

# Language: English

## Book: Ruth

### Ruth

#### Chapter 1

<sup>1</sup> It happened in the days when the judges ruled that there was a famine in the land, and a certain man of Bethlehem of Judah went to live as a foreigner in the country of Moab with his wife and his two sons. <sup>2</sup> The name of the man was Elimelek, and the name of his wife was Naomi. The names of his two sons were Mahlon and Kilion, who were Ephrathites of Bethlehem of Judah. They arrived at the country of Moab and lived there. <sup>3</sup> Then Elimelek, Naomi's husband, died, and she was left alone with her two sons. <sup>4</sup> These sons took wives from the women of Moab; the name of one was Orpah, and the name of the other was Ruth. They lived there for about ten years. <sup>5</sup> Then both Mahlon and Kilion died, and the woman was left without her two sons and without her husband. <sup>6</sup> Then she arose with her daughters-in-law and returned from the country of Moab because she had heard in the country of Moab that Yahweh had provided for his people's needs by giving them food. <sup>7</sup> So she left the place where she had been with her two daughters-in-law, and they walked down the road to return to the land of Judah. <sup>8</sup> Naomi said to her two daughters-in-law, "Go, return, each of you, to your mother's house. May Yahweh show kindness toward you, as you have shown kindness toward the dead and toward me. <sup>9</sup> May Yahweh grant you that you find rest, each of you in the house of another husband." Then she kissed them, and they raised their voices and cried. <sup>10</sup> They said to her, "No! We will return with you to your people." <sup>11</sup> But Naomi said, "Turn back, my daughters! Why will you go with me? Do I still have sons in my womb for you, so that they may become your husbands? <sup>12</sup> Turn back, my daughters, go your own way, for I am too old to have a husband. If I said, 'I hope I get a husband tonight,' and then give birth to sons, <sup>13</sup> would you therefore wait until they were grown? Would you choose not to marry a husband? No, my daughters! It is exceedingly bitter to me for your sake that the hand of Yahweh has gone out against me." <sup>14</sup> Then her daughters-in-law lifted up their voices and cried again. Orpah kissed her mother-in-law farewell, but Ruth held on to her.

<sup>15</sup> Naomi said, "Listen, your sister-in-law has gone back to her people and to her gods. Return with your sister-in-law." <sup>16</sup> But Ruth said, "Do not urge me to leave you, to turn back from following you, for where you go, I will go; where you stay, I will stay; your people will be my people, and your God will be my God. <sup>17</sup> Where you die, I will die, and there I will be buried. May Yahweh punish me, and even more, if anything but death ever separates us." <sup>18</sup> When Naomi saw that Ruth was determined to go with her, she stopped arguing with her.

<sup>19</sup> So the two traveled until they came to the town of Bethlehem. It happened that when they arrived in Bethlehem, the entire town was very excited about them. The women said, "Is this Naomi?" <sup>20</sup> But she said to them, "Do not call me Naomi. Call me Bitter, for the Almighty has dealt very bitterly with me. <sup>21</sup> I went out full, but Yahweh has brought me back again empty. So why do you call me Naomi, seeing that Yahweh has testified against me and the Almighty has afflicted me?" <sup>22</sup> So Naomi and Ruth the Moabite woman, her daughter-in-law, returned from the country of Moab. They came to Bethlehem at the beginning of the barley harvest.

#### Ruth 1 General Notes

##### Structure and formatting

##### "It happened in the days when the judges ruled"

The events of this book occur during the period of Judges. The book is concurrent with the book of Judges. To understand the historical context of the book, the translator may wish to review the book of Judges.

## Special concepts in this chapter

### Women without a husband or children

In the ancient Near East, if a woman lacked a husband or sons, she was considered to be in a dire circumstance. She would not have been able to provide for herself. This is why Naomi told her daughters to remarry.

## Other possible translation difficulties in this chapter

### Contrast

The actions of Ruth the Moabite are intended to contrast with the actions of Naomi the Jew. Ruth shows great faith in Naomi's god, while Naomi does not trust in Yahweh. (See: faith and trust)

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### Ruth 1:1

#### It happened in the days when the judges ruled that

"It happened that" was a common way of beginning to tell about something that happened. Alternate translation: "In the days when the judges ruled" or "In the days when the judges ruled, this is what happened."

#### in the days when the judges ruled

"during the time when judges led and governed Israel"

#### in the land

This refers to the land of Israel. Alternate translation: "in the land of Israel"

#### a certain man

"a man." This is a common way of introducing a character into a story.

### Ruth 1:2

#### Ephrathites of Bethlehem of Judah

They were people from the tribe of Ephraim who settled at Bethlehem in the region of Judea.

### Ruth 1:3

#### she was left alone with her two sons

"Naomi had only her two sons with her"

### Ruth 1:4

#### took wives

"married women." This is an idiom for marrying women. They did not take women who were already married.

#### from the women of Moab

Naomi's sons married women who were from the tribe of Moab. The Moabites worshiped other gods.

#### the name of one ... the name of the other

"the name of one woman ... the name of the other woman"

#### ten years

Ten years after Elimelek and Naomi came to the country of Moab, their sons Mahlon and Kilion died.

### Ruth 1:5

#### General Information:

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### Ruth 1:6

#### she arose with her daughters-in-law and returned

The word "arose" here means that Naomi began to act, and her daughters-in-law saw her, so they began to act also. Alternate translation: "she started to return, and her daughters-in-law also returned"

#### she had heard in the country of Moab

"while Naomi was living in Moab she heard." It is implied that the news came from Israel. Alternate translation: "she heard from Israel while in the country of Moab"

#### Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

#### had provided for his people's needs

God saw their need and provided good harvests for them.

#### daughters-in-law

the women who married Naomi's sons

### Ruth 1:7

#### they walked down the road

"they walked along the road." To walk down a road is an expression for walking away.

### Ruth 1:8

#### daughters-in-law

"sons' wives" or "sons' widows"

**each of you**

Naomi was talking to two people, so languages that have a dual form of "you" would use that throughout her talk.

**your mother's house**

"to the home of each of your mothers"

**shown kindness**

"demonstrated that you are loyal"

**kindness**

"kindness" includes the ideas of love, kindness, and faithfulness.

**toward the dead**

"to your husbands, who died." Naomi was referring to her two sons that died.

**Ruth 1:9**

**grant you**

"give you" or "allow you to have"

**you find rest**

"Rest" here includes security in marriage.

**in the house of another husband**

with their new husbands, not someone else's husband. This refers to both a physical house that belongs to the husband, and to the protection from shame by being married.

**they raised their voices and cried**

To raise the voice is an idiom for speaking loudly. The daughters cried out loud or wept bitterly.

**Ruth 1:10**

**We will return**

When Orpah and Ruth said "we," they were referring to themselves and not Naomi. So languages that have inclusive and exclusive "we" would use the exclusive form here.

**with you**

Here "you" is the singular form referring to Naomi.

**Ruth 1:11**

**Why will you go with me?**

This is a rhetorical question. Alternate translation: "It does not make sense for you to go with me." or "You should not go with me."

**Do I still have sons in my womb for you, so that they may become your husbands?**

Naomi uses this question to say she cannot have other sons for them to marry. Alternate translation: "Obviously it is not possible for me to have any more sons who could become your husbands."

**Ruth 1:12**

**too old to have a husband**

The reason a husband would be important can be stated clearly. Alternate translation: "too old to marry again and bear more children"

**give birth to sons**

"bear children" or "deliver baby boys"

**Ruth 1:13**

**would you therefore wait until they were grown? Would you choose not to marry a husband?**

These are rhetorical questions, which do not expect an answer. Alternate translation: "you would not wait until they were grown up so that you could marry them. You would choose to marry a husband now."

**It is exceedingly bitter to me**

Bitterness is a metaphor for grief, and what grieves her can be stated clearly. Alternate translation: "It greatly grieves me that you have no husbands"

**the hand of Yahweh has gone out against me**

The word "hand" refers to Yahweh's power or influence. Alternate translation: "Yahweh has caused terrible things to happen to me"

**Ruth 1:14**

**lifted up their voices and cried**

This means that they cried out loud or wept bitterly.

**Ruth held on to her**

"Ruth clung to her." Alternate translation: "Ruth refused to leave her" or "Ruth would not leave her"

**Ruth 1:15**

**Listen, your sister-in-law**

"Pay attention, because what I am about to say is both true and important, your sister-in-law"

**your sister-in-law**

"the wife of your husband's brother" or "Orpah"

**her gods**

Before Orpah and Ruth married Naomi's sons, they worshiped the gods of Moab. During their marriage, they began to worship Naomi's God.

**Ruth 1:16**

**where you stay**

"where you live"

**your people will be my people**

Ruth is referring to Naomi's people, the Israelites. Alternate translation: "I will consider the people of

your country as being my own people" or "I will consider your relatives as my own relatives"

### **Ruth 1:17**

#### **Where you die, I will die**

This refers to Ruth's desire to spend the rest of her life living in the same place and town as Naomi.

#### **May Yahweh punish me, and even more, if**

This refers to Ruth asking God to punish her if she does not do what she said like the English idiom "God forbid, if."

### **Ruth 1:18**

#### **she stopped arguing with her**

"Naomi stopped arguing with Ruth"

### **Ruth 1:19**

#### **It happened**

"It came about." This is used here to mark a new part of the story with new people.

#### **the entire town**

The "town" refer to the people who live there.  
Alternate translation: "everyone in the town"

#### **Is this Naomi?**

Since it has been many years since Naomi lived in Bethlehem and no longer has her husband and two sons, it is likely the women were expressing doubt as to if this woman was actually Naomi. Treat this as a real question, not a rhetorical question.

### **Ruth 1:20**

#### **Do not call me Naomi**

The name "Naomi" means "my delight." Since Naomi lost her husband and sons, she no longer feels her life matches her name.

#### **Bitter**

This is a translation of the meaning of the name. It is also often translated according to its sound as "Mara."

### **Ruth 1:21**

#### **I went out full, but Yahweh has brought me back again empty**

When Naomi left Bethlehem, her husband and two sons were living, and she was happy. Naomi blames Yahweh for the death of her husband and sons, saying that he has caused her to return to Bethlehem without them, and now she is bitter and unhappy.

#### **testified against me**

Another possible meaning is "judged me guilty."

#### **has afflicted me**

"has brought calamity on me" or "has brought tragedy to me"

### **Ruth 1:22**

#### **So Naomi and Ruth**

This begins a summary statement. English marks this by the word "so." Determine how your language marks concluding or summary statements and do the same.

#### **at the beginning of the barley harvest**

The phrase "the barley harvest" can be translated with a verbal phrase. Alternate translation: "when the farmers were just beginning to harvest barley"

## Chapter 2

<sup>1</sup> Now Naomi had a relative of her husband, a man of great wealth of the clan of Elimelek, and his name was Boaz. <sup>2</sup> Ruth, the Moabite woman, said to Naomi, "Now let me go and glean what remains among the ears of grain in the fields. I will follow anyone in whose eyes I will find favor." So Naomi said to her, "Go, my daughter." <sup>3</sup> Ruth went and gleaned what remained in the fields after they had harvested it. She happened to come to the portion of the fields belonging to Boaz, who was of the clan of Elimelek. <sup>4</sup> Behold, Boaz came from Bethlehem and said to the reapers, "May Yahweh be with you." They answered him, "May Yahweh bless you." <sup>5</sup> Then Boaz said to his servant who was supervising the reapers, "What man does this young woman belong to?" <sup>6</sup> The servant supervising the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the land of Moab." <sup>7</sup> She said to me, 'Please let me glean and gather among the bundles of cut grain after the reapers.' So she came here and has continued from the morning until now, except that she rested a little in the house." <sup>[1]</sup>

<sup>8</sup> Then Boaz said to Ruth, "Are you not listening to me, my daughter? Do not go and glean in another field; do not leave my field. Instead, stay here and work with my young female workers." <sup>9</sup> Keep your eyes only on the field where the men are reaping and follow behind the other women. Have I not instructed the men not to touch you? Whenever you are thirsty, you may go to the waterpots and drink the water that the young men have drawn." <sup>10</sup> Then she fell on her face before Boaz and bowed to the ground. She said to him, "Why have I found such favor in your eyes that you should be concerned about me, a foreigner?" <sup>11</sup> Boaz answered and said to her, "It has been reported to me, all that you have done since the death of your husband. You have left your father, mother, and the land of your birth to follow your mother-in-law and to come to a people you do not know." <sup>12</sup> May Yahweh reward you for your deed. May you receive full payment from Yahweh, the God of Israel, under whose wings you have found refuge." <sup>13</sup> Then she said, "Let me find favor in your eyes, my master, for you have comforted me, and you have spoken kindly to me, though I am not one of your female servants."

<sup>14</sup> At mealtime Boaz said to Ruth, "Come here, and eat some of the bread, and dip your morsel in the wine vinegar." She sat beside the reapers, and he offered her some roasted grain. She ate until she was satisfied and left the rest of it. <sup>15</sup> As she got up to glean, Boaz commanded his young men, saying, "Let her glean even among the bundles of cut grain, and do not humiliate her." <sup>16</sup> Also pull out for her some ears of grain from the bundles, and leave them for her to glean, and do not rebuke her."

<sup>17</sup> So she gleaned in the field until evening. Then she beat out the ears of grain that she had gleaned, and the grain was about an ephah of barley. <sup>18</sup> She lifted it up and went into the city. Then her mother-in-law saw what she had gleaned. Ruth also brought out the roasted grain left from her meal and gave it to her. <sup>19</sup> Her mother-in-law said to her, "Where have you gleaned today? Where did you go to work? May the man who was concerned about you be blessed." Then Ruth told her mother-in-law about the man who owned the field where she had worked. She said, "The name of the man who owns the field where I worked today is Boaz." <sup>20</sup> Naomi said to her daughter-in-law, "May he be blessed by Yahweh, who has not left off his loyalty to the living and to the dead." Naomi said to her, "That man is near of kin to us, one of our kinsman-redeemers." <sup>21</sup> Ruth the Moabite woman said, "Indeed, he said to me, 'You should keep close to my young men until they have finished all my harvest.'" <sup>22</sup> Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young female workers, so that they do not harm you in another field." <sup>23</sup> So she stayed close to Boaz's female workers in order to glean to the end of the barley harvest and the wheat harvest. She lived with her mother-in-law.

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### Footnotes

2:7 <sup>[1]</sup>Some modern translations read

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## Ruth 2 General Notes

### Other possible translation difficulties in this chapter

#### "Do not go and glean in another field"

Boaz said this because he could not guarantee their safety in another person's field. It is assumed that not everyone was as gracious and obedient to the law of Moses as Boaz.

