

6 And Esther said, "An enemy and adversary! ¹ This evil Haman!" ² Haman cringed in terror ³ before the king and queen.

⁷ The king was furious and got up from the feast ⁴ in a rage, going to the palace courtyard, while Haman remained to plead with Queen Esther for his life, ⁵ for he realized that the king had resolved to destroy him. ⁶ ⁸ The king returned to the room where they were drinking wine, coming from the courtyard (*or, palace garden*) just as Haman had flung ⁷ himself across the couch where Queen Esther reclined. The king cried out: "Will he even ravish (*or, rape, assault*) the queen ⁸ in my presence, in my own house?" As soon as these words were spoken by the king Haman's face was covered. ⁹ ⁹ Then Harbona, ¹⁰ one of the eunuchs who attended the king said, "Moreover, Haman has prepared a gallows (*or, stake*) for Mordecai, the man whose word saved the king. It is standing at Haman's house, fifty cubits (*or, seventy-five feet*) high." ¹⁰ The king then said, "Hang (*or, impale*) him on it!" ¹¹ So they hanged (*or, impaled*) Haman ¹² on the gallows (*or, stake*) which had been prepared for Mordecai. Then the king's rage abated.

<CHAPTER 8>

J JI Mordecai's advancement 8:1 - 2

¹ On the same day King Ahasuerus confiscated the property (*or, estate*) ¹³ of Haman the enemy ¹⁴ and gave it ¹⁵ to Queen Esther. Mordecai was presented to the king, for Esther had revealed how they were related. ² The king took off his signet ring, which he had recovered from Haman and gave it to Mordecai, and Esther put Mordecai in charge of Haman's property.

K Esther's petition to the king for action 8:3 - 8

³ Then Esther spoke to the king. ¹⁶ She fell at his feet and begged him with tears, ¹⁷ to avert the calamity (*or, foil the plot*) that Haman the Agagite had schemed against the Jews. ¹⁸ ⁴ The king held

1 TEV: "Our enemy and persecutor."

2 There is an alliteration in Hebrew for "This evil Haman."

3 Some scholars consider this Hebrew word to mean "surprised." LXX: "terrified."

4 Literally: "banquet of wine."

5 LXX: "he implored the queen."

6 There is a play on words in Hebrew with the word translated here as "destroy," dealing with the cause for the resolve to destroy. LXX: "for he saw that he was in serious trouble." OTL: "for the king's animus against him was complete."

7 The Hebrew word used here is the same word used of Haman when he cast lots. It could be used to describe obeisance. For Haman to hate the Jews and then fall prostrate before a Jewess is evidence of his final demise. It is possible, based on the word as used in II Kings 4:27, that the word might mean "seizing the feet." If this was the first he knew of Esther's being Jewish, it would be understandable that he might have reacted as he did.

8 LXX: "my wife."

9 **98!** is a possible emendation meaning "his face became flushed." Another possible emendation: "blanched." MT: the word means "to cover." Possibly it was the practice to cover the face of a criminal. This was done in Greece and Rome. Whether this was the procedure in Persia is unknown. LXX: "Haman, before he heard this, turned away his face." Syriac: "Haman covered his face."

10 The name means "donkey driver." It is interesting that the "low born" tells the "high born" what to do. The king couldn't tell the villains from the heroes without prompting. LXX: "Bougaqan."

11 LXX: "Let him be crucified."

12 LXX: "So Haman was hanged."

13 The reference is to all personal belongings: the estate, including buildings, all property and chattels.

14 LXX: δῖαβολος, "slanderer."

15 LXX: "granted it to."

16 Literally: "and she added and said."

17 Literally: "she wept openly." LXX omits this phrase.

18 In Hebrew six verbs each prefaced with "and" are used to build the drama of the action.

out the golden scepter to Esther, ⁵ and Esther rose and stood before the king. ¹⁹ She said, "If it please Your Majesty, and if I have won your favor, and if the proposal seems proper to Your Majesty, and if I am pleasing to you, issue (*or, draw up*) an order revoking ²⁰ the letters prepared by Haman the Agagite, son of Hammedatha ²¹ which were written in order to carry out his plot to annihilate the Jews who are in the king's empire. ²² ⁶ How can I bear to see the disaster that is going to befall my people? How can I bear to see this annihilation of my people (*or, race*)?" ²³

