Susa permission to carry out this day's edict tomorrow also, and let Haman's ten sons be hanged on gallows."
14	So the king commanded that this be done. An edict was issued in Susa, and they hanged the ten sons of Haman.
15	The Jews in Susa came together on the fourteenth day of the month of Adar, and they put to death in Susa three hundred men, but they did not lay their hands on the plunder.
16	Meanwhile, the remainder of the Jews who were in the king's provinces also assembled to protect themselves and get relief from their enemies. They killed seventy-five thousand of them but did not lay their hands on the plunder.
17	This happened on the thirteenth day of the month of Adar, and on the fourteenth they rested and made it a day of feasting and joy.
18	The Jews in Susa, however, had assembled on the thirteenth and fourteenth, and then on the fifteenth they rested and made it a day of feasting and joy.
19	That is why rural Jews-those living in villages-observe the fourteenth of the month of Adar as a day of joy and feasting, a day for giving presents to each other.
20	Mordecai recorded these events, and he sent letters to all the Jews throughout the provinces of King Xerxes, near and far,
21	to have them celebrate annually the fourteenth and fifteenth days of the month of Adar
22	as the time when the Jews got relief from their enemies, and as the month when their sorrow was turned into joy and their mourning into a day of celebration. He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor.
23	So the Jews agreed to continue the celebration they had begun, doing what Mordecai had written to them.
24	For Haman son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them and had cast the pur (that is, the lot) for their ruin and destruction.
25	But when the plot came to the king's attention, he issued written orders that the evil scheme Haman had devised against the Jews should come back onto his own head, and that he and his sons should be hanged on the gallows.
26	(Therefore these days were called Purim, from the word pur.) Because of everything written in this letter and because of what they had seen and what had happened to them,
27	the Jews took it upon themselves to establish the custom that they and their descendants and all who join them should without fail observe these two days every year, in the way prescribed and at the time appointed.
28	These days should be remembered and observed in every generation by every family, and in every province and in every city. And these days of Purim should never cease to be celebrated by the Jews, nor should the memory of them die out among their descendants.
29	So Queen Esther, daughter of Abihail, along with Mordecai the Jew, wrote with full authority to confirm this second letter concerning Purim.
30	And Mordecai sent letters to all the Jews in the 127 provinces of the kingdom of Xerxes-words of goodwill and assurance-
31	to establish these days of Purim at their designated times, as Mordecai the Jew and Queen Esther had decreed for them, and as they had established for themselves and their descendants in regard to their times of fasting and lamentation.

32 Esther's decree confirmed these regulations about Purim, and it was written down in the records.

NLT

1	So on March 7 the two decrees of the king were put into effect. On that day, the enemies of the Jews had hoped to overpower them, but quite the opposite happened. It was the Jews who overpowered their enemies.
2	The Jews gathered in their cities throughout all the king's provinces to attack anyone who tried to harm them. But no one could make a stand against them, for everyone was afraid of them.
3	And all the nobles of the provinces, the highest officers, the governors, and the royal officials helped the Jews for fear of Mordecai.
4	For Mordecai had been promoted in the king's palace, and his fame spread throughout all the provinces as he became more and more powerful.
5	So the Jews went ahead on the appointed day and struck down their enemies with the sword. They killed and annihilated their enemies and did as they pleased with those who hated them.
6	In the fortress of Susa itself, the Jews killed 500 men.
7	They also killed Parshandatha, Dalphon, Aspatha,
8	Poratha, Adalia, Aridatha,
9	Parmashta, Arisai, Aridai, and Vaizatha—
10	the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not take any plunder.
11	That very day, when the king was informed of the number of people killed in the fortress of Susa,
12	he called for Queen Esther. He said, "The Jews have killed 500 men in the fortress of Susa alone, as well as Haman's ten sons. If they have done that here, what has happened in the rest of the provinces? But now, what more do you want? It will be granted to you; tell me and I will do it."
13	Esther responded, "If it please the king, give the Jews in Susa permission to do again tomorrow as they have done today, and let the bodies of Haman's ten sons be impaled on a pole."
14	So the king agreed, and the decree was announced in Susa. And they impaled the bodies of Haman's ten sons.
15	Then the Jews at Susa gathered together on March 8 and killed 300 more men, and again they took no plunder.
16	Meanwhile, the other Jews throughout the king's provinces had gathered together to defend their lives. They gained relief from all their enemies, killing 75,000 of those who hated them. But they did not take any plunder.
17	This was done throughout the provinces on March 7, and on March 8 they rested, celebrating their victory with a day of feasting and gladness.
18	(The Jews at Susa killed their enemies on March 7 and again on March 8, then rested on March 9, making that their day of feasting and gladness.)
19	So to this day, rural Jews living in remote villages celebrate an annual festival and holiday on the appointed day in late winter, when they rejoice and send gifts of food to each other.
20	Mordecai recorded these events and sent letters to the Jews near and far, throughout all the provinces of King Xerxes,
21	calling on them to celebrate an annual festival on these two days.
22	He told them to celebrate these days with feasting and gladness and by giving gifts of food to each other and presents to the poor. This would commemorate a time when the Jews gained relief from their enemies, when their sorrow was turned into gladness and their mourning into joy.
23	So the Jews accepted Mordecai's proposal and adopted this annual custom.
24	Haman son of Hammedatha the Agagite, the enemy of the Jews, had plotted to crush and destroy them on the date determined by casting lots (the lots were called [purim]).
25	But when Esther came before the king, he issued a decree causing Haman's evil plot to backfire, and Haman and his sons were impaled on a sharpened pole.