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#### Ruth 2:1

##### Now Naomi had a relative of her husband

This phrase introduces new information before the story continues. Your language may have a way to introduce new information.

##### a man of great wealth

"a prominent, wealthy man." This means that Boaz was prosperous and well known in his community, with a good reputation.

#### Ruth 2:2

##### Ruth, the Moabite woman

Here the story resumes. You need to see how your language restarts a story after a break.

##### the Moabite woman

This is another way of saying the woman was from the country or tribe of Moab.

##### Now

"Please." This word shows that Ruth was making a polite request.

##### glean what remains among the ears of grain

"gather kernels of grain left behind by the harvesters" or "pick up kernels of grain left behind by the harvesters"

##### the ears

"the heads" or "the stalks." The "ears" are the parts of a grain plant that contain the grain.

##### in whose eyes I will find favor

The phrase "found favor" is an idiom which means to be approved of by someone. Ruth speaks of gaining someone's favor as gaining permission or approval. Also, the eyes represent seeing, and seeing represents thoughts and judgement. Alternate translation: "who will grant me permission to glean"

##### daughter

Ruth was caring for Naomi as if she were her own mother. Make sure it is possible in your language to use this word for someone who is not an actual daughter.

#### Ruth 2:3

##### She happened to come

Ruth was not aware that the field she picked to glean in belonged to Naomi's relative Boaz.

#### Ruth 2:4

##### Behold, Boaz

The word "behold" alerts us to the important event of Boaz arriving at the field. Your language may also have a specific way of introducing important events or characters.

##### came from Bethlehem

The fields were an unspecified distance outside of Bethlehem.

##### bless you

"give you good things" or "make you happy"

#### Ruth 2:5

##### What man does this young woman belong to?

Possible meanings are 1) Boaz was asking about Ruth's husband or 2) Boaz was asking about Ruth's parents or current guardians.

##### was supervising

"was in charge of" or "was managing"

#### Ruth 2:6

##### General Information:

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#### Ruth 2:7

##### glean and gather

You may need to make explicit that Ruth would be gathering grain. Alternate translation: "glean and gather grain"

##### the house

"the hut" or "the shelter." This was a temporary shelter or garden hut in the field that provided shade from the sun.

#### Ruth 2:8

##### Are you not listening to me, my daughter

This rhetorical question can be reworded as a command. Alternate translation: "Listen to me, my

daughter" or "Note well what I am telling you, my daughter"

**my daughter**

This was a kind way of addressing a younger woman. Ruth was not the actual daughter of Boaz, so make sure the translation of this does not make it sound like she was.

**Ruth 2:9**

**Keep your eyes only on the field**

The eyes represent watching something or paying attention to something. Alternate translation: "Watch only the field" or "Pay attention only to the field"

**Have I not instructed the men ... you?**

Boaz used this question to emphasize what he had already done to help Ruth. Alternate translation: "I have given the men strict instructions ... you."

**men ... the other women**

"young male workers ... young female workers." The word "men" is used three times to refer to the young men who are harvesting in the field. Some languages can say this using one word, and they have a different word that means young women workers.

**not to touch you**

Possible meanings are 1) the men were not to harm Ruth or 2) the men were not to stop her from gleaning in his field.

**the water that the young men have drawn**

To draw water means to pull up water from a well or to take it out of a storage vessel.

**young men**

You may need to make explicit that these were Boaz's servants, as do many versions. Alternate translation: "servants"

**Ruth 2:10**

**she fell on her face before Boaz and bowed to the ground**

This hendiadys describes an act of respect and reverence. She was showing honor to Boaz out of gratefulness for what he had done for her by kneeling or lying on the ground and putting her face on the ground. It was also a posture of humility. Alternate translation: "she bowed before Boaz with her face to the ground" (See: and [[rc://en/ta/man/jit/translate-symaction]])

**bowed to the ground**

Some modern translations read, "lay on the ground."

**Why have I found such favor ... a foreigner?**

Ruth is asking a real question.

**foreigner**

Ruth had pledged her loyalty to the God of Israel in private, but she was known publicly as "the Moabitess."

**Ruth 2:11**

**It has been reported to me**

This can be stated in active form. Alternate translation: "People have reported to me" or "People have told me"

**to come to a people**

Boaz is referring to Ruth coming to dwell with Naomi in a village and community, a country, and religion she did not know.

**Ruth 2:12**

**reward you**

"repay you" or "pay you back"

**for your deed**

This is an act of faith, choosing to live with Naomi in Bethlehem and trusting Naomi's God.

**May you receive full payment from Yahweh**

This is a poetic expression that is very similar to the previous sentence. Alternate translation: "May Yahweh give back to you even more than you have given"

**under whose wings you have found refuge**

Boaz uses the picture of a mother bird gathering her chicks under her wings to protect them, in order to describe God's protection for those who trust in him. Alternate translation: "in whose safe care you have placed yourself"

**Ruth 2:13**

**Let me find favor in your eyes**

Here "find favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "Please accept me"

**I am not one of your female servants**

Possible meanings are 1) Ruth was not one of Boaz's female servants or 2) Ruth did not think her marriage to Naomi's son granted her any privilege in Bethlehem.

**Ruth 2:14**

**At mealtime**

This refers to the noontime meal.

**dip your morsel in the wine vinegar**

This was a simple meal eaten in the field. People would sit on the ground around a cloth that had a

bowl of wine vinegar on it and plates of broken bread. They would dip their bread in the vinegar bowl to wet it and add flavor before they ate it.

**wine vinegar**

a sauce that bread was dipped in. The Israelites further fermented some of their wine to make vinegar.

**Ruth 2:15**

**As she got up to glean, Boaz commanded his young men**  
In the context of the commands, it is likely that Ruth was far enough away not to hear Boaz's instructions. Alternate translation: "And when Ruth got up to glean, Boaz privately told his young men"

**As she got up**

"As she stood up"

**even among the bundles**

Here "even" denotes "above and beyond what one normally does." Boaz instructs his workers to let Ruth glean around the bundles of grain. People who were gleaning were normally forbidden from working that close to the harvested grain.

**Ruth 2:16**

**pull out for her some ears of grain from the bundles**

"take some stalks of grain out of the bundles and leave them for her" or "leave behind stalks of grain for her to collect"

**do not rebuke her**

"do not cause her shame" or "do not dishonor her"

**Ruth 2:17**

**beat out**

She separated the edible part of the grain from the hull and stalk, which is thrown away.

**ears of grain**

This refers to the eatable part of the grain.

**about an ephah of barley**

An ephah is a unit of measurement equal to about 22 liters. Alternate translation: "about 22 liters of barley"

**Ruth 2:18**

**She lifted it up and went into the city**

It is implied that Ruth carried the grain home.

**her mother-in-law saw**

"Naomi saw"

**Ruth 2:19**

**Where have you gleaned today? Where did you go to work?**

Naomi said almost the same thing in two different ways to show that she was very interested in knowing what had happened to Ruth that day.

**Ruth 2:20**

**he be blessed by Yahweh**

Naomi is asking God to reward Boaz for his kindness to Ruth and herself.

**who has not left off his loyalty**

"who has continued to be loyal." Possible meanings are 1) Boaz remembered his obligations to Naomi as a family member or 2) Naomi is referring to Yahweh, who was acting through Boaz or 3) Yahweh has continued to be faithful to the living and the dead.

**to the living**

"to the people who are still living." Naomi and Ruth were the "living."

**the dead**

Naomi's husband and sons were the "dead." This can be stated differently to remove the nominal adjective "the dead." Alternate translation: "the people who have already died"

**near of kin to us, one of our kinsman-redeemers**

The second phrase repeats and expands the first. This is a Hebrew style of emphasis.

**kinsman-redeemers**

A kinsman-redeemer was a close male relative who could rescue a childless widow from financial ruin by marrying her and having a child with her. He would also reacquire the land his relatives had lost due to poverty and redeem family members who had sold themselves into slavery.

**Ruth 2:21**

**Indeed, he said to me**

"He even said to me." This indicates that what follows is the most important part of Boaz's words to Ruth.

**keep close to my young men**

Boaz was referring to the physical protection his men can provide her.

**Ruth 2:22**

**go out with**

"work with"

**they do not harm you in another field**

You may need to make explicit that Naomi was afraid men would harm Ruth or to translate in



passive form. Alternate translation: "the men in another field do not harm you" or "you are not harmed in some other field"

**She lived with her mother-in-law**

Ruth went to Naomi's home to sleep at night.

**Ruth 2:23**

**she stayed close**

Ruth worked in Boaz's fields with his workers during the day, so she would be safe.

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## Chapter 3

<sup>1</sup> Naomi, her mother-in-law, said to her, "My daughter, should I not seek a place for you to rest, so that things may go well for you?" <sup>2</sup> Now Boaz, the man whose young female workers you have been with, is he not our kinsman? Look, he will be winnowing barley tonight at the threshing floor. <sup>3</sup> Therefore, wash yourself, anoint yourself, put on your best clothes, and go down to the threshing floor. But do not make yourself known to the man until he finishes eating and drinking. <sup>[1]</sup><sup>4</sup> But when he lies down, take notice of the place where he lies down so that later you can go to him, uncover his feet, and lie down there. Then he will explain to you what to do." <sup>5</sup> Ruth said to Naomi, "I will do everything you say."

<sup>6</sup> So she went down to the threshing floor, and she followed the instructions her mother-in-law had given her. <sup>7</sup> When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the pile of grain. Then she came softly, uncovered his feet, and lay down. <sup>8</sup> It came about at midnight that the man was startled. He turned over, and right there a woman was lying at his feet! <sup>9</sup> He said, "Who are you?" She answered, "I am Ruth, your female servant. Spread your cloak over your female servant, for you are a near kinsman." <sup>10</sup> Boaz said, "My daughter, may you be blessed by Yahweh. You have made your latest kindness better than the first, because you have not gone after any of the young men, whether poor or rich. <sup>11</sup> Now, my daughter, do not be afraid! I will do for you all that you say, because all the city of my people knows that you are a worthy woman. <sup>12</sup> It is true that I am a kinsman, but there is a kinsman nearer than I. <sup>13</sup> Stay here tonight, and in the morning, if he will perform for you the duty of a kinsman, good, let him do the kinsman's duty. But if he will not do the duty of a kinsman for you, then I will do it, by the life of Yahweh. Lie down until the morning."

<sup>14</sup> So she lay at his feet until the morning. But she rose up before anyone could recognize another person. For Boaz had said, "Let it not be known that the woman came to the threshing floor." <sup>15</sup> Then Boaz said, "Bring your shawl and hold it out." When she did so, he measured six large measures of barley into it and put the load on her. Then he went into the city. <sup>16</sup> When Ruth came to her mother-in-law, she said, "How did you do, my daughter?" Then Ruth told her all that the man had done for her. <sup>17</sup> She said, "These six measures of barley are what he gave me, for he said, 'Do not go empty to your mother-in-law.'" <sup>18</sup> Then Naomi said, "Stay here, my daughter, until you know how the matter will turn out, for the man will not rest until he has finished this thing today."

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### Footnotes

3:3 <sup>[1]</sup>The copies of the ancient Hebrew text have,

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## Ruth 3 General Notes

### Special concepts in this chapter

#### Boaz's integrity

Boaz showed great integrity in this chapter by not having sexual relations with Ruth. He was also concerned with how people would see Ruth if they caught her in this position. Boaz's character is important for this story.

### Other possible translation difficulties in this chapter

#### "So that things may go well for you"

Naomi attempted to make Ruth desirable to Boaz so that he would want to marry her. Even though she was a Gentile by birth, Boaz could marry her because she was, by marriage, Naomi's daughter.

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### **Ruth 3:1**

#### **mother-in-law**

Naomi is the mother of Ruth's dead husband.

#### **My daughter**

Ruth became Naomi's daughter by marrying her son and further by her actions in caring for Naomi after returning to Bethlehem.

#### **should I not seek a place for you to rest ... for you?**

Naomi uses this question to tell Ruth what she planned to do. Alternate translation: "I must look for a place for you to rest ... for you." or "I must find a husband to care for you ... for you."

#### **a place for you to rest**

Possible meanings are 1) literally in finding a house for her to live in or 2) figuratively in finding a husband to care for her. Naomi probably had both senses in mind.

### **Ruth 3:2**

#### **female workers you have been with**

The translation can make explicit that she was working in the fields with these female workers. Alternate translation: "female workers you have been with in the fields"

#### **is he not our kinsman?**

Naomi probably used this question to remind Ruth of something she had already told her. Alternate translation: "he is our relative."

#### **Look**

This term indicates that the following statement is very important.

#### **winnowing**

To winnow means to separate grain from the unwanted chaff by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.

### **Ruth 3:3**

#### **anoint yourself**

This is probably a reference to rubbing sweet-smelling oil on oneself, much as women put on perfume today.

#### **go down to the threshing floor**

This refers to leaving the city and heading to the threshing area.

### **Ruth 3:4**

#### **uncover his feet**

This means to remove the cloak or blanket covering his feet so that they would be exposed to the cold.

#### **lie down there**

"lie down at his feet"

#### **Then he will explain to you what to do**

The specific custom of that time is unclear, but this is usually understood as a culturally acceptable way for a woman to tell a man that she was willing to marry him. Boaz would understand the custom and accept or reject her offer.

#### **Then he will**

"When he wakes up, he will"

### **Ruth 3:5**

#### **General Information:**

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### **Ruth 3:6**

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### **Ruth 3:7**

#### **his heart was merry**

Here Boaz is referred to by his heart. It does not imply Boaz was overly drunk. Alternate translation: "he was satisfied" or "he was in a good mood"

#### **she came softly**

"she sneaked in" or "she came in quietly so no one would hear her"

#### **uncovered his feet**

"removed his blanket from his feet"

#### **lay down**

"lay down at his feet"

### **Ruth 3:8**

#### **It came about**

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

#### **at midnight**

"in the middle of the night"

#### **was startled**

It is not clear what startled Boaz. Perhaps he suddenly felt the cold air on his feet.

#### **He turned over**

He looked to see what startled him.

#### **a woman was lying at his feet**

The woman was Ruth, but Boaz could not recognize her in the darkness.

### Ruth 3:9

**your female servant**

Ruth spoke with humility to Boaz.

**Spread your cloak over your female servant**

This was a cultural idiom for marriage. Alternate translation: "Marry me"

**near kinsman**

a close relative with special responsibilities toward their extended family

### Ruth 3:10

**You have made your latest kindness better than the first**

"You have shown me even more kindness now than you did before"

**your latest kindness**

This refers to Ruth asking Boaz to marry her. By marrying Naomi's relative, Ruth would provide for Naomi and demonstrate great kindness to Naomi.