⁷ Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, ²⁴ "I ²⁵ have given Esther the property of Haman and he has been hanged (*or, impaled*) on the gallows (*or, stake*), because he schemed against the Jews -- what is your request? ²⁶ ⁸ Additionally, you may draw up a writ as you see fit ²⁷ regarding the Jews. Do this in my name, and seal it with the royal signet, for a writ (*or, edict*) written in the name of the king and sealed with the king's signet is irrevocable (*or, cannot be repealed*)." ²⁸

L A new decree 8:9 - 12

⁹ The royal scribes were summoned immediately. It was the third month (that is, the month of Sivan), ²⁹ on the twenty-third day, that an edict was drawn up at Mordecai's dictation, concerning the Jews and was issued to the regional governors (*or, satraps*), the provincial governors and the princes of the provinces from India ³⁰ and Ethiopia, one hundred and twenty-seven provinces and to every province in their own script and to every people in their own language and also to the Jews in their own script and language. ³¹ ¹⁰ The written edict was in the name of King Ahasuerus, and sealed with the royal signet. These letters were sent by mounted carriers riding on swift horses from the royal stud farm and kept there for use in the king's service. ³² ¹¹ Thereby the king granted permission to the Jews who were in every city to assemble and fight for their lives (*or, fight in self defense*), ³³ to massacre and to exterminate the armed forces of any people or province that might attack them, including their children and women, and plunder their goods (*or, take their property as plunder*) ³⁴ ¹² throughout the empire of King Ahasuerus, on a single day: the thirteenth day of the twelfth month, (which is the month of Adar).

19 BHS: verse 4 ends here.

20 Literally: "to cause to come back."

21 Omitted by LXX.

22 Note the careful approach Esther makes to the king. In speaking she again is taking her life in her hands. 1. If it please Your Majesty. 2. If I have won your favor. 3. If the proposal is deemed appropriate to Your Majesty. 4. And I am pleasing in your estimation.

23 NRSV: "ancestral nation."

24 LXX, Syriac & Old Latin omit "Mordecai the Jew."

25 LXX: "If I have..."

26 So: LXX.

27 Literally: "according to the good in your eyes."

28 NRSV: "contravened." LXX: The word could be translated "to speak against [*something*]."

29 Mid-May - mid-June, the third month of the sacred calendar, the ninth month of the civil calendar.

30 Some printings of the NRSV erroneously have "Media" instead of "India."

31 This is the longest verse in The Writings, the third section of the Hebrew Bible.

32 A hapax legomenon. The Hebrew word is **בִּישׁוּרֵי**. The King James has a glaring misunderstanding of a difficult text.

33 Literally: "stand for their lives." A possible translation might be: "to observe their own laws."

34 Scholars are divided in their understanding of this verse. 1. Were the Jews only permitted to kill members of the army who attacked them? 2. Were the Jews permitted to kill members of the army and / or any other people who attacked? A possible translation, attempting to convey this concept might be: "The Jews were authorized also to decide on their own initiative how to help one another and how to resist their enemies and opponents, in case of armed aggression by men of any population or province. The Jews had the right to defend themselves. They could fight the army and kill all their enemies, including women and children and seize their opponent's possessions."

[[ADDITION E]]
<CHAPTER 16>

M The king's letter 16:1 - 24

[[16] The following is a copy of this letter:

The great King Artaxerxes sends greetings to the rulers of the provinces from India to Ethiopia,³⁵ one hundred and twenty-seven regional governors, who are loyal to our government.³⁶

2 Many persons who have frequently been honored with enormous generosity from their benefactors, have conceived ambitious designs (*or, have become exceedingly arrogant*).