26	That is why this celebration is called Purim, because it is the ancient word for casting lots. So because of Mordecai's letter and because of what they had experienced,
27	the Jews throughout the realm agreed to inaugurate this tradition and to pass it on to their descendants and to all who became Jews. They declared they would never fail to celebrate these two prescribed days at the appointed time each year.
28	These days would be remembered and kept from generation to generation and celebrated by every family throughout the provinces and cities of the empire. This Festival of Purim would never cease to be celebrated among the Jews, nor would the memory of what happened ever die out among their descendants.
29	Then Queen Esther, the daughter of Abihail, along with Mordecai the Jew, wrote another letter putting the queen's full authority behind Mordecai's letter to establish the Festival of Purim.
30	Letters wishing peace and security were sent to the Jews throughout the 127 provinces of the empire of Xerxes.
31	These letters established the Festival of Purim- an annual celebration of these days at the appointed time, decreed by both Mordecai the Jew and Queen Esther. (The people decided to observe this festival, just as they had decided for themselves and their descendants to establish the times of fasting and mourning.)
32	So the command of Esther confirmed the practices of Purim, and it was all written down in the records.

LXX

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25	The definite article Μαρδοχαῖον ὅσα δὲplugin-autotooltip__default plugin-autotooltip_bigδέ 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. ἐπεχειρήσεν ἐπάξαι ἐπὶ τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ιουδαίους κακὰ ἐπ αὐτὸν ἐγένοντο καὶplugin-autotooltip__default plugin-autotooltip_bigκαί 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” ἐκρεμάσθη αὐτὸς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί 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” τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τέκνα αὐτοῦ

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καὶ plugin-autotooltip__default plugin-autotooltip_big καί
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greek

The definite article σπέρματι αὐτῶν

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Meaning

* And * Also * Both * Even * Too * So

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1	Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)
2	The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.
3	And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.
4	For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.
5	Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.
6	And in Shushan the palace the Jews slew and destroyed five hundred men.
7	And Parshandatha, and Dalphon, and Aspatha,
8	And Poratha, and Adalia, and Aridatha,
9	And Parmashta, and Arisai, and Aridai, and Vajezatha,
10	The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.
11	On that day the number of those that were slain in Shushan the palace was brought before the king.
12	And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.
13	Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.
14	And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.
15	For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.
16	But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,
17	On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.
18	But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.
19	Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.
20	And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,
21	To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,
22	As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.
23	And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24	Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;
25	But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.
26	Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,
27	The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;
28	And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.
29	Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.
30	And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,
31	To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.
32	And the decree of Esther confirmed these matters of Purim; and it was written in the book.

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