**because you have not gone after**

"you have not pursued marriage with." Ruth could have ignored Naomi's need and looked for a husband for herself outside of Naomi's relatives.

### Ruth 3:11

**my daughter**

Boaz used this expression as a sign of respect toward Ruth as a younger woman.

**all the city of my people knows**

Bethlehem is a town, or small city, that belonged to the tribe that Boaz belonged to. Here "city" represents the people who live in that city. Alternate translation: "all the people in the city know" or "everyone in town knows"

### Ruth 3:12

**kinsman nearer than I**

It was the duty of the closest male relative to help the widow.

### Ruth 3:13

**if he will perform for you the duty of a kinsman**

Boaz is referring to the expectation that the closest male relative of Ruth's dead husband would marry her and help carry on his family name.

**by the life of Yahweh**

"as surely as Yahweh lives." This was a common Hebrew vow.

### Ruth 3:14

**she lay at his feet**

Ruth slept at Boaz' feet. They did not have sex.

**before anyone could recognize another person**

This time of day can be spoken of in terms of darkness. Alternate translation: "while it was still dark"

### Ruth 3:15

**shawl**

a piece of cloth worn over the shoulders

**six large measures of barley**

The actual amount is not stated. It was enough to be considered generous, yet small enough for Ruth to carry alone. Some think it was about 30 kilograms.

**put the load on her**

The amount of grain was so great that Ruth needed help picking it up to carry it.

**Then he went into the city**

Most ancient copies have "he went," but some have "she went." There are English versions with both. The better choice is "he went."

### Ruth 3:16

**How did you do, my daughter?**

What Ruth meant by this question can be made more clear. Alternate translation: "What happened, my daughter?" or "How did Boaz act toward you?"

**all that the man had done**

"all that Boaz had done"

### Ruth 3:17

**Do not go empty**

"Do not go empty-handed" or "Do not go with nothing" or "Be sure to take something"

### Ruth 3:18

**finished this thing**

This refers to the decision about who will buy Naomi's property and marry Ruth.

## Chapter 4

<sup>1</sup> Now Boaz went up to the gate and sat down there. Soon, the near kinsman of whom Boaz had spoken came by. Boaz said to him, "My friend, come over and sit down here." The man came over and sat down. <sup>2</sup> Then Boaz took ten men of the elders of the city and said, "Sit down here." So they sat down. <sup>3</sup> Boaz said to the near kinsman, "Naomi, who has returned from the country of Moab, is selling the parcel of land that was our brother Elimelek's. <sup>4</sup> I thought to uncover your ears and say to you, 'Buy it in the presence of those who are sitting here, and in the presence of the elders of my people.' If you wish to redeem it, redeem it. But if you do not wish to redeem it, then tell me, so that I may know, for there is no one to redeem it besides you, and I am after you." Then the other man said, "I will redeem it." <sup>5</sup> Then Boaz said, "On the day that you buy the field from the hand of Naomi, you must also take Ruth the Moabite woman, the widow of a dead man, in order to raise up the name of the dead on his inheritance." <sup>6</sup> Then the near kinsman said, "I cannot redeem it for myself without destroying my own inheritance. You take my right of redemption for yourself, for I cannot redeem it."

<sup>7</sup> Now this was the custom in former times in Israel concerning the redemption and exchange of goods. To confirm all things, a man took off his sandal and gave it to his neighbor; this was the manner of making legal agreements in Israel. <sup>8</sup> So the near kinsman said to Boaz, "Buy it for yourself," and he took off his sandal. <sup>9</sup> Then Boaz said to the elders and to all the people, "You are witnesses today that I have bought all that was Elimelek's and all that was Kilion's and Mahlon's from the hand of Naomi. <sup>10</sup> Also Ruth the Moabite woman, the wife of Mahlon, I have acquired to be my wife, in order that I might raise up the name of the dead man on his inheritance, so that his name will not be cut off from among his brothers and from the gate of his place. Today you are witnesses!" <sup>11</sup> All the people who were in the gate and the elders said, "We are witnesses. May Yahweh make the woman who has come into your house like Rachel and Leah, the two who built up the house of Israel; and may you prosper in Ephrathah and be renowned in Bethlehem. <sup>12</sup> May your house be like the house of Perez, whom Tamar bore to Judah, through the offspring that Yahweh will give you with this young woman."

<sup>13</sup> So Boaz took Ruth, and she became his wife. He went to her, and Yahweh enabled her to conceive, and she bore a son. <sup>14</sup> The women said to Naomi, "May Yahweh be blessed, who has not left you today without a near kinsman, this baby. May his name be famous in Israel. <sup>15</sup> May he be for you a restorer of life and a nourisher of your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." <sup>16</sup> Naomi took the child, laid him in her bosom, and took care of him. <sup>17</sup> The women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. He became the father of Jesse, who became the father of David.

<sup>18</sup> Now these were the descendants of Perez: Perez became the father of Hezron,

<sup>19</sup> Hezron became the father of Ram, Ram became the father of Amminadab,

<sup>20</sup> Amminadab became the father of Nahshon, Nahshon became the father of Salmon,

<sup>21</sup> Salmon became the father of Boaz, Boaz became the father of Obed,

<sup>22</sup> Obed became the father of Jesse, and Jesse became the father of David.

## Ruth 4 General Notes

### Special concepts in this chapter

#### King David

Despite being a Moabitess, Ruth became an ancestor of David. David was Israel's greatest king. It is shocking a Gentile would become a part of such an important lineage. She had great faith in Yahweh. (See: and faith)

## Other possible translation difficulties in this chapter

### "You must also take Ruth the Moabitess"

Because Naomi had no son, her daughter-in-law Ruth needed to be provided for. Therefore, the relative who wanted to use her land had to also help Ruth to have a son who would come to provide for her.

### "This was the custom in former times"

This is a comment made by the writer of the text. He functions as a narrator in this instance. It indicates that there was a considerable period of time between the events that occurred and the time they were written down.

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## Ruth 4:1

### the gate

"the gate of the city" or "the gate of Bethlehem."  
This was the main entrance to the walled town of Bethlehem. There was an open area by the gate that was used as a meeting place to discuss community matters.

### the near kinsman

This was the closest living relative to Elimelek.

### came over

stopped going to where he had planned to go and went toward Boaz

## Ruth 4:2

### elders of the city

"leaders of the city"

## Ruth 4:3

### Naomi ... is selling the parcel of land

It was the responsibility of the kinsman to buy back his relative's land and to care for his family. In this case, it meant the man must buy Naomi's land, marry Ruth, and care for Naomi.

## Ruth 4:4

### uncover your ears

"inform you"

### in the presence of

This would make the transaction legal and binding.

### redeem it

This meant to buy the land to keep it within their family.

### I am after you

Boaz was the next kinsman in line to redeem the land.

## Ruth 4:5

### On the day that you buy ... you must also

Boaz uses this expression to inform his relative of the additional responsibility he will have if he buys the land.

### from the hand of Naomi

Here the word "hand" represents Naomi, who owns the field. Alternate translation: "from Naomi"

### you must also take Ruth

"you must also marry Ruth"

### Ruth ... the widow of a dead man

"Ruth ... the widow of Elimelek's son"

### to raise up the name of the dead

"that she may have a son to inherit the property and carry on the name of her dead husband"

## Ruth 4:6

### destroying my own inheritance

He would have to give some of his own wealth to the children that Ruth might bear.

### You take my right of redemption for yourself

"You redeem it yourself" or "You yourself redeem it instead of me"

## Ruth 4:7

### Now this was the custom

The writer of the book explains of the custom of exchange during the time of Ruth.

### in former times

"in earlier times." This implies that the customs had changed from when the story took place until the book was written.

### his neighbor

This refers to the person with whom he was making the agreement. In this situation the near kinsman gave Boaz his shoe.

## Ruth 4:8

### General Information:

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### Ruth 4:9

#### **to the elders and to all the people**

This refers to all the people who were present at the meeting place, not to everyone in the town.

#### **all that was Elimelek's and all that was Kilion's and Mahlon's**

This refers to all the land and possessions of Naomi's dead husband and sons.

#### **from the hand of Naomi**

The hand of Naomi represents Naomi. She was responsible for the money exchange. Alternate translation: "from Naomi"

### Ruth 4:10

#### **in order that I might raise up the name of the dead man on his inheritance**

The first son that Ruth bore would be legally considered Mahlon's son and would inherit the land that Boaz bought from Naomi. Alternate translation: "so that I might give her a son who will inherit the dead man's property"

#### **so that his name will not be cut off from among his brothers and from the gate of his place**

Being forgotten is spoken of as if one's name were being cut off from a list of people who had lived earlier. Alternate translation: "so that he will not be forgotten by his brothers' descendants and the people of this town"

#### **the gate of his place**

The gate of the town is where important legal decisions were made, such as decisions about who owns a piece of land.

### Ruth 4:11

#### **people who were in the gate**

"people who were meeting together near the gate"

#### **come into your house**

This has literal and figurative meaning. As Ruth marries Boaz, she will move into his house. House can also refer to becoming part of Boaz's family by being his wife.

#### **like Rachel and Leah**

These were the two wives of Jacob, whose name was changed to Israel.

#### **built up the house of Israel**

"bore many children who became the nation of Israel"

#### **may you prosper in Ephrathah**

Ephrathah is the name of the clan to which Boaz belonged in Bethlehem.

### Ruth 4:12

#### **May your house be like**

God abundantly blessed Judah through his son Perez. The people were asking God to bless Boaz in a similar way through Ruth's children.

#### **Tamar bore to Judah**

Tamar was also a widow. Judah fathered a son with her, which continued the family name.

#### **through the offspring that Yahweh will give you**

Yahweh would give Boaz children through Ruth.

### Ruth 4:13

#### **Boaz took Ruth**

"Boaz married Ruth" or "Boaz took Ruth as a wife"

#### **He went to her**

This is a polite way of saying that he had sexual relations. Alternate translation: "He had sexual relations with her" or "He lay with her"

### Ruth 4:14

#### **who has not left you today without a near kinsman**

This phrase can be expressed positively. Alternate translation: "who has provided you today with a near kinsman"

#### **May his name be famous**

This refers to the reputation and character of Naomi's grandson.

### Ruth 4:15

#### **a restorer of life**

This phrase probably refers to how Naomi will again experience joy and hope in her life as a result of having a new grandson. Alternate translation: "one who brings joy to you again" or "one who will make you feel young again"

#### **a nourisher of your old age**

"he will take care of you when you become old"

#### **better to you than seven sons**

"Seven" was the Hebrew number of completeness. Naomi's sons both died before they produced any offspring, but Ruth bore a grandson to Naomi by Boaz. Alternate translation: "better to you than any son"

### Ruth 4:16

#### **Naomi took the child**

This refers to Naomi holding the child. Make sure it does not sound like she took him away from Ruth.

**laid him in her bosom**

"held him close against her chest." This is a statement of love and affection for the child.

**bosom**

chest, shoulders, and arms

**Ruth 4:17**

**A son has been born to Naomi**

"The child is like a son to Naomi." It was understood that the child was Naomi's grandson, not her physical son.

**father of David**

"father of King David." Though "king" is not stated, it was clear to the original audience that David was King David.

**Ruth 4:18**

**the descendants of Perez**

"the successive descendants." Because it was mentioned earlier that Perez was the son of Judah,

the writer continues listing the family line that came from Perez.

**Ruth 4:19**

**Hezron ... Ram**

**Ruth 4:20**

**General Information:**

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**Ruth 4:21**

**General Information:**

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**Ruth 4:22**

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## Book: Esther

### Esther

#### Chapter 1

<sup>1</sup> In the days of Xerxes <sup>[1]</sup> (this is Xerxes who reigned from India as far as Cush, over 127 provinces), <sup>2</sup> in those days King Xerxes sat on his royal throne in the fortress of Susa. <sup>3</sup> In the third year of his reign, he gave a feast to all his officials and his servants. The army of Persia and Media, the noblemen, and governors of the provinces were in his presence. <sup>4</sup> He displayed the wealth of the splendor of his kingdom and the honor of the glory of his greatness for many days, for 180 days. <sup>5</sup> When these days were completed, the king gave a feast lasting seven days. It was for all the people in the fortress of Susa, from the greatest to the least significant. It was held in the courtyard of the garden of the king's palace. <sup>6</sup> The courtyard of the garden was decorated with curtains of white cotton and violet, with cords of fine linen and purple, hung on silver rings from pillars of marble. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and colored paving stones. <sup>7</sup> Drinks were served in golden cups. Each cup was unique and there was much royal wine that came because of the king's generosity. <sup>8</sup> The drinking was carried out in keeping with the decree, "There must be no compulsion," for in this way the king had given orders to all the officials of his palace to do according to the desire of each man.

<sup>9</sup> Also, Queen Vashti gave a feast for the women in the royal palace of King Xerxes. <sup>10</sup> On the seventh day, when the king's heart was feeling happy because of the wine, he told Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas (the seven officials who served before him), <sup>11</sup> to bring Queen Vashti before him with her royal crown. He wanted to show the people and the officials her beauty, for her features were stunning. <sup>12</sup> But Queen Vashti refused to come at the word of the king that had been brought to her by the officials. Then the king became very angry; his rage burned within him.

<sup>13</sup> So the king conferred with the men who were known to be wise, who understood the times (for this was the king's procedure toward all who were expert in law and judgment). <sup>14</sup> Now the ones close to him were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, seven princes of Persia and Media. They had access to the king, and they held the highest offices within the kingdom. <sup>15</sup> "In compliance with the law, what is to be done to Queen Vashti because she did not obey the command of King Xerxes, which was brought to her by the officials?" <sup>16</sup> Memukan said in the presence of the king and the officials, "Not only against the king has Vashti the queen done wrong, but also against all the officials and all the people who are in all the provinces of King Xerxes. <sup>17</sup> For the matter of the queen will become known to all women. It will cause them to treat their husbands with contempt. They will say, 'King Xerxes commanded Vashti the queen to be brought before him, but she refused.' <sup>18</sup> Before the end of this very day the noble women of Persia and Media who have heard of the matter of the queen will say the same thing to all the king's officials. There will be much contempt and anger. <sup>19</sup> If it pleases the king, let a royal decree be sent out from him, and let it be written in the laws of the Persians and the Medes, which cannot be repealed, that Vashti may no longer come before him. Let the king give her position as queen to another who is better than she. <sup>20</sup> When the king's decree is proclaimed throughout all his vast kingdom, all the wives will honor their husbands, from the greatest to the least significant." <sup>21</sup> The king and his princes were pleased with this advice, and the king did as Memukan proposed. <sup>22</sup> He sent out letters to all the royal provinces, to each province in its own writing, and to each people in their own language. He ordered that every man should be master of his own household. This decree was given in the language of each people in the empire.