3 They not only seek to harm our citizens but, because of their inability to deal with such bounty (*or, administrative positions*), and they even begin to plot against their own benefactors.³⁷ 4 They not only would deprive people of thankfulness for what others do on their behalf, but are flattered by the boasts of those who have no concept of goodness. They suppose they will escape the absolute justice of God who always knows all things.

5 Often many of those who have been entrusted with positions of authority in the past have been accessories to the assassination of people and have been involved in evils that can not be condoned by the deceptive influence of friends who have been entrusted with public leadership.³⁸ 6 When such persons misuse their power, their deceitful natures lure those who sincerely seek to do good, to become followers of their evil ways.³⁹

7 The evidence of the results of misuse of power by those who take part in evil behavior can be verified not only from the ancient records which have been handed down, but also by investigation of matters close at hand.⁴⁰ 8 As for the future we must provide a kingdom that is untroubled and peaceful for all people,⁹ by adopting⁴¹ new policies and always judging what comes to our attention with greater consideration for justice.⁴²

10 For instance, Haman the son of Hammedatha, a Macedonian (really an alien who possess no Persian blood), devoid of kindness, enjoyed our hospitality,¹¹ and

35 Cf. Footnote on 1:3.

36 Literally: "those who uphold [*or, mind*] our [*things*]."

37 A possible translation to convey the idea might be: "They look for ways to harm those who are underlings, but then because of the great goodness they receive they are overcome [*or, it is too great for their small minds*] so this causes them to make evil plots against us, the ones who have done very good things for them."

38 This involved sentence refers to three aspects. 1. Some people (kings or other rulers) are placed in a position of authority. 2. These rulers entrusted administrative responsibility to friends. 3. These persuade the rulers to kill innocent people and become involved with evils that are unacceptable.

39 The implication is that the sovereign has been brought down to the evil level of those who misuse their power.

40 Literally: "at your feet."

41 LXX: μεταβολαις.

42 There is a marked difference in the Alpha and Beta texts in Greek which is quite evident in this paragraph.

abundantly received the benevolence we have shown to all nationalities, so much, in fact, that he was called 'father' and was constantly being honored ⁴³ by everyone, as the second in command in the kingdom (*or, the prime minister*). ¹² But with unbearable arrogance he schemed to overthrow our kingdom and our lives, ¹³ for with intricate deception and deceit he demanded the destruction of Mordecai, who once saved my life and was completely supportive of me. He even asked that Esther, our blameless queen, along with the entire Jewish race be put to death. ¹⁴ He thought that in this way he would find us defenseless and would, through a coup d' e-tat, transfer the Persian empire to the Macedonians. ⁴⁴

¹⁵ However, we have found that the Jews who were doomed to annihilation ⁴⁵ by this arch-criminal, ⁴⁶ are not evildoers, but in fact are governed by the most just laws, ⁴⁷ and are children of the Most High, the most mighty ⁴⁸ God, who has guided (*or, directed*) the kingdom, both for us and for our fathers, in the most excellent order.

¹² You will be within the law (*or, legal*) when you disregard the letter that had been sent by Haman the son of Hammedatha, ¹³ because that man, who himself had composed that letter, has deservedly been hung (*or, impaled*) at the gate of Susa, ⁴⁹ along with his entire household. God, who rules over all things, has speedily inflicted the punishment on him that he deserved.

¹⁹ Therefore exhibit a copy of this letter publicly, everywhere, to certify that the Jews are permitted to follow their practices and their customs. ²⁰ Also: provide them with reinforcements so that on the thirteenth day of the twelfth month, Adar, on that very day, they may defend themselves against those who attack (*or, assail*) them at the time of their affliction. ²¹ For God, who is omnipotent, has made this day to be a day of joy for his chosen people, instead of a day of destruction.

