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Translation Notes (unfoldingWord)

Esther - Introduction

Part 1: General Introduction

Outline of Esther

1. King Ahasuerus sends away his wife, the queen (1:1–22)
2. Ahasuerus chooses Esther as the new queen (2:1–23)
3. Haman plots to destroy the Jews (3:1–15)
4. Mordecai asks Esther to help her people (4:1–17)
5. Esther pleads with the king for the Jews (5:1–7:10)
6. The result of Haman's plot to destroy the Jews (8:1–9:16)
7. The Feast of Purim (9:17–32)
8. Conclusion (10:1–3)

What is the Book of Esther about?

The Book of Esther tells how a young Jewish woman named Esther became the queen of Persia. As queen, she worked to save all the Jews in the Persian Empire from being destroyed.

This book ends by telling why the Jews celebrate the festival of Purim. The name "Purim" comes from the word "pur," which means "lots" or "dice." Haman, the enemy of Jews, threw dice to choose when to attack and destroy the Jews. The Jews celebrate Purim to remember how Yahweh rescued his people from being destroyed.

How should the title of this book be translated?

Translators can use the traditional title of this book, which is "The Book of Esther" or just "Esther." Or they can choose a clearer title, such as "The Book About Esther."

Part 2: Important Religious and Cultural Concepts

What was the Persian Empire?

King Cyrus the Great conquered and ruled over many kingdoms. This was in the part of the world called Persia, which is now Iran. So people named his kingdom the Persian Empire. When Cyrus conquered Babylonia in 539 B.C., he then controlled the Jews whom the Babylonians had earlier taken into exile.

Why were there Jews in Babylonia when the Persians conquered it?

In 586 B.C., the Babylonians conquered and took into exile the people of Judah. These Jews and their descendants were still in Babylon when the Persians conquered it.

What was meant by "the laws of the Medes and Persians"?

The phrase "the laws of the Medes and Persians" is found in Esther 1:19 and Daniel 6:12. It referred to laws and decrees that could not be changed or removed once they were issued. In the book of Esther, the king made a decree that the people could attack the Jews. Later he regretted that decision but he was not able to change the decree.

The term "Medes" refers to a people group that had formed its own nation, but the Persians conquered them.

Part 3: Important Translation Issues

What different levels of language are in the Book of Esther?

In the Book of Esther, people talk to each other in many different situations. There is the polite and stately talk in the Persian court and the words of royal decrees. Friends and close relatives also talk to each other. There are even the words that one uses in speaking to oneself. Translators should use all the ways their own language has to express these different situations in a way that their readers will identify and understand.

Esther - Chapter 1 Introduction

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.

Esther 1:1 (#1)

"Now it happened"

In the Old Testament, this is a standard way of beginning a historical story. Many languages have similar story-opening formulas, and if your language has one, you can use it. But do not use it if it would suggest that the story is not real, only made up. Alternate translation: "this account happened"

See: Introduction of a New Event

Esther 1:1 (#2)

"in the days of Ahasuerus"

The term **day** is used here to refer to a longer period of time. You could just say "during the reign of Ahasuerus," as UST does. But as an alternative, you could say, "in the time of Ahasuerus"

See: Idiom

Esther 1:1 (#3)

"Ahasuerus"

This is a man's name. It occurs many times in the story. Be sure to translate it consistently.

See: How to Translate Names

Esther 1:1 (#4)

"he was Ahasuerus, the one who ruled from India even as far as Ethiopia, 127 provinces"

This is background information to help the reader identify Ahasuerus.

See: Background Information

Esther 1:1 (#5)

"he was Ahasuerus, the one who ruled"

Alternative translation: "This king named Ahasuerus ruled"

Esther 1:1 (#6)

"from India even as far as Ethiopia"

In case your audience might not know where these places are, you could say, "extending from India in the east to Ethiopia in the west."

See: Background Information

Esther 1:1 (#7)

"127 provinces"

The number is given to show what a large empire this was. You could say that explicitly by saying, "Ahasuerus ruled a very large empire that had 127 provinces."

See: Background Information

Esther 1:1 (#8)

"127 provinces"

Alternate translation: "one hundred twenty-seven provinces"

See: Numbers

Esther 1:2 (#1)

"as" - "sat on the throne of his royalty"

Here, the action of **sitting** on a throne is used to mean ruling over a kingdom. You could just say "ruled," as UST does. But as an alternative, you could say, "ruled his empire from his royal throne"

See: Metonymy

Esther 1:2 (#2)**"on the throne of his royalty"**

Royalty is an abstract noun that refers to the royal authority that the king exercised. You can translate this idea with a verb by saying, "the throne he ruled from," or use an adjective, "his royal throne."