#### Footnotes

1:1 <sup>[1]</sup> is also known as

## Esther 1 General Notes

### Special concepts in this chapter

#### The king's divorce

The king's advisers were afraid that husbands would lose their authority when they heard the queen had refused to come to show her beauty to the king's guests; so the advisers told him to divorce her.

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#### Esther 1:1

##### In the days of Xerxes

"In the time of Xerxes" or "When Xerxes was ruling as king"

##### this is Xerxes who reigned from India as far as Cush, over 127 provinces

This is background information to help the reader identify Xerxes.

##### provinces

A province is a large area into which some countries are divided for the purposes of government.

#### Esther 1:2

##### sat on his royal throne

Here "royal throne" may refer to his rule over the kingdom. Alternate translation: "ruled the empire"

##### fortress

This refers to a castle, stronghold or fortified city.

##### Susa

This was a royal city of Persian kings.

#### Esther 1:3

##### In the third year of his reign

"After he had ruled for 2 years"

##### The army

This likely refers to the leaders of the army. Alternate translation: "The officers of the army"

#### Esther 1:4

##### the wealth of the splendor of his kingdom

These words have similar meaning and emphasize how great his kingdom was. Alternate translation: "the great wealth of his kingdom"

##### the honor of the glory of his greatness

These words have similar meaning and emphasize how great he was. Alternate translation: "the splendor of his greatness"

##### 180 days

"one hundred and eighty days"

#### Esther 1:5

##### When these days were completed

"At the end of that feast"

##### a feast lasting seven days

This was a second feast that was only for the officials in Susa. Alternate translation: "another feast that lasted seven days"

##### fortress

This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:1.

##### Susa

See how you translated the name of this place in [Esther 1:2]

#### Esther 1:6

##### a mosaic pavement

A "mosaic" consists of colored stones arranged in an attractive pattern.

##### porphyry

This is a kind of red and purple rock that contained pieces of crystal.

#### Esther 1:7

##### Drinks were served in golden cups

This can be stated in active form. Alternate translation: "The guests drank wine from gold cups"

##### there was much royal wine that came because of the king's generosity

"the king was very generous with the royal wine"

##### generosity

"great willingness to give"

#### Esther 1:8

##### There must be no compulsion

"No one must be forced to drink"

##### king had given orders to all the officials of his palace to do according to the desire of each man

This statement means that the king told his workers to give all the guests as much wine as they wanted.

## Esther 1:9

### General Information:

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## Esther 1:10

### On the seventh day

"After 6 days"

**the king's heart was feeling happy because of the wine**  
Here "heart" refers to the king, and "feeling happy" is an idiom that means he was drunk. Alternate translation: "the king was drunk with wine"

### Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas

These are names of men.

### the seven officials who served before him

This is background information to explain who these men were.

## Esther 1:11

### her features were stunning

"she was very beautiful"

## Esther 1:12

### at the word of the king that had been brought to her by the officials

This can be stated in active form. Alternate translation: "when the king's officials told her about his command"

### at the word

"at the command"

### his rage burned within him

The intensity of the king's anger is spoken of as if it was a fire that burned inside him. Alternate translation: "his rage was as intense as a fire inside him"

## Esther 1:13

### who understood the times

"who understood the things that happened in their lives"

### for this was the king's procedure toward all who were expert in law and judgment

This background information explains why the king called these men.

## Esther 1:14

### Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan

These are the names of men.

## Esther 1:15

### In compliance with the law ... by the officials?

It may be helpful to state who asked this question. Alternate translation: The king said to them, "In compliance with the law ... by the officials?"

### In compliance with the law

"In observance of the law" or "In obedience to the law"

## Esther 1:16

### Memukan

Translate his name as in [Esther 1:14]

### all the officials and all the people ... all the provinces

These are exaggerations to emphasize the damage that the queen's refusal caused.

### provinces

a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

## Esther 1:17

### all women

This is an exaggeration to emphasize the damage that the queen's refusal caused.

## Esther 1:18

### There will be much contempt and anger

"They will be angry with their husbands and treat them with contempt"

## Esther 1:19

### Connecting Statement:

Meremoth continues to answer the king.

### If it pleases the king ... from him ... before him ... Let the king

Meremoth speaks to the king in third person as a form of respect. Alternate translation: "If it pleases you ... from you ... before you ... Please"

### which cannot be repealed

This can be stated in active form. Alternate translation: "which no one can change"

## Esther 1:20

### the king's decree ... his vast kingdom

Meremoth speaks to the king in third person as a form of respect. Alternate translation: "your decree ... your vast kingdom"

**When the king's decree is proclaimed**

This can be stated in active form. Alternate translation: "When they hear the king's decree" or "When they hear what you have commanded"

**vast**

very wide

**from the greatest to the least significant**

This is a merism that refers to both extremes and everyone in between. This probably refers to the husbands, but it is possible that it refers to the wives.

**Esther 1:21**

**Memukan**

Translate his name as in [Esther 1:14]

**Esther 1:22**

**He sent out letters**

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

**province**

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**every man should be master of his own household**

"all men should have complete authority over their wives and their children"

**This decree was given**

This can be stated in active form. Alternate translation: "They wrote this decree"

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## Chapter 2

<sup>1</sup> After these things, when the anger of King Xerxes subsided, he thought about Vashti and what she had done. He also thought about the decree that he had made against her. <sup>2</sup> Then the king's young men who served him said, "Let a search be made on the king's behalf for beautiful young virgins. <sup>3</sup> Let the king appoint overseers in all the provinces of his kingdom, to gather together all the beautiful young virgins to the harem in the fortress in Susa. Let them be put under the care of Hegai, the king's official, who is in charge of the women, and let him give them their cosmetics. <sup>4</sup> Let the young girl who pleases the king become queen in the place of Vashti." This advice pleased the king, and he did so.

<sup>5</sup> There was a certain Jew in the fortress of Susa whose name was Mordecai son of Jair son of Shimei son of Kish, who was a Benjamite. <sup>6</sup> He had been taken into exile from Jerusalem with the exiles along with those who had been taken into exile with Jehoiachin, king of Judah, whom Nebuchadnezzar king of Babylonia took into exile. <sup>7</sup> He was caring for Hadassah, that is, Esther, his uncle's daughter, because she had neither father nor mother. The young woman had a beautiful figure and was lovely in appearance. When her father and mother died, Mordecai took her as his own daughter.

<sup>8</sup> When the king's order and decree were proclaimed, many young women were brought to the fortress of Susa. They were put under Hegai's care. Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women. <sup>9</sup> The young girl pleased him, and she found favor with him. Immediately he provided her with cosmetics and her portion of food. He assigned to her seven servant girls from the king's palace, and he moved her and the servant girls to the best place in the house of the women. <sup>10</sup> Esther had not told anyone who her people or relatives were, for Mordecai had instructed her not to tell. <sup>11</sup> Every day Mordecai walked back and forth in front of the courtyard outside the house of the women, to learn about Esther's welfare, and about what would be done with her.

<sup>12</sup> When the turn came for each girl to go to King Xerxes—after she had obeyed the regulations for the women for twelve months, for this was how the time of their beauty treatments was completed: six months with oil of myrrh and six with perfumes and cosmetics— <sup>13</sup> when a young woman went to the king, whatever she desired was given to her from the house of the women, for her to take to the palace.

<sup>14</sup> In the evening she would go in, and in the morning she would return to the second house of the women, and to the custody of Shaashgaz, the king's official, who was in charge of the concubines. She would not return to the king again unless he had taken great pleasure in her and called for her by name.

<sup>15</sup> Now when the time came for Esther (daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter) to go in to the king, she did not ask for anything but what Hegai the king's official, who was in charge of the women, suggested. Now Esther received the favor of all who saw her.

<sup>16</sup> Esther was taken to King Xerxes into the royal residence on the tenth month, which is the month of Tebeth, in the seventh year of his reign. <sup>17</sup> The king loved Esther more than all the other women and she received favor and kindness before him, more than all the other virgins. So he set the royal crown on her head and made her queen instead of Vashti. <sup>18</sup> The king gave a great feast for all his officials and his servants, "Esther's feast," and he granted relief from taxation to the provinces. He also gave gifts with royal generosity.

<sup>19</sup> Now when the virgins had been gathered together a second time, Mordecai was sitting at the king's gate. <sup>20</sup> Esther had not yet told anyone about her relatives or her people, as Mordecai had instructed her. She continued to follow Mordecai's advice, as she had done when she was raised by him. <sup>21</sup> In those days, while Mordecai was sitting at the king's gate, two of the king's officials, Bigthana and Teresh, who guarded the doorway, became angry and sought to do harm to King Xerxes. <sup>22</sup> When the matter was made known to Mordecai, he told Queen Esther, and Esther spoke to the king in the name of Mordecai. <sup>23</sup> The report was investigated and confirmed, and both the men were hanged from a gallows. This account was written, in the presence of the king, in the book of the events of his reign.

## Esther 2 General Notes

### Special concepts in this chapter

#### Esther becomes queen

Esther was humble and took the advice of the royal officials about how to dress for her time with the king. The king chose Esther to be the new queen.

#### Mordecai warns the king against a plot

Esther's cousin, Mordecai, discovered that two men planned to kill the king. He told Esther, who then told the king. She also gave Mordecai credit for telling her.

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### Esther 2:1

#### After these things

This introduces a new event that happened a while later.

#### the anger of King Xerxes subsided

"the king became less angry"

#### the decree

This refers to the decree in Esther 1:19-20.

### Esther 2:2

#### Let a search be made

This can be stated in active form. Alternate translation: "Tell your servants to search"

#### on the king's behalf

The men speak to the king in the third person as a sign of respect. Alternate translation: "on your behalf"

### Esther 2:3

#### Connecting Statement:

The young servants continue to speak to the king.

#### Let the king ... the king's official

The servants spoke to the king in third person as a sign of respect. Alternate translation: "You should ... your official"

#### provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

#### harem

where the wives of a man with many wives live

#### the fortress

This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

#### Susa

See how you translated the name of this place in [Esther 1:2]

#### Let them be put under the care of Hegai, the king's official, who is in charge of the women

This can be stated in active form. Alternate translation: "Let Hegai, the king's official, who is in charge of the women, take care of them"

#### Hegai

This is a man's name.

#### their cosmetics

A "cosmetic" is a substance such as a cream, lotion, or powder that women usually put on their face or body to improve their appearance.

### Esther 2:4

#### pleases the king

The servants spoke to the king in third person as a sign of respect. Alternate translation: "pleases you"

### Esther 2:5

#### There was a certain Jew

This introduces Mordecai as a new character in the story.

#### Susa

Translate the name of this city as in [Esther 1:2]

#### son of Jair son of Shimei son of Kish

"Jair," "Shimei," and "Kish" are men from whom "Mordecai" is the male descendant.

#### a Benjamite

"of the tribe of Benjamin"

### Esther 2:6

#### He had been taken into exile ... king of Babylonia took into exile

This background information explains how Mordecai came to live in Susa. This can be stated in active form. Alternate translation: "Nebuchadnezzar king of Babylonia took him and other exiles into exile, along with Jehoiachin, king of Judah"

#### He had been taken into exile from Jerusalem

The Hebrew text leaves unclear who is being spoken of here. It is perhaps Kish, who seems to

have been the great-grandfather of Mordecai. If it was Mordecai himself, then he would be extremely old at the time of the events concerning Esther. Many modern versions leave this matter unclear. A few versions, including the UDB, choose to assume that it was Mordecai who had been taken away from Jerusalem.

**Jehoiachin, king of Judah**

## **Esther 2:7**

### **Connecting Statement:**

This continues the background information about Mordecai and explains his relationship to Esther.

### **Hadassah**

This is Esther's Hebrew name.

### **his uncle's daughter**

"his cousin"

### **she had neither father nor mother**

"her father and mother had died"

### **took her as his own daughter**

"cared for her as if she was his own daughter"

## **Esther 2:8**

### **When the king's order and decree were proclaimed**

This can be stated in active form. Alternate translation: "After the king commanded that they search for some beautiful women"

### **proclaimed**

"announced"

### **many young women were brought**

This can be stated in active form. Alternate translation: "they brought many young women"

### **They were put under Hegai's care**

This can be stated in active form. Alternate translation: "Hegai began to take care of them"

### **Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women**

This can be stated in active form. Alternate translation: "Hegai, the overseer of the women, also began to take care of Esther when they brought her to the king's palace"

### **palace**

See how you translated this in Esther 1:5.

## **Esther 2:9**

### **The young girl pleased him, and she found favor with him**

These two phrases mean the same thing and emphasize how much she pleased him. Alternate translation: "The young girl greatly pleased him"

### **The young girl "Esther"**

## **Esther 2:10**

### **General Information:**

This page has intentionally been left blank.

## **Esther 2:11**

### **about Esther's welfare**

"how Esther was doing" or "about Esther's well-being"

## **Esther 2:12**

### **General Information:**

Verses 12-14 are background information about the customs for the women who became the king's concubines.

### **after she had obeyed ... perfumes and cosmetics**

This is information that gives background information to the other background material in verses 12-14.

### **after she had obeyed the regulations for the women**

"acting in accordance with the requirements for the women"

### **the regulations for the women**

"what the king had commanded that the women needed to do"

### **beauty treatments**

Things done to make the girls look more beautiful and smell good.

## **Esther 2:13**

### **when a young woman went to the king**

These words are repeated from the beginning of [Esther 2:12](#) because so much background information is given there.

### **whatever she desired was given to her**

This can be stated in active form. Alternate translation: "she could take whatever she desired"

### **palace**

See how you translated this in Esther 1:5.

## **Esther 2:14**

### **Connecting Statement:**

This continues the background information that began in [Esther 2:12]

### **in the morning**

It is implied that this is the following morning. This information can be made clear. Alternate translation: "the next morning"

**second house**  
"a different house"

**to the custody of Shaashgaz, ... concubines**  
"to where Shaashgaz, ... concubines would take care of her"

**custody**  
"supervision" or "protection"

**Shaashgaz**  
This is a man's name.

## Esther 2:15

**Now when the time came**  
This introduces a new part of the story.

**daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter**  
This background information reminds the reader of Esther's relationship to Mordecai.