²² Therefore those of you [*who are Jews*] will also celebrate this with a joyful holiday, along with other commemorative festivals, ²³ so that both now and in

43 Literally: "continually bowed down to."

44 This verse can be interpreted in two ways: 1. Haman thought he would find the king alone and without anyone to defend him or to fight on his behalf. 2. Haman thought he would have the king isolated and without support.

45 Literally: "disappearance, vanishing."

46 Literally: "thrice accused man."

47 A superlative form. δικαιοτατος δε πλιτευομενους νομος.

48 Literally: "greatest."

49 This version contradicts the parallel Hebrew version in 7:9 - 10.

the future it may remind us of salvation for our nation⁵⁰
and the destruction of those who plotted against us.⁵¹
24 Every city and country, without exception, which
does not observe this decree, will be ruthlessly
destroyed by warfare. It will be impossible, in the
future, for those with such hatreds, ever to again
establish themselves. Even the wild animals and
birds will avoid them!]]

[[END OF ADDITION E]]

<CHAPTER 8 concluded>

N A new decree (concluded) 8:13 - 14

8¹³ The text of what was written was to be issued as a decree⁵² in every province, and publicly proclaimed⁵³ to all the people, so that the Jews would be ready on that day to carry out vengeance on their enemies.¹⁴ Therefore couriers mounted on their swift horses that were used in the king's service, rode with a sense of urgency, impelled by the king's command, and the decree that was issued in Susa, the capital.

O Popular reaction 8:15 - 17

15 When Mordecai left the king's presence in royal robes of blue and white, with a great golden crown⁵⁴ and a cloak of fine linen and purple, the people of the city of Susa shouted joyously.¹⁶ The Jews had light,⁵⁵ gladness, joy and honor!¹⁷ In every province and in every city, wherever the king's command and edict came, there was glorious joy among the Jews, and there was feasting and celebration.⁵⁶ Many of the people⁵⁷ of the country declared⁵⁸ themselves to be Jews⁵⁹ for fear⁶⁰ of the Jews had encompassed them.

<CHAPTER 9>

P The day of vengeance 9:1 - 10

1 In the twelfth month (the month of Adar) on the thirteenth day, the same day that the king's decree became operational (*or, took effect*),⁶¹ on that very day when the anti-Semites expected to gain power, the opposite occurred, for the Jews overpowered their enemies.⁶² 2 Throughout all the

50 Literally: "the loyal Persians."

51 Two possible translations are grammatically correct. 1. "Loyal" may modify the word Persians and mean "The Persians are favorable toward the king and the Persian empire." 2. "Loyal" may be used as a noun, meaning, "the ones favorable to [someone]" and the Persians will be the object of the participle.

52 LXX: "posted conspicuously."

53 LXX adds: "posted conspicuously in the entire kingdom."

54 LXX: "turban of purple linen."

55 Light is a symbol of prosperity. LXX: "and there was light and celebration."

56 Literally: "gayety."

57 LXX: "gentiles."

58 **בָּיָאֵר**/ This Hebrew word usually is used to describe conversion to Judaism.

59 LXX: "were circumcised and became Jews out of fear of the Jews."

60 The word may mean: 1. Religious awe. 2. Fear in the sense of 'being afraid.'

61 I.e. about nine months after it had been written and distribution began.

62 The LXX version is much shorter. "On the thirteenth day of the twelfth month, which is Adar, a decree written by the king arrived."

provinces of King Ahasuerus the Jews gathered in their cities ⁶³ to attack those who sought to harm them. No one was able to withstand them for fear had fallen on all the people. ⁶⁴ ³ All the provincial governors, the regional governors and local governors, along with the royal officials also assisted (*or, supported*) ⁶⁵ the Jews because there was a fear ⁶⁶ of Mordecai that had fallen on them. ⁴ Mordecai had become powerful in the royal palace, and his fame was spreading throughout all the empire; for the man, Mordecai, was growing more and more influential. ⁶⁷ ⁵ The Jews struck down all their enemies with the sword, slaying and destroying them and did as they pleased to those who hated them.