See: Abstract Nouns

Esther 1:2 (#3)**"was in Susa"**

This was the name of a royal city of the Persian kings. It occurs many times in the story. Be sure to translate it consistently.

See: How to Translate Names

Esther 1:2 (#4)**"the citadel"**

This means a castle or palace where a king would live. But since the city of Susa itself is being called a **citadel** here, it's likely that the term means royal city or capital city. The person telling this story is identifying Susa as the capital by calling it by the name of something closely associated with it, the royal palace within it. A good translation might be "the capital city of Persia."

See: Translate Unknowns

Esther 1:3 (#1)**"in year three of his reign"**

This means that Ahasuerus had already ruled for two full years and that these events took place in the year that followed them. Alternate translation: "during the third year that Ahasuerus ruled his empire" or "after he had ruled for two years"

See: Ordinal Numbers

Esther 1:3 (#2)**"in year three of his reign"**

Reign is an abstract noun that refers to the royal authority that the king exercised. You can translate

it with a verb by saying, "during the third year that Ahasuerus ruled."

See: Abstract Nouns

Esther 1:3 (#3)**"he made a feast"**

Alternative translation: "he hosted a feast"

Esther 1:3 (#4)**"the army of Persia and Media"**

This likely refers to the leaders of the army. It is describing a part of the army by referring to the whole army. Alternate translation: "the officers of the army"

See: Synecdoche

Esther 1:3 (#5)**"the noblemen"**

This probably means something like "the wealthy landowners."

Esther 1:3 (#6)**"before his face"**

Face stands for the presence of a person, so this phrase means "in his presence." The invitation was to come to the royal capital to attend a banquet where the king would be present in person. You could say, as UST does, that the king was present in person to host the feast. Or you could say as an alternative, "all of them came to Susa for the feast"

See: Metonymy

Esther 1:4 (#1)**"when he displayed the wealth of the glory of his kingdom"**

You can translate the abstract noun with an emphasized adjective. Alternate translation: "Ahasuerus ... wanted to demonstrate ... the great wealth of his kingdom"

See: Abstract Nouns

Esther 1:4 (#2)

"when he displayed"

He refers to the king. The implication is that he held this banquet to show all of his officials how wealthy and powerful he was. The invited officials would then go back to all the different parts of the empire and tell everyone this. Alternate translation: "Ahasuerus wanted to demonstrate to his guests"

See: Assumed Knowledge and Implicit Information

Esther 1:4 (#3)

"the wealth of the glory of his kingdom"

The words **wealth** and **glory** have similar meanings and they are used together to emphasize how great his kingdom was. Alternate translation: "the great wealth of his kingdom"

See: Doublet

Esther 1:4 (#4)

"when he displayed" - "and the splendor of the beauty of his greatness"

You can translate the abstract nouns **splendor**, **beauty**, and **greatness** as adjectives. Alternate translation: "Ahasuerus ... wanted to demonstrate ... that he was a very powerful king"

See: Abstract Nouns

Esther 1:4 (#5)

"the splendor of the beauty of his greatness"

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

See: Doublet

Esther 1:4 (#6)

"for many days, 180 days"

This was a very long time for a royal feast to last. The earlier part of the verse provides the reason for this. To make the connection explicit, you could add some explanatory words to the verse like this: "Ahasuerus entertained his guests fabulously because he wanted to demonstrate that his empire was extremely wealthy and that he was a very powerful king. He did so many things for them that the festivities lasted for six months."

See: Assumed Knowledge and Implicit Information

Esther 1:4 (#7)

"180 days"

Six months is about **180 days** or about half a year. You can use whatever expression will best express this time period in your language.

See: Numbers

Esther 1:5 (#1)

"And when those days were fulfilled"

This implies "at the end of that feast." You could say that explicitly. Alternate translation: "after those 180 days were over" or "at the end of those six months"

See: Assumed Knowledge and Implicit Information

Esther 1:5 (#2)

"the king made a feast"

This was a second feast that the king hosted. He likely did this to thank the people who had worked so hard in hosting the first feast. You could say that explicitly.

See: Numbers

Esther 1:5 (#3)

"in Susa the citadel"

The expression in this case seems to refer specifically to the royal **citadel** from which the city got its name. This second feast would not have been for everyone in the entire city. It was specifically for the people who served the king in the citadel and who had worked so hard over the previous six

months hosting the first feast. Alternate translation: “for every man who worked for him in the palace at Susa”

See: Translate Unknowns

Esther 1:5 (