**Abihail**  
Esther's father and Mordecai's uncle

**she did not ask for anything but what**  
This can be stated in positive form. Alternate translation: "she asked only for what"

**Hegai**  
See how you translated this man's name in Esther 2:3.

**received the favor of all**  
This is an idiom. Alternate translation: "pleased all"

## Esther 2:16

**the tenth month, which is the month of Tebeth**  
"Tebeth" is the name of the tenth month of the Hebrew calendar. It is during the last part December and the first part January on Western calendars.

**seventh year**  
"year number 7"

## Esther 2:17

**The king loved**  
This is the romantic use of the word "love."

**received favor and kindness before him**  
The words "favor" and "kindness" here are probably a doublet or hendiadys that emphasizes how much the Esther pleased the king. The word translated "kindness" here is translated "favor" in [Esther 2:9]

**set the royal crown on her head**  
The king did this to show that he was making her his queen.

## Esther 2:18

**"Esther's feast,"**  
It may be helpful to state that this is the name of the feast. Alternate translation: "he called it, 'Esther's feast,'"

**he granted relief from taxation to the provinces**  
"he collected fewer taxes from the provinces than he had been collecting"

**provinces**  
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**royal generosity**  
"generosity that only a king can give"

## Esther 2:19

**when the virgins had been gathered together a second time**  
It is unclear when this second gathering happened, and why. Therefore some versions have altered the text somewhat. It is probably best to translate it as it is written.

**a second time**  
"one more time" or "an additional time"

**Mordecai was sitting at the king's gate**  
Possible meanings are 1) Mordecai sat there so he could hear how Esther was doing from the many people who passed through the gate or 2) "sitting at the king's gate" is an idiom that means Mordecai was given a position of authority by the king.

**the king's gate**  
"the gate to the king's palace"

## Esther 2:20

**as Mordecai had instructed her**  
Mordecai told her not to tell anyone about her family.

## Esther 2:21

**In those days**  
This introduces a new event in the story.

**Bigthana and Teresh**  
These are the names of men.

## Esther 2:22

**When the matter was made known to Mordecai**  
This can be stated in active form. Alternate translation: "When Mordecai learned about what they were planning"



**in the name of Mordecai**

This is an idiom. Alternate translation: "on behalf of Mordecai"

**Esther 2:23**

**The report was investigated and confirmed, and both the men were hanged**

This can be stated in active form. Alternate translation: "The king investigated and confirmed the report, and ordered his servants to hang both men"

**a gallows**

This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. Alternate translation: "a frame for hanging people"

**This account was written**

This can be stated in active form. Alternate translation: "They recorded this account"

**the book of the events of his reign**

"the royal history" or "the royal chronicles"

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## Chapter 3

<sup>1</sup> After these things, King Xerxes promoted Haman son of Hammedatha the Agagite, and placed his seat of authority above all the officials who were with him. <sup>2</sup> All the king's servants who were at the king's gate knelt down and bowed down to Haman, as the king had ordered them to do. But Mordecai did not kneel or bow down. <sup>3</sup> Then the king's servants who were at the king's gate said to Mordecai, "Why do you disobey the king's command?" <sup>4</sup> They spoke with him day after day, but he refused to comply with their demands. So they spoke with Haman to see if the matter about Mordecai would remain like that, for he had told them that he was a Jew. <sup>5</sup> When Haman saw that Mordecai did not kneel and show him respect, Haman was filled with rage. <sup>6</sup> He had contempt for the idea of killing only Mordecai, for the king's servants had told him who Mordecai's people were. Haman sought to exterminate all the Jews, the people of Mordecai, who were in the entire kingdom of Xerxes.

<sup>7</sup> In the first month (which is the month of Nisan), in the twelfth year of King Xerxes, the Pur—that is the lot—was thrown before Haman, to select a day and month. They cast the lot over and over until the lot fell on the twelfth month (which is the month of Adar). <sup>8</sup> Then Haman said to King Xerxes, "There is a certain people scattered and distributed among all the provinces of your kingdom. Their laws are different from those of other people, and they do not keep the king's laws, so it is not suitable for the king to let them stay. <sup>9</sup> If it is pleasing to the king, give a command to kill them, and I will weigh out ten thousand talents of silver into the hands of those who are in charge of the king's business, for them to put it into the king's treasury." <sup>10</sup> Then the king took the signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews. <sup>11</sup> The king said to Haman, "I will see that the money is given back to you and your people. You will do with it whatever you wish."

<sup>12</sup> Then the king's scribes were summoned on the thirteenth day of the first month, and a decree containing all that Haman had commanded was written to the king's provincial governors, those who were over all the provinces, to the governors of all the various peoples, and to the officials of all the people, to every province in their own writing, and to every people in their own language. It was written in the name of King Xerxes and was sealed with his ring. <sup>13</sup> Letters were delivered by the hand of couriers to all the king's provinces, to annihilate, kill, and destroy all Jews, from young to old, children and women, in one day—on the thirteenth day of the twelfth month (which is the month of Adar)—and to plunder their possessions. <sup>14</sup> A copy of the letter was made law in every province. In every province it was made known to all the people that they should prepare for this day. <sup>15</sup> The couriers went out and hurried to distribute the king's order. The decree was also distributed within the fortress of Susa. The king and Haman sat down to drink, but the city of Susa was in confusion.

## Esther 3 General Notes

### Special concepts in this chapter

#### Haman plots against the Jews

Mordecai considered prostrating himself before Haman. This would be considered to be worship. It was wrong to worship someone other than Yahweh. Because of this, he refused to do it on religious grounds. This made Haman angry so he decided to kill all the Jews in the Persian Empire.

#### Esther 3:1

##### After these things

This introduces a new event in the story.

##### Haman son of Hammedatha the Agagite

This is the name and description of Haman, one of the king's officials.

#### placed his seat of authority above all the officials who were with him

Here "seat of authority" represents his position or status in the government. Alternate translation: "promoted him above the other officials" or "gave him more authority than all the other officials"

#### Esther 3:2

##### knelt down and bowed down to Haman

These acts represent submission to the authority of Haman.

### Esther 3:3

#### General Information:

This page has intentionally been left blank.

### Esther 3:4

**to see if the matter about Mordecai would remain like that**

"to find out what Haman would do about Mordecai's actions"

### Esther 3:5

**did not kneel and show him respect**

Mordecai showed disrespect for Haman's status in the government by not doing these actions.

**Haman was filled with rage**

Here Haman's rage is spoken of as something that could fill him up. Alternate translation: "Haman became very angry"

### Esther 3:6

**He had contempt for the idea of killing only Mordecai**

"He rejected the idea of killing just Mordecai." This can also be stated in positive form. Alternate translation: "He decided to kill more than just Mordecai"

**sought to exterminate**

"was trying to exterminate" or "was looking for an opportunity to exterminate"

**exterminate all the Jews**

"get rid of all the Jews" or "kill all the Jews"

### Esther 3:7

**In the first month**

"In month one"

**which is the month of Nisan**

"Nisan" is the name of the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

**in the twelfth year of King Xerxes**

"in year number 12 of King Xerxes" or "when King Xerxes had reigned for about twelve years"

**the Pur—that is the lot—was thrown**

"they cast the Pur—that is the lot—"

**the twelfth month**

"month twelve"

**the month of Adar**

"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the last part of

February and the first part of March on Western calendars.

### Esther 3:8

**a certain people**

"a group of people" This refers to the Jews as an ethnic group.

**scattered and distributed**

"who live in many different places"

**provinces**

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**the king's ... the king**

Haman speaks to the king in the third person as a sign of respect. Alternate translation: "your ... you"

**it is not suitable for the king to let them stay**

"the king should not let them remain." This can also be stated in positive form. Alternate translation: "the king should remove them"

### Esther 3:9

**If it is pleasing to the king**

"If the king would be pleased to do so" or "If doing so would please the king"

**the king, give**

Haman speaks to the king in third person here to show respect. Alternate translation: "you, the king, give" or "you, give"

**I will weigh out ... into the hands of those**

Here "hands" stands for the men. To "weigh out" is an idiom that means to pay them. Alternate translation: "I will pay ... to the men"

**ten thousand talents of silver**

"330 metric tons of silver"

### Esther 3:10

**signet ring**

a special ring that could be used to imprint the king's official seal on a proclamation

### Esther 3:11

**I will see that the money is given back to you**

The meaning of this phrase is not clear. Possible meanings are 1) "I will return the money to you" or 2) "Take the money and give it to the men just as you have said."

### Esther 3:12

**the king's scribes were summoned ... a decree containing all that Haman had commanded was written**  
This can be stated in active form. Alternate translation: "the king summoned his scribes ... they wrote a decree containing all that Haman had commanded"

**thirteenth day of the first month**  
This is the first month of the Hebrew calendar. The thirteenth day is near the beginning of April on Western calendars.

**king's provincial governors**  
"governors of the provinces." Translate "province" as in Esther 1:1.

**It was written in the name of King Xerxes and was sealed with his ring**  
This can be stated in active form. Alternate translation: "They wrote the decree in the name of King Xerxes and Haman sealed it with the king's signet ring"

**in the name of**  
Here "name" represents the authority of the king. Alternate translation: "in the authority of"

### Esther 3:13

**Letters were delivered by the hand of couriers**  
This can be translated in active form. Alternate translation: "Couriers hand-delivered the letters" or "Courtiers gave the letters directly"

**Letters**  
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

**annihilate, kill, and destroy**  
These words mean the same thing and emphasize the completeness of the destruction. Alternate translation: "completely destroy"

**thirteenth day of the twelfth month**  
"day thirteen of month twelve"

**which is the month of Adar**  
"Adar" is the name of the twelfth and last month of the Hebrew calendar. The thirteenth day is near the beginning of March on Western calendars.

**plunder**  
steal by force

### Esther 3:14

**A copy of the letter was made law in every province**  
This can be stated in active form. Alternate translation: "The officials in every province made a copy of the letter become the law"

**province**  
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**In every province it was made known to all the people**  
This can be stated in active form. Alternate translation: "They told all the people in every province"

**this day**  
"that day"

### Esther 3:15

**The decree was also distributed**  
This can be stated in active form. Alternate translation: "They also distributed the decree"

**the fortress**  
This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

**Susa**  
See how you translated the name of this place in [Esther 1:2]

## Chapter 4

<sup>1</sup> When Mordecai learned of all that had been done, he tore his clothes and put on sackcloth and ashes. He went out into the middle of the city, and cried out with a loud and a bitter cry. <sup>2</sup> He went up only as far as the king's gate, because no one was allowed to go through it clothed in sackcloth. <sup>3</sup> In every province, wherever the king's command and decree reached, there was great mourning among the Jews, with fasting, weeping, and wailing. Many of them lay in sackcloth and ashes.

<sup>4</sup> When Esther's young women and her servants came and told her, the queen was in great distress. She sent garments to clothe Mordecai (so he could take off his sackcloth), but he would not accept them. <sup>5</sup> Then Esther called for Hathak, one of the king's officials who had been assigned to serve her. She ordered him to go to Mordecai to learn what had happened and what it meant. <sup>6</sup> So Hathak went to Mordecai in the city square in front of the king's gate. <sup>7</sup> Mordecai reported to him all that had happened to him, and the total amount of the silver that Haman had promised to weigh out and put into the king's treasuries in order to put the Jews to death. <sup>8</sup> He also gave him a copy of the decree that was issued in Susa for the Jews' destruction. He did this so that Hathak could show it to Esther, and that he should make it known to her and give her a solemn command to go to the king to beg for his favor, and to plead with him on behalf of her people.

<sup>9</sup> So Hathak went and told Esther what Mordecai had said. <sup>10</sup> Then Esther spoke to Hathak and ordered him to go back to Mordecai. <sup>11</sup> She said, "All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner courtyard without being summoned, there is only one law: That he must be put to death—except for anyone to whom the king holds out the golden scepter so that he may live. I have not been called to come to the king these thirty days." <sup>12</sup> So Hathak reported Esther's words to Mordecai.

<sup>13</sup> Mordecai sent back this message to Esther: "You must not think that in the king's palace, you will escape any more than all the other Jews. <sup>14</sup> If you remain silent at this time, relief and rescue will rise up for the Jews from another place, but you and your father's house will perish. Who knows whether you have come to this royal position for such a time as this?" <sup>15</sup> Then Esther sent this message to Mordecai, <sup>16</sup> "Go, gather together all the Jews who live in Susa, and fast for me. Do not eat nor drink for three days, night or day. My young girls and I will fast in the same way. Then I will go to the king, even though it is against the law, and if I perish, I perish." <sup>17</sup> Mordecai went and did all that Esther had ordered him to do.

## Esther 4 General Notes

### Special concepts in this chapter

#### Mordecai warns Esther to act

Mordecai tells Esther she must beg the king for the Jews' lives, even if she risks her own death.

### Other possible translation difficulties in this chapter

#### Implicit information

There is implicit information translators may not understand. "Who knows whether you have come to this royal position for such a time as this?" This means "maybe God made you the queen so you could save the Jews."

#### Esther 4:1

**learned of all that had been done**  
"found out about those letters"

**tore his clothes and put on sackcloth and ashes**  
These acts are signs of severe sadness. Alternate translation: "tore his clothes and put on sackcloth and ashes to show his grief"

#### Esther 4:2

**General Information:**  
This page has intentionally been left blank.

### Esther 4:3

#### **province**

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**there was great mourning among the Jews**  
"the Jews mourned greatly"

#### **Many of them lay in sackcloth and ashes**

Possible meanings are 1) they put sackcloth and ashes on the ground and lay down on them or 2) they wore sackcloth and lay down on ashes.

### Esther 4:4

#### **young women and her servants**

"female servants and male servants"

#### **to clothe Mordecai**

"for Mordecai to wear"

### Esther 4:5

#### **Hathak**

This is the name of a man.