⁶ In the fortress city of Susa the Jews killed a total of five hundred people, ⁷ and also killed Parshandatha ⁶⁸ and Daphon, Aspatha, ⁸ Poratha, Adalia, Aridatha, ⁹ Parmashta, Arisai, Aridai and Vaizatha, ⁶⁹ ¹⁰ the ten sons of Haman the son of Hammedatha, the anti-Semite, but they did not engage in taking any spoils (*or, plunder*). ⁷⁰

Q The second victory of the Jews over their enemy 9:11 - 19

1 Shushan Purim 9:11 - 15

¹¹ The number of those killed in the fortress city of Susa was reported to the king that same day. ¹² The king said to Queen Esther, "Five hundred people have been killed by the Jews along with the ten sons of Haman!" ⁷¹ What then must they have done in the rest of the empire's provinces? Now: what is your petition? It will be granted you. And: What more do you request? It will be fulfilled." ¹³ Esther replied, "If it pleases the king, tomorrow let the Jews who reside in Susa be permitted one additional day to carry out the royal edict, and let the ten [*bodies*] of Haman's sons be hanged (*or, impaled*) on the gallows (*or, stake*)." ⁷² ¹⁴ Therefore the king ordered that this should take place. A decree was issued in Susa and the [*bodies*] of the ten sons of Haman were hanged (*or, impaled*). ¹⁵ The Jews who were in Susa mustered on the fourteenth day of Adar and killed three hundred people in Susa, but they did not touch the spoils (*or, did no looting*).

R Origin of the two different days of Purim 9:16 - 19

¹⁶ Those Jews who were in the king's provinces also gathered to defend (*or, to fight for*) their lives, and gained relief from their enemies. They killed seventy five thousand ⁷³ of those who hated them but they did not engage in plunder (*or, did no looting*). ¹⁷ That took place ⁷⁴ on the thirteenth day

63 No doubt in the "Jewish quarter" of these cities.

64 The wording of the LXX is quite different. "On that same day the enemies of the Jews perished; no one resisted because they feared."

65 **.b!U/** Literally: "lifted up." It can also mean "aided" or "gave honor." Thus these become "the ones helping the Jews."

66 LXX: "fear was pressing upon them."

67 LXX: "For the king's edict required that Mordecai's name be held in honor throughout the country." The manuscript evidence of verse 5 is varied. Some manuscripts omit either the first or last portions of the verse.

68 LXX: "Pharsannes."

69 Parshandatha means "inquisitive." Dalphon means "crafty." Aspatha means "horse given." The meaning of Poratha is unknown. Adalia means "honorable. Aridatha means "given by Hari." Parmashta means "the very first." The meaning of Arisai is unknown. Aridel means "delight of Hari." Vaizetha means "son of the atmosphere." Haman was an Agagite. In I Samuel 15:9 the people of Israel fought Agag and plundered.

70 Literally: "but on the plunder not they extended a hand of them." LXX: "And on the same day they engaged themselves in plunder." This is in stark contrast to the Hebrew version.

71 In the LXX the words "Queen" and "the ten sons of Haman" are omitted.

72 Since verses 12 & 13 seem to repeat, they may have been inserted into the manuscript from a different source, possibly a later insertion than the original. The LXX has only one request.

73 LXX: "fifteen thousand." Cf. I Maccabees 11:17.

74 I.e. the killing.

of the month of Adar, and on the fourteenth day they rested, making it a day of banqueting and merrymaking.⁷⁵ 18 (But the Jews who were in Susa mustered on the thirteenth day and on the fourteenth and rested on the fifteenth day, making that a day of banqueting and merrymaking.)¹⁹ That is why the Jews who resided in the villages, living in the unwallied towns,⁷⁶ keep the fourteenth day of the month of Adar⁷⁷ as a day of merry-making and feasting, as a holiday and day in which they send gifts and choice portions [*of food*] to one another.⁷⁸

III Regulations for the annual observance of Purim 9:20 - 10:3

A Mordecai legalizes both Purim dates 9:20 - 28

²⁰ Mordecai, himself recorded these events.⁷⁹ He sent letters to all the Jews who resided throughout the provinces of King Ahasuerus, both near and far,⁸⁰ ²¹ urging⁸¹ them to keep the fourteenth day of the month of Adar as well as the fifteenth day annually,²² thus commemorating the days on which the Jews gained relief from their enemies, and as the month that for them had been transformed from one of grief into gladness and from mourning into a time of festivity that should be observed as days of feasting⁸² and merrymaking as well as for presenting choice portions [*of food*] to one another and gifts to the poor.