#### **one of the king's officials who had been assigned to serve her**

This can be stated in active form. Alternate translation: "one of the officials whom the king had assigned to serve her"

### Esther 4:6

#### **Hathak**

See how you translated this man's name in [Esther 4:5]

#### **the city square**

"the city plaza"

### Esther 4:7

#### **Haman**

See how you translated this man's name in [Esther 3:1]

### Esther 4:8

#### **He also gave him**

"Mordecai also gave Hathak"

#### **to beg for his favor**

"to beg for the king's favor"

### Esther 4:9

#### **General Information:**

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### Esther 4:10

#### **ordered him**

or "instructed him"

### Esther 4:11

#### **if any man or woman goes to the king ... the king holds out the golden scepter**

The conditional clause starting with "if" can be expressed as a statement. It may also be helpful to divide this sentence into two sentences. Alternate translation: "no man or woman is allowed to go to the king inside the inner courtyard without being summoned. The person who breaks this law will be put to death unless the king holds out his golden scepter to him"

#### **without being summoned**

This can be expressed in active form. Alternate translation: "without the king summoning him" or "unless the king summons him"

#### **he must be put to death**

"he must be killed" or "he must be executed"

#### **thirty days**

"30 days"

### Esther 4:12

#### **General Information:**

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### Esther 4:13

#### **General Information:**

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### Esther 4:14

#### **relief and rescue will rise up for the Jews from another place**

Here "relief" and "rescue" are spoken of as if they are living things that can rise up. Alternate translation: "someone else will rise up from another place and rescue the Jews"

#### **Who knows whether you have come to this royal position for such a time as this?**

The purpose of this question is to have Esther think deeply about her role in this situation. Alternate translation: "Who knows, perhaps it was for just for a time like this that you were made queen."

### Esther 4:15

#### **General Information:**

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**Esther 4:16**

**Susa**

See how you translated the name of this place in [Esther 1:2]

**fast for me ... will fast**

Fasting was a symbolic act that the Jews did when they were praying intensely. This can be made

explicit. Alternate translation: "fast and pray for me ... will fast and pray"

**three days**

"3 days"

**Esther 4:17**

**ordered him**

or "instructed him"

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## Chapter 5

<sup>1</sup> After three days, Esther put on her royal clothes and went to stand in the courtyard of the king's palace, in front of the king's house. The king was sitting on his royal throne in the royal house, facing the entrance to the house. <sup>2</sup> When the king saw Esther the queen standing in the courtyard, she received favor in his eyes. He held out to her the golden scepter in his hand. So Esther approached and touched the tip of the scepter. <sup>3</sup> Then the king said to her, "What do you want, Queen Esther? What is your request? Up to half of my kingdom, it will be given to you." <sup>4</sup> Esther said, "If it pleases the king, let the king and Haman come today to a feast that I have prepared for him."

<sup>5</sup> Then the king said, "Bring Haman quickly, to do what Esther has said." So the king and Haman went to the feast that Esther had prepared. <sup>6</sup> When the wine was being served at the feast, the king said to Esther, "What is your petition? It will be granted you. What is your request? Up to half of the kingdom, it will be granted." <sup>7</sup> Esther answered, "My petition and my request is this, <sup>8</sup> if I have found favor in the eyes of the king and if it pleases the king to grant my petition and to honor my request, let the king and Haman come to the feast that I will prepare for them tomorrow and I will answer the king's question."

<sup>9</sup> Haman went out that day joyful and glad at heart. But when Haman saw Mordecai at the king's gate, that Mordecai neither rose up nor trembled before him with any fear, he was filled with rage against Mordecai. <sup>10</sup> Nevertheless, Haman restrained himself and went to his own house. He sent for his friends and gathered them together, with Zeresh his wife. <sup>11</sup> Haman recounted to them the splendor of his riches, the number of his many sons, all the promotions by which the king honored him, and how he had advanced above all the officials and the servants of the king. <sup>12</sup> Haman said, "Queen Esther invited no one else but me to come with the king to the feast she prepared. Even tomorrow I am again invited by her along with the king. <sup>13</sup> But all this is worth nothing to me as long as I see Mordecai the Jew sitting at the king's gate." <sup>14</sup> Then Zeresh his wife said to Haman and all his friends, "Let them make a gallows fifty cubits high. In the morning speak to the king for them to hang Mordecai on it. Then go joyfully with the king to the feast." This pleased Haman and he had the gallows constructed.

## Esther 5 General Notes

### Structure and formatting

This chapter begins a section about Haman's fall (Chapters 5-7).

### Special concepts in this chapter

#### Esther's respect

Esther approached the king with the utmost of respect. By doing this, her character became respected by the king.

#### Esther 5:1

##### facing the entrance to the house

"across the room from the entrance of the house" or "looking toward the entrance to the house"

#### Esther 5:2

##### she received favor in his eyes

The phrase "received favor" is an idiom that means that he was pleased with her. The word "eyes" refers to his sight and is a metaphor for his evaluation of her. Alternate translation: "he was pleased with her" or "he approved of her"

##### He held out to her the golden scepter in his hand

He did this to show that he was pleased with her.

##### touched the tip of the scepter

She probably did this to show that she respected his authority and was thankful for his kindness to her.

#### Esther 5:3

##### Up to half of my kingdom, it will be given to you

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"



## Esther 5:4

### **If it pleases the king, let the king and Haman come ... for him**

In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. Alternate translation: "O King, if it pleases you, come and bring Haman ... for you" or "If you are willing to do this, Sir, come, and let Haman come with you .. for you"

### **Haman**

See how you translated this man's name in [Esther 3:1]

## Esther 5:5

### **General Information:**

This page has intentionally been left blank.

## Esther 5:6

### **What is your petition**

The abstract noun "petition" can be expressed with the verb "ask for" or "want"? Alternate translation: "What do you ask for" or "What do you want"

### **It will be granted you**

This can be expressed in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

### **What is your request**

The abstract noun "request" can be expressed with the verb "ask for" or "want"? Alternate translation: "What do you ask for" or "What do you want"

### **Up to half of the kingdom, it will be granted**

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

## Esther 5:7

### **My petition and my request**

The words "petition" and "request" mean the same thing. She probably used these words together as a way of speaking very formally and respectfully to the king.

## Esther 5:8

### **General Information:**

Esther shows respect to the king by using third person to speak to him.

### **if I have found favor in the eyes of the king and if it pleases the king**

In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. Alternate translation: "if

you are pleased with me, O King, and if it pleases you"

### **if I have found favor in the eyes of the king**

"Find favor" here is an idiom that means be approved of or that he is pleased with her. "In the eyes of the king" is a metaphor representing his evaluation. Alternate translation: "if the king evaluates me and approves" or "if the king is pleased with me"

### **let the king and Haman come**

This can be translated with the word "you" along with other words that show respect. Alternate translation: "please come and bring Haman" or "please come and let Haman come with you"

### **I will answer the king's question**

This can be translated with the word "you" along with other words that show respect. Alternate translation: "I will answer your question"

## Esther 5:9

### **Mordecai neither rose up**

Rising was a sign of respect. Mordecai did not give Haman special respect.

### **he was filled with rage**

Being "filled with rage" represents being very angry. Alternate translation: he was extremely angry"

## Esther 5:10

### **Nevertheless**

This can be translated with a phrase. "Even though he was so angry"

### **Haman restrained himself**

Restraining himself represents refusing to do something that he wanted very much to do. Haman wanted to show Mordecai that he was very angry. Alternate translation: "Haman refused to show how angry he was"

### **Zeresh**

This is a woman's name.

## Esther 5:11

### **Haman recounted to them the splendor of his riches**

"Splendor" and "riches" are both abstract nouns. Alternate translation: "Haman told them about how great his wealth was" or "Haman told them about the many great things he owned"

### **all the promotions by which the king honored him**

The abstract noun "promotion" can be expressed with the verb "promote." It means that the king gave him more important work. Alternate translation: "How the king had promoted him many times and honored him" or "how the king had

honored him many times by giving him more important work"

**how he had advanced above all the officials and the servants of the king**

Advancing above people represents becoming more important than them. Alternate translation: "how he had become more important than all the officials and the servants of the king"

**Esther 5:12**

**no one else but me**

This can be expressed positively. Alternate translation: "only me"

**Esther 5:13**

**is worth nothing to me**

"does not make me happy" or "does not satisfy me"

**Esther 5:14**

**a gallows**

a structure used for killing a person by tying one end of a rope around the top of the structure and the other end of the rope around the person's neck and hanging him from it. See how you translated this in [Esther 2:23]

**fifty cubits high**

"50 cubits high." You may convert this to a modern measure. Alternate translation: "twenty-three meters high"

**he had the gallows constructed**

"he told people to construct the gallows"

**This pleased Haman**

"Haman liked this idea"

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## Chapter 6

<sup>1</sup> That night the king could not sleep. He commanded servants to bring the book of the records of the events of his reign, and they were being read aloud to the king. <sup>2</sup> It was found recorded there that Mordecai had told about Bigthana and Teresh, two of the king's officials who guarded the entrance, who had tried to harm King Xerxes. <sup>3</sup> The king asked, "What great honor has been given to Mordecai for doing this?" Then the king's young men who served him said, "Nothing was done for him." <sup>4</sup> The king said, "Who is in the courtyard?" Now Haman had entered the outer courtyard of the king's house to speak to him about hanging Mordecai on the gallows he set up for him. <sup>5</sup> The king's servants said to him, "Haman is standing in the courtyard." The king said, "Let him come in." <sup>6</sup> When Haman entered, the king said to him, "What should be done for the man whom the king takes pleasure in honoring?" Now Haman said in his heart, "Whom would the king take pleasure in honoring more than me?" <sup>7</sup> Haman said to the king, "For the man whom the king takes pleasure in honoring, <sup>8</sup> let royal robes be brought, robes that the king has worn, and a horse that the king has ridden and on whose head is the royal crest. <sup>9</sup> Then let the robes and the horse be given to one of the king's most noble officials. Let them clothe the man whom the king takes pleasure in honoring, and let them lead him on the horse through the city streets. Let them proclaim before him, 'This is what is done to the one whom the king takes pleasure in honoring!'"

<sup>10</sup> Then the king said to Haman, "Hurry, take the robes and the horse, as you have said, and do this for Mordecai the Jew who sits at the king's gate. Do not fail in a single matter of what you have said." <sup>11</sup> Then Haman took the robe and the horse. He dressed Mordecai and led him on the horse through the city streets. He proclaimed before him, "This is what is done for a man whom the king takes pleasure in honoring!" <sup>12</sup> Mordecai returned to the king's gate. But Haman hurried to his house, mourning, with his head covered. <sup>13</sup> Haman told Zeresh his wife and all his friends everything that happened to him. Then his men who were known for their wisdom, and Zeresh his wife, said to him, "If Mordecai, before whom you have begun to fall, is Jewish, you will not overcome him, but you will certainly fall before him." <sup>14</sup> While they were talking with him, the king's officials arrived. They hurried to bring Haman to the feast that Esther had prepared.

## Esther 6 General Notes

### Structure and formatting

This chapter continues the story of Haman's fall.

### Special concepts in this chapter

#### Approaching the king

It was not possible for a person to easily approach the king. Normally, access to him was very limited. There are several events in this chapter which show the layers of protection surrounding the king.

#### Esther 6:1

##### the book of the records of the events of his reign

"the records of his reign" or "the royal record book"

#### Esther 6:2

##### Bigthana and Teresh

These are the names of two men. See how your translated their names in [Esther 2:21]

##### It was found recorded there

Here "found" is an metaphor for learning. Both "found" and "recorded" can be expressed in active form. Alternate translation: "They found that the

writers had recorded there" or "They learned that the writers had written"

#### Esther 6:3

##### What great honor has been given

This can be expressed in active form. Alternate translation: "What did I do to give honor" or "What did we do to give honor"

##### Nothing was done for him

This can be expressed in active form. However it may be good to find a way that does not give the impression that servants were accusing the king. Alternate translation: "No one did anything for Mordecai"

## Esther 6:4

### Haman

See how you translated this man's name in Esther 3:1

### the outer courtyard

"the first courtyard from the outside"

### hanging Mordecai

It can be made clear what the purpose of hanging him was. Alternate translation: "killing Mordecai by hanging him"

### the gallows he set up for him

The gallows was a structure that was used to kill people by hanging them from it. See how you translated "gallows" in [Esther 5:14]

### set up

"built"

## Esther 6:5

### General Information:

This page has intentionally been left blank.

## Esther 6:6

### What should be done for the man whom the king takes pleasure in honoring

Here the king speaks of himself in the third person. This can be stated in first person and in active form. Alternate translation: "What should I do for the man whom I take pleasure in honoring"

### the king takes pleasure in honoring

Taking pleasure in doing something is an idiom for being glad to do something or wanting to do something. Alternate translation: "the king is glad to honor" or "the king wants to honor"

### said in his heart

The heart represents the thoughts and attitudes. Alternate translation: "thought" or "said to himself"

### Whom would the king take pleasure in honoring more than me?

This can be expressed as a statement. "Surely there is no one whom the king would take pleasure in honoring more than me!"

## Esther 6:7

### General Information:

This page has intentionally been left blank.

## Esther 6:8

### let royal robes be brought

This can be stated in active form. Alternate translation: "let someone bring royal robes" or "tell your servants to bring royal robes"

### on whose head is the royal crest

The word "whose" refers to the horse. The royal crest is a special symbol that represents the king's family.

## Esther 6:9

### Then let the robes and the horse be given

This can be stated in active form. Alternate translation: "Then let them give the robes and the horse" or "Then tell them to give the robes and the horse"

### Let them clothe ... in honoring, and let them lead him

"Tell them to clothe ... in honoring and to lead him."

### clothe

If your language has a special word for putting someone into especially beautiful clothes, you might want to use it here.

### Let them proclaim

"Tell the noble official and servants to proclaim"

## Esther 6:10

### Do not fail in a single matter of what you have said

The phrase "a single matter" emphasizes that he must do absolutely everything he said. It can be stated positively. Alternate translation: "Be sure to do absolutely everything you have said"

## Esther 6:11

### General Information:

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## Esther 6:12

### with his head covered

People often covered their head to show that they were either extremely sad or ashamed.

## Esther 6:13

### Zeresh

See how you translated this woman's name in [Esther 6:13]

### before whom you have begun to fall ... you will certainly fall before him

They spoke as if Haman and Mordecai were in a battle, and Haman was beginning to lose the battle. Here "to fall" represents being dishonored and defeated. Alternate translation: "who has already humiliated you ... he will certainly defeat you"

### you will not overcome him

"you will not win against him." They spoke as if Haman and Mordecai were in a battle. Here overcoming a person represents having greater

honor than that person. Alternate translation: "you will not have greater honor than he has"

**Esther 6:14**

**General Information:**

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## Chapter 7

<sup>1</sup> So the king and Haman went to feast with Queen Esther. <sup>2</sup> On this second day, during the banquet of wine, the king said to Esther, "What is your petition, Queen Esther? It will be granted to you. What is your request? Up to half of the kingdom, and it will be granted." <sup>3</sup> Then Queen Esther replied, "If I have found favor in your eyes, king, and if it pleases you, let my life be given to me—this is my petition, and I request this also for my people. <sup>4</sup> For we have been sold, I and my people, to be destroyed, killed, and annihilated. If we had only been sold into slavery, as male and female slaves, I would have kept quiet, for no such distress as this would justify disturbing the king." <sup>5</sup> Then King Xerxes said to Esther the queen, "Who is he? Where is this person to be found who has filled his heart to do such a thing?" <sup>6</sup> Esther said, "The adversary, that enemy, is this evil Haman!" Then Haman was terrified before the king and the queen. <sup>7</sup> The king got up in a rage from the wine-drinking at the feast and went into the palace garden, but Haman stayed to beg for his life from Queen Esther. He saw that disaster was being decided against him by the king. <sup>8</sup> Then the king returned from the palace garden into the room where the banquet of wine had been. Haman had just fallen on the couch where Esther was. The king said, "Will he assault the queen in my presence in my own house?" As soon as this sentence came out of the king's mouth, the servants covered Haman's face. <sup>9</sup> Then Harbona, one of the officials who served the king, said, "A gallows fifty cubits tall stands beside Haman's house. He set it up for Mordecai, the one who spoke up to protect the king." The king said, "Hang him on it." <sup>10</sup> So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's rage died down.