²³ So the Jews felt obligated to continue doing what they had first begun, as Mordecai had written to them.²⁴ Because Haman the Agagite, the son of Hammedatha, the anti-Semite⁸³ had plotted to destroy the Jews and had cast Pur (that is 'the lot') to crush and exterminate them,⁸⁴ ²⁵ but when it came before the king,⁸⁵ he gave written orders that the wicked plot which Haman had devised against the Jews should befall him and that Haman and his sons should be hanged (*or, impaled*) on the gallows (*or, stakes*).⁸⁶ ²⁶ Therefore they called the day Purim (based on the term Pur).⁸⁷

As the result this was written in the letter along with a record of all that they had experienced.²⁷ The Jews accepted responsibility for themselves and undertook seeing that their descendants and all who joined them would keep those two days in the prescribed way at the appropriate time, without fail as an annual observance,²⁸ for those days were to be remembered and kept throughout each generation, in every family, every province and city and that these days of Purim should never be disregarded by the Jews nor should the remembrance of its significance perish from among their descendants.

75 Verses 16 & 17 seem to be a supplementary summary since they do not fit chronologically into chapter 9 at this point.

76 LXX: "The Jews dispersed to every foreign land keep the fourteenth day of Adar."

77 This is known as "Shushan Purim," being so designated in the Jewish calendar today.

78 LXX: "but those who dwell in the major cities observe the fifteenth day of Adar as a time of good cheer and sending portions to their neighbors."

79 LXX adds: "in a book."

80 The LXX seems to imply that this one book was circulated in the provinces. Since the Persians wrote on clay tablets at that time instead of scrolls, the implication of the LXX is doubtful. Some scholars feel that verses 20 - 32 are a later addition.

81 The Hebrew word implies an obligation.

82 LXX: "marriage."

83 LXX: "the Macedonian."

84 There is a possible play on words in Hebrew with "crush" and "exterminate."

85 Who is referred to? Esther or Haman? LXX implies it was Haman. The Hebrew does not imply or specify any individual.

86 The Hebrew is difficult. One scholar has declared: "This is hardly Hebrew." The LXX says that Esther tells the king that Haman's sons are to be hanged.

87 LXX: "Therefore they called the day 'Purim' because of the lots (for in their language that is the word that means 'lots')."

B Esther adds her authorization 9:29 - 32

29 Then Queen Esther, the daughter of Abihail,⁸⁸ and Mordecai the Jew put into writing the authority necessary to validate the observance confirmed through this second letter⁸⁹ about Purim.⁹⁰
30 Letters were sent out conveying wishes of peace and truth to all the Jews in the hundred and twenty-seven provinces of the kingdom of Ahasuerus.⁹¹ 31 This letter gave orders that it was obligatory to observe these days of Purim at the proper time, as Mordecai the Jew and Queen Esther had instructed them to do, and as they had accepted for themselves and for their descendants with regard to their feasts and their lamenting.⁹² 32 The ordinance of Queen Esther which fixed the observance of Purim was preserved in writing.⁹³

<CHAPTER 10>

B The greatness of Mordecai 10:1 - 3

1 King Ahasuerus imposed a tax⁹⁴ on the mainland and islands.⁹⁵ 2 Are not all his powerful acts of valor and a full account of the great honor granted Mordecai by the king recorded in the Book of the Chronicles of the kings of Media and Persia?⁹⁶ 3 Mordecai the Jew was ranked second to King Ahasuerus and was preeminent and highly esteemed among the multitudes of his fellow Jews, for he continually sought the welfare of his people and interceded on their behalf (*or, had friendly relationships with everyone of his race*).

[[ADDITION F]]

<CHAPTER 10:4 -13>

C Mordecai's premonition is fulfilled 10:4 - 13

[[10 4 Mordecai said, "These things have come from God, 5 for I remember the dream I had in which I had a vision of these matters and none of them has failed to be fulfilled.⁹⁷ 6 There was the spring that became a river and there was dawn turning into sunlight and an abundance of water --- the river is Esther, whom the king married and made queen. 7 The two dragons are Haman and myself. 8 The nations⁹⁸ are those that assembled to destroy the name of the Jews, 9 and my nation, Israel is the one who cried to God and was saved.

The Lord delivered his people! The Lord has rescued us from all these calamities!⁹⁹ God has

88 LXX: "Aminidab."

89 Omitted by LXX.

90 The Hebrew is difficult. Possibly Esther wrote to Mordecai who then circulated the second letter, which would be an emendation.

91 Verse 30 is lacking in the LXX.

92 The meaning of the LXX is uncertain. Literally: "Mordecai and Queen Esther established their decision themselves, being personally responsible, pledging their own well being to the plan."

93 What 'writing' is referred to? The Book of Esther or the source the writer used to write the present Book of Esther? LXX: "Esther established it by decree forever, and it was put on record."

94 This might possibly be translated as "forced labor" as is suggested by some scholars. In later Hebrew this would possibly be the case. Whether the concept of "forced labor" was already in use for this Hebrew word when Esther was written is not definite.

95 So: MFT. LXX: "the king levied a tax on his empire -- land and sea." The verse is ambiguous.

96 LXX suggests the following as a possible translation. "And as for his power and bravery and the wealth and splendor of his kingdom, well now, they were recorded in the official records."

97 Cf. Addition A 11:2 - 17.

98 LXX: εθνη in verse 8. εθνος in verse 9.

99 Literally: "And saved the Lord his people, and delivered the Lord us....and did great signs."

done great wonders and miracles, that have not happened before among nations. ¹⁰ For this purpose he made two lots, one for the people of God and one for all the other nations. ¹¹ These two lots came to be fulfilled in the hour and moment and day of judgment (*or, day of decision*) by God before all the nations. ¹² God remembered his people and vindicated his heritage. ¹⁰⁰

¹³ Therefore they will observe these days in the month of Adar, on the fourteenth and fifteenth ¹⁰¹ of that month, by assembling together, in a religious festival of joy and gladness before God from generation to generation of his people, Israel.]]

[[END OF ADDITION E]]

[[ADDITION F]]

<CHAPTER 11>

D Final remarks (Colophon) 11:1

[[¹ In the fourth year of the reign of Ptolomy ¹⁰² and Cleopatra, Dositheus, who said that he was a priest [*and*] Levite, ¹⁰³ and his son, Ptolomy, brought the preceding letter concerning Purim to Egypt. This is said to be authentic and had been translated by Lysimachus the son of Ptolomy, a member of the Jerusalem community. ¹⁰⁴]]

[[END OF ADDITION F]]

100 The Spanish Common Language translation: "And God remembered his people, Israel, which is his property [*or, possession*] and he judged in favor of them."

101 "Fifteenth" is omitted in some manuscripts.

102 Since there were several Ptolomy's the date is uncertain. Ptolomy VII ca. 114 B.C.E. Ptolomy XII 78 - 77 B.C.E. Ptolomy XIV 61 - 47 B.C.E.

103 The LXX text is difficult. Some manuscripts omit "and" but it seems that for one person to be both Priest and Levite is questionable. By this time the positions of Priest and Levite were both clearly defined and their responsibilities differed.

104 Some scholars feel this is a reference to the events of 87 - 77 B.C.E. in the reign of Ptolomy XII and Cleopatra V.