## Esther 7 General Notes

### Structure and formatting

The story of Haman's fall concludes in this chapter.

### Other possible translation difficulties in this chapter

#### Covering Haman's face

When "the servants covered Haman's face," they were showing that he had been condemned to be executed. (See: and condemn)

#### Esther 7:1

##### Haman

See how you translated this man's name in [Esther 3:1]

#### Esther 7:2

##### On this second day

"on this second day of feasting"

##### during the banquet of wine

"as they were drinking wine" or "during the banquet." They were probably also eating food, not only drinking wine.

##### What is your petition

The abstract noun "petition" can be expressed with the verb "ask for" or "want." Alternate translation: "What do you ask for" or "What do you want"

##### It will be granted to you

This can be stated in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

##### Up to half of the kingdom, and it will be granted

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

#### Esther 7:3

##### If I have found favor in your eyes, king

"Find favor" here is an idiom that means to be approved of or that he is pleased with her. "In your eyes" is a metaphor representing his evaluation. Alternate translation: "If you evaluate me and approve" or "If you are pleased with me"

##### this is my petition

The abstract noun "petition" can be expressed with the verb "ask for." Alternate translation: "this is what I ask for"

## Esther 7:4

### **For we have been sold**

The metaphor "being sold" represents being betrayed. This can be stated in active form. Alternate translation: "For someone has betrayed us" or "For someone has put us in danger of our enemies"

### **to be destroyed, killed, and annihilated**

Here all three words have the same meaning and are used for emphasis. This can be stated in active form. Alternate translation: "for our enemies to destroy, kill, and annihilate us"

## Esther 7:5

### **Where is this person to be found who has filled his heart to do such a thing**

To fill one's heart to do something is an idiom meaning to dare to do something. This can be stated in active form. Alternate translation: "Where is the one who has dared to do such a thing"

## Esther 7:6

### **was terrified**

"was extremely afraid"

## Esther 7:7

### **The king got up in a rage**

Being in a rage is an idiom for being extremely angry. Alternate translation: "The king was extremely angry and got up"

### **to beg for his life from Queen Esther**

"to beg Queen Esther to save his life"

### **He saw that disaster was being decided**

Here seeing represents realizing or understanding. Alternate translation: "He realized that disaster was being decided"

### **disaster was being decided against him by the king**

This can be stated in active form. The abstract noun "disaster" can be expressed with the more concrete verbs "destroy" or "kill." Alternate translation: "the king was deciding to cause a disaster against him" or "the king was deciding to destroy him"

## Esther 7:8

### **where the banquet of wine had been**

"where they had been drinking wine" or "where the banquet had been." They were probably also eating food, not only drinking wine.

### **couch**

a long piece of furniture where a person can sit or lie down

### **Will he assault the queen in my presence in my own house?**

The king uses this question to show his shock and anger at what Haman was doing. This question can be translated as a statement. Alternate translation: "He even dares to attack the queen in my presence and in my own house!"

### **assault the queen**

"attack the queen." This phrase is a polite way to refer to rape.

### **As soon as this sentence came out of the king's mouth**

Speech coming out of the mouth is a metonym that represents speaking. Alternate translation: "As soon as the king said this"

### **the servants covered Haman's face**

Apparently they did this because they understood that the king wanted Haman to be killed. Alternate translation: "the servants covered Haman's face as a sign that he would be killed"

## Esther 7:9

### **Harbona**

This is the name of a man.

### **A gallows fifty cubits tall**

You may convert "fifty cubits" to a modern measure. See how you translated a similar phrase in [Esther 5:14]

## Esther 7:10

### **Then the king's rage died down**

The king's rage is spoken of as if it were a large fire that became smaller. Alternate translation: "Then the king's rage lessened" or "Then the king was not so angry"

## Chapter 8

<sup>1</sup> On that day King Xerxes gave Queen Esther the property of Haman, the enemy of the Jews, and Mordecai began to serve before the king, for Esther told the king how Mordecai was related to her. <sup>2</sup> The king took off his signet ring, which he had taken back from Haman, and gave it to Mordecai. Esther designated Mordecai to be in charge of Haman's estate.

<sup>3</sup> Then Esther spoke again to the king. She lay facedown on the ground and wept as she pleaded with him to put an end to the evil plan of Haman the Agagite, to the scheme that he had devised against the Jews. <sup>4</sup> Then the king held out the golden scepter to Esther, she arose and stood before the king. <sup>5</sup> She said, "If it pleases the king, and if I have found favor in his eyes, if the thing seems proper before the king, and I am pleasing in his eyes, let a decree be written to revoke the letters written by Haman son of Hammedatha the Agagite, the letters that he wrote to destroy the Jews who are in all the king's provinces. <sup>6</sup> For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?" <sup>7</sup> King Xerxes said to Queen Esther and to Mordecai the Jew, "Look, I have given Esther the house of Haman, and they have hanged him on the gallows, because he was going to attack the Jews. <sup>8</sup> Write another decree for the Jews in the name of the king and seal it with the king's ring. For the decree that has already been written in the king's name and sealed with the king's ring cannot be revoked."

<sup>9</sup> Then the king's scribes were called at that time, in the third month, which is the month of Sivan, on the twenty-third day of the month. A decree was written containing all that Mordecai was commanding concerning the Jews. It was written to the provincial governors, the governors and officials of the provinces that were located from India to Cush, 127 provinces, to every province written in their own writing, and to every people in their language, and to the Jews in their writing and language. <sup>10</sup> Mordecai wrote in the name of King Xerxes and sealed it with the king's signet ring. He sent the letters by couriers riding on horses, warhorses that were used in the king's service, bred from the royal stud. <sup>11</sup> The king gave to the Jews who were in every city permission to gather together and to make a stand to protect their lives: To annihilate, to kill, and to destroy any armed force from any people or province that might attack them, children and women included, or to plunder their possessions. <sup>12</sup> This was to be in effect in all the provinces of King Xerxes, on the thirteenth day of the twelfth month, which is the month of Adar. <sup>13</sup> A copy of the decree was to be issued as a law in every province and publicly displayed to all the peoples. The Jews were to be ready on that day to take vengeance on their enemies. <sup>14</sup> So the couriers rode on the royal horses that were used in the king's service. They went without delay. The king's decree was also issued from the palace in Susa.

<sup>15</sup> Then Mordecai left the king's presence wearing royal clothes of blue and white, with a great crown of gold and a purple robe of fine linen, and the city of Susa shouted and rejoiced. <sup>16</sup> The Jews had light and gladness, and joy and honor. <sup>17</sup> In every province and in every city, wherever the king's word and his decree reached, there was gladness and joy among the Jews, a feast and a holiday. Many from among the variety of peoples of the land became Jews, because the fear of the Jews had fallen on them.

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## Esther 8 General Notes

### Special concepts in this chapter

#### God's protection

Yahweh is at work in this chapter preventing the Jews from possible destruction. God used Esther and Mordecai to protect their people.

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#### Esther 8:1

##### Haman

See how you translated this man's name in Esther 3:1.

#### Esther 8:2

##### signet ring

This ring had the king's name or mark on it. When he put a wax seal on important papers, he would press the mark onto the seal. If a paper had this mark on its seal, people would know that what was written on the paper was written with the king's



authority and had to be obeyed. See how you translated this in [Esther 3:10]

**gave it to Mordecai**

By giving his signet ring to Mordecai, the king gave Mordecai the authority to write important papers that people would have to obey.

**Haman's estate**

This refers to the things that had belonged to Haman and that the king had given to Esther.

**Esther 8:3**

**pleaded with**  
"begged"

**to put an end to the evil plan of Haman the Agagite**

"Put an end to" here is an idiom meaning to stop something. Alternate translation: "to stop the evil plan of Haman the Agagite" or "to prevent the evil things from happening that Haman the Agagite had planned"

**the Agagite**

See how you translated this in Esther 3:1

**scheme that he had devised**

"the plot that he had invented" or "the plot that Haman invented"

**Esther 8:4**

**the king held out the golden scepter to Esther**

He did this to show that he was pleased with her. See how you translated a similar phrase in Esther 5:2

**Esther 8:5**

**If it pleases the king ... in his eyes ... before the king ... in his eyes**

Esther is speaking to the king in third person to show him respect. Alternate translation: "If it pleases you, the king ... in your eyes ... before you, the king ... in your eyes"

**If it pleases the king**

"If what I ask for pleases the king"

**if I have found favor in his eyes**

Here "found favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if he is pleased with me"

**if the thing seems proper before the king**

"Before the king" here is a metaphor representing his evaluation. Alternate translation: "if the king thinks that what I ask for is proper"

**I am pleasing in his eyes**

Here "his eyes" is a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "he is pleased with me"

**revoke**

take back and make of no effect

**the letters**

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

**Hammedatha**

This is the name of a man.

**provinces**

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**Esther 8:6**

**For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?**

Esther used these questions to show that that she would be extremely sad if her people were to be destroyed. Alternate translation: "I cannot bear to see disaster fall on the Jews. I cannot endure watching my relatives be killed."

**Esther 8:7**

**the house of Haman**

This represents all that Haman had owned. Alternate translation: "all that had belonged to Haman" or "all of Haman's property"

**gallows**

See how you translated this in Esther 6:4

**Esther 8:8**

**Write ... in the name of the king**

Writing something in the king's name represents writing it with his authority, or writing it as his representative.

**For the decree ... ring cannot be revoked**

This can be stated in active form. Alternate translation: "For no one can revoke the decree ... ring" or "For no one can cancel the decree ... ring"

**For the decree ... ring cannot be revoked**

The information given between the words "decree" and "cannot" is the reason that the king cannot revoke Haman's decree. It can be shown clearly that it was the reason with the word "because." Alternate translation: "For I cannot revoke the decree that has already been written, because it

was written in the king's name and sealed with the king's ring"

**decree that has already been written in the king's name**  
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

### Esther 8:9

**the king's scribes were called**  
This can be stated in active form. Alternate translation: "the king called his scribes." The reader should understand that the king probably told an official to go and bring the scribes back with him. The king probably did not call out with a loud voice to get them to come.

**the third month, which is the month of Sivan, on the twenty-third day of the month**  
"Sivan" is the name of the third month of the Hebrew calendar. The twenty-third day is near the middle of June on Western calendars.

**A decree was written**  
This can be stated in active form. Alternate translation: "They wrote a decree"

**127 provinces**  
"one hundred and twenty-seven provinces"

**provinces**  
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in in Esther 1:1.

**written in their own writing**  
"written in their own script." There are different writing systems around the world.

### Esther 8:10

**wrote in the name of King Xerxes**  
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

**signet ring**  
See how you translated this phrase in Esther 8:2

**the letters**  
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

**couriers**  
people who carry messages

**bred from the royal stud**  
The royal stud was the king's best male horse. The horses that were used in the king's service were its

offspring. Alternate translation: "the offspring of the king's best horse"

### Esther 8:11

**gave to the Jews ... permission to gather**  
"told the Jews ... that he was allowing them to gather"

**make a stand**  
This is a metaphor for fighting back and not running away. Alternate translation: "fight back"

### Esther 8:12

**the thirteenth day of the twelfth month, which is the month of Adar**  
See how you translated this in Esther 3:13

### Esther 8:13

**to take vengeance on their enemies**  
"To take vengeance on people" here is an idiom meaning to hurt people who have hurt you. Alternate translation: "to fight back against their enemies"

### Esther 8:14

**They went without delay**  
"Without delay" here is an idiom meaning that they did not delay or wait. Alternate translation: "They went immediately"

**Susa**  
This is the city where the king's palace was. See how you translated it in [Esther 1:2]

### Esther 8:15

**the city of Susa shouted and rejoiced**  
The "city" represents the people living in it. Alternate translation: "the people of the city of Susa shouted and rejoiced"

**shouted and rejoiced**  
The word "rejoiced" tells how they shouted. Alternate translation: "shouted joyfully"

### Esther 8:16

**had light and gladness**  
Possible meanings are that 1) having light is a metaphor for being happy. Alternate translation: "were happy and glad" or 2) having light is metaphor for feeling prosperous and safe. Alternate translation: "felt safe and were glad"

**honor**  
Possible meanings are that 1) other people honored the Jews. Alternate translation: "other people honored them" or 2) the Jews felt honored. Alternate translation: "they felt honored"

**Esther 8:17**

**province**

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**wherever the king's word and his decree reached**

Reaching places represents going to places.  
Alternate translation: "wherever the king's men

took word of his decree" or "wherever the king's decree was read"

**holiday**

day on which people celebrate special events

**the fear of the Jews had fallen on them**

Fear falling on people represents people becoming very afraid. Alternate translation: "they had become very afraid of the Jews"

## Chapter 9

<sup>1</sup> Now in the twelfth month, which is the month of Adar, on the thirteenth day, when the king's law and decree were about to be carried out, on the day when the enemies of the Jews hoped to gain power over them, it was reversed. The Jews gained power over those who hated them. <sup>2</sup> The Jews assembled in their cities throughout all the provinces of King Xerxes, to lay hands on those who tried to bring disaster on them. No one could stand against them, for the fear of them had fallen on all the peoples. <sup>3</sup> All the officials of the provinces, the provincial governors, the governors, and the king's administrators, helped the Jews because the fear of Mordecai had fallen on them. <sup>4</sup> For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai was becoming great. <sup>5</sup> The Jews attacked their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them. <sup>6</sup> In the fortress of Susa itself the Jews killed and destroyed five hundred men. <sup>7</sup> They killed Parshandatha, Dalphon, Aspatha, <sup>8</sup> Poratha, Adalia, Aridatha, <sup>9</sup> Parmashta, Arisai, Aridai, Vaizatha; <sup>10</sup> they killed the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not take any plunder.

<sup>11</sup> That day the number of those killed in the fortress of Susa, was reported to the king. <sup>12</sup> The king said to Queen Esther, "The Jews have killed five hundred men in the fortress of Susa, including the ten sons of Haman. What then have they done in the rest of the king's provinces? Now what is your petition? It will be granted you. What is your request? It will be granted to you." <sup>13</sup> Esther said, "If it pleases the king, let the Jews who are in Susa be permitted to carry out this day's decree tomorrow also, and let the bodies of Haman's ten sons be hanged on gallows." <sup>14</sup> So the king commanded that this be done. A decree was issued in Susa, and they hanged the ten sons of Haman. <sup>15</sup> The Jews who were in Susa came together on the fourteenth day of the month of Adar, and killed three hundred more men in Susa, but laid no hands on the plunder. <sup>16</sup> The rest of the Jews who were in the king's provinces came together to defend their lives, and they got relief from their enemies and killed seventy-five thousand of those who hated them, but they did not lay their hands on the valuables of those they killed.

<sup>17</sup> This happened on the thirteenth day of the month of Adar. On the fourteenth day they rested and made that a day of feasting and gladness. <sup>18</sup> But the Jews who were in Susa assembled together on the thirteenth and the fourteenth days. On the fifteenth day they rested and made it a day of feasting and gladness. <sup>19</sup> That is why the Jews of the villages, who make their homes in the rural towns, observe the fourteenth day of the month of Adar as a day of gladness and feasting, and as a day on which they send gifts of food to one another.

<sup>20</sup> Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Xerxes, both near and far, <sup>21</sup> obligating them to keep the fourteenth and the fifteenth day of the month Adar every year. <sup>22</sup> These were the days when the Jews got relief from their enemies, and the month when their sorrow turned to joy, and mourning into a day of celebration. They were to make them days of feasting and gladness, and of sending gifts of food to one another, and gifts to the poor. <sup>23</sup> So the Jews continued what they had begun to do, what Mordecai had written to them. <sup>24</sup> At that time Haman son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and he threw Pur (that is, he threw lots), to trouble and destroy them. <sup>25</sup> But when the matter came before the king, he gave orders by letters that the wicked plan Haman developed against the Jews should come back on his own head, and that he and his sons should be hanged on the gallows.

<sup>26</sup> Therefore they called these days Purim, after the name of Pur. Because of everything that was written in this letter, and everything that they had seen and that had happened to them, <sup>27</sup> the Jews accepted a new custom and duty. This custom would be for themselves, their descendants, and everyone who joined them. It would be that they would celebrate these two days every year. They would celebrate them in a certain way and at the same time each year. <sup>28</sup> These days were to be remembered and celebrated in every generation, every family, every province, and every city. These days of Purim should never fail from among the Jews, and their memory should never come to an end for their descendants.

<sup>29</sup> Queen Esther daughter of Abihail and Mordecai the Jew wrote with full authority and confirmed this second letter about Purim. <sup>30</sup> Letters were sent to all the Jews in the 127 provinces of the kingdom of Xerxes, wishing the Jews safety and truth. <sup>31</sup> These letters confirmed the days of Purim at their appointed times, as Mordecai the Jew and Queen Esther obligated the Jews. The Jews accepted this obligation for

themselves and their descendants, just as also they accepted times of fasting and lamenting.<sup>32</sup> The command of Esther confirmed these regulations regarding Purim, and it was written in the book.

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## Esther 9 General Notes

### Special concepts in this chapter

#### Purim

The events of this chapter were so significant, the Jews celebrated these events every year after this. It is known as "Purim."

### Important figures of speech in this chapter

#### Ironic Situation

The day that was supposed to bring great victory to the enemies of the Jews became a day of great victory for the Jews. This is a type of irony.

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#### Esther 9:1

**the twelfth month, which is the month of Adar, on the thirteenth day**

See how you translated a similar phrase in Esther 3:13.

**when the king's law and decree were about to be carried out**

"Carry out" here is an idiom meaning to do something that was commanded or planned. This can be stated in active form. Alternate translation: "when the people were about to obey the king's law and decree"

**to gain power over them**

Gaining power over people is an idiom for defeating them. Alternate translation: "to defeat the Jews"

**it was reversed**

"the situation was reversed." The situation being reversed is a metaphor meaning that the opposite of what was expected happened. Alternate translation: "the opposite happened"

#### Esther 9:2

**provinces**

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

**to lay hands on those who tried to bring disaster on them**

Laying hands on people is a metonym for fighting against them. Alternate translation: "to fight their enemies"

**who tried to bring disaster on them**

To bring disaster on people is an idiom meaning to cause a disaster to happen to them. In this case it refers to destroying them. Alternate translation: "who tried to destroy them"

**No one could stand against them**

Standing against people represents resisting their attack. Alternate translation: "No one could resist the attack of the Jews" or "No one could successfully fight against the Jews"

**the fear of them had fallen on all the peoples**

Fear falling on people represents people becoming very afraid. Alternate translation: "all the peoples had become very afraid of the Jews"

#### Esther 9:3

**provincial governors**

"governors of the provinces"

**the fear of Mordecai had fallen on them**

Fear falling on people represents people becoming afraid. Alternate translation: "they had become afraid of Mordecai"

#### Esther 9:4

**was great in the king's house**

"was very important in the king's palace"

**his fame spread throughout all the provinces**

Fame spreading through places represents people in those places learning about how great he was. Alternate translation: "throughout the provinces people learned about how great he was"

#### Esther 9:5

**General Information:**

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#### Esther 9:6

**the fortress**

This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

**Susa**

This was a royal city of Persian kings. See how you translated this in [Esther 1:2]

**five hundred men**  
"500 men"

**Esther 9:7**

**General Information:**

This is the beginning of the list of men that the Jews killed. The Hebrew words translated "They killed" appear at the end of the list, not in this verse.

**Parshandatha, Dalphon, Aspatha**  
These are the names of men.

**Esther 9:8**

**General Information:**

The list of men that the Jews killed continues here.

**Poratha, Adalia, Aridatha**  
These are the names of men.

**Esther 9:9**

**General Information:**

The list of men that the Jews killed ends here.

**Parmashta, Arisai, Aridai, Vaizatha**  
These are the names of men.

**Esther 9:10**

**Connecting Statement:**

Verses 7-10 in Hebrew read, "Parshandatha ... Vaizatha, the ten sons of Haman son of Hammedatha, the enemy of the Jews, they killed."

**the ten sons of Haman son of Hammedatha**  
These words explain who were the ten men whom the Jews killed ([Esther 9:7-9](#)).

**ten sons**  
"10 sons"

**Haman**

This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1]

**Hammedatha**

See how you translated this man's name in [Esther 3:1]

**the enemy of the Jews**

This phrase tells us about Haman.

**Esther 9:11**

**General Information:**

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**Esther 9:12**

**five hundred men**  
"500 men"

**ten sons**  
"10 sons"

**What then have they done in the rest of the king's provinces?**

The king uses this question to show that he believes that the Jews must have also killed many people in the other provinces. Alternate translation: "What they must have done in the rest of the king's provinces!" or "They must have killed many more in the rest of the king's provinces!"

**what is your petition?**

The abstract noun "petition" can be expressed with the verb "ask for" or "want." Alternate translation: "what do you ask for?" or "what do you want?"

**It will be granted you**

This can be expressed in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

**What is your request?**

The abstract noun "request" can be expressed with the verb "ask for" or "want." Alternate translation: "What do you ask for?" or "What do you want?"

**Esther 9:13**

**to carry out this day's decree tomorrow also**

"Carry out" here is an idiom meaning to do something that was commanded or planned. Alternate translation: "to obey today's decree tomorrow also" or "to do tomorrow also what was decreed that they should do today"

**ten sons**  
"10 sons"

**gallows**

This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. See how you translated this in [Esther 2:23]

**Esther 9:14**

**General Information:**

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### Esther 9:15

#### **the fourteenth day of the month of Adar**

See how you translated a similar phrase in Esther 3:13.

#### **laid no hands on the plunder**

Laying their hands on things represents taking them. Alternate translation: "took none of the plunder" or "did not take any of the plunder"

### Esther 9:16

#### **seventy-five thousand**

"75,000"

#### **they did not lay their hands on the valuables of those they killed**

Laying their hands on things represents taking them. Alternate translation: "they did not take any of the valuables of the people they killed"

#### **valuables**

"valuable things" or "possessions"

### Esther 9:17

#### **the thirteenth day of the month of Adar**

See how you translated a similar phrase in Esther 3:13.

#### **On the fourteenth day they rested**

"On the fourteenth day of Adar the Jews who were in the provinces rested"

### Esther 9:18

#### **the Jews who were in Susa assembled together**

Why they assembled together can be stated clearly. Alternate translation: "the Jews who were in Susa assembled together to fight against their enemies"

### Esther 9:19

#### **General Information:**

This page has intentionally been left blank.

### Esther 9:20

#### **sent letters**

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

### Esther 9:21

#### **to keep the fourteenth and the fifteenth day of the month Adar every year**

To keep a day is an idiom that means to celebrate it. Alternate translation: "to celebrate the fourteenth and fifteenth days of Adar every year"

### Esther 9:22

#### **their sorrow turned to joy**

Turning represents changing. The abstract nouns sorrow and joy can be expressed with "sad" and "joyful." Alternate translation: "they changed from being very sad to being joyful"

### Esther 9:23

#### **General Information:**

This passage summarizes much of the story of Esther in order to explain the reason for the festival of Purim.

### Esther 9:24

#### **Haman son of Hammedatha the Agagite**

This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1]

#### **he threw Pur (that is, he threw lots)**

"Pur" was the Persian word for "lot." The phrase "he threw lots" explains what "he threw Pur" means.

#### **he threw Pur (that is, he threw lots)**

Why he threw Pur, or lots, can be stated clearly. Alternate translation: "he threw Pur"

### Esther 9:25

#### **But when the matter came before the king**

The Hebrew text can also be interpreted to mean, "But when Esther came before the king." Some modern versions choose this interpretation.

#### **letters**

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

#### **the wicked plan Haman developed against the Jews should come back on his own head**

"Come back on his own head" means that it should be done to Haman. Alternate translation: "the wicked plan Haman developed against the Jews should be done to him"

### Esther 9:26

#### **they called these days Purim, after the name of Pur**

To call something after something else is an idiom that means to give it the same name or a similar name. Alternate translation: "They called these days Purim, like the word Pur"

#### **Purim**

This is the name of the festival that commemorates the salvation of the Jewish people in ancient Persia

from Haman's plot to destroy and kill all the Jews in a single day.

**the name of Pur.**

It can be stated clearly what "Pur" means. Alternate translation: "the word Pur, which means 'lot.'"

**Esther 9:27**

**General Information:**

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**Esther 9:28**

**These days were to be remembered and celebrated**

This can be stated in active form. Alternate translation: "The Jews were to remember and celebrate these days"

**These days of Purim should never fail from among the Jews**

"The Jews should never fail to celebrate these days of Purim"

**their memory should never come to an end for their descendants**

"the memory of those days should never come to an end for the descendants of the Jews" or "the descendants of the Jews should never forget those days"

**Esther 9:29**

**Queen Esther daughter of Abihail and Mordecai the Jew wrote ... this second letter**

Esther was the daughter of Abihail. Esther and Mordecai wrote the letter.

**Abihail**

Esther's father and Mordecai's uncle. See how you translated this in [Esther 2:15]

**second letter**

"additional letter"

**Esther 9:30**

**Letters were sent to all the Jews**

This can be stated in active form. Alternate translation: "They sent letters to all the Jews"

**Letters**

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

**127 provinces**

"one hundred and twenty-seven provinces"

**wishing the Jews safety and truth**

The abstract nouns "safety" and "truth" can be expressed with phrases. Alternate translation: "wishing that the Jews would be safe and that people would be faithful to the Jews"

**Esther 9:31**

**These letters**

You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

**The Jews accepted this obligation for themselves and their descendants**

Accepting an obligation is a metaphor for agreeing with the obligation. The abstract noun "obligation" can be expressed with the verb "obligate." Alternate translation: "The Jews agreed and said that they and their descendants were obligated to celebrate the days of Purim"

**they accepted times of fasting and lamenting**

Accepting times of fasting and lamenting is a metaphor for agreeing to fast and lament at certain times. Alternate translation: "they agreed to fast and lament at certain times"

**Esther 9:32**

**General Information:**

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## Chapter 10

<sup>1</sup> Then King Xerxes imposed a tax on the land and on the coastlands along the sea. <sup>2</sup> All the achievements of his power and might, together with the full account of the greatness of Mordecai to which the king had raised him, they are written in the book of the events of the reigns of the kings of Media and Persia. <sup>3</sup> Mordecai the Jew was second in rank to King Xerxes. He was great among the Jews and shown favor by his many Jewish brothers, for he sought the welfare of his people and he spoke for the peace of all his people.

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### Esther 10 General Notes

#### Special concepts in this chapter

##### Mordecai's new position

Through the power of Yahweh, Mordecai was given a new position in the Persian Empire. Mordecai was now the second in command in the kingdom of Persia and he used his position to help other Jews.

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#### Esther 10:1

##### imposed a tax on the land and on the coastlands along the sea

To impose a tax means to make people pay a tax. The land and coastlands represent the people living there. Alternate translation: "made the people living in the land and on the coastlands along the sea pay a tax"

#### Esther 10:2

##### All the achievements of his power and might

The abstract noun "achievements" can be expressed with the verb "achieve" or the phrase "do great things. The abstract nouns "power" and "might" can be translated with adjectives. Alternate translation: "All that he achieved because of how powerful and mighty he was" or "All the great things that he did because of his power and might"

##### the full account of the greatness of Mordecai to which the king had raised him

The king honoring Mordecai is spoken of as if the king physically raised him up. Alternate translation: "the full account of how the King had made it

known that Mordecai was great" or "the full account of how the king had honored Mordecai for the great things he had done"

##### the book of the events of the reigns

"the royal histories" or "the royal chronicles"

#### Esther 10:3

##### second in rank to King Xerxes

"the most important person after King Xerxes"

##### Jewish brothers

The word brothers represents people who were like him. Alternate translation: "fellow Jews"

##### he sought the welfare of his people

Seeking something is a metaphor for working hard for something. The abstract noun "welfare" can be translated as a phrase with the verb "prosper" or the adjective "secure." Alternate translation: "He worked hard so his people would prosper" or "He worked hard so his people would be secure"

##### he spoke for the peace of all his people

"he represented his people so that they might have peace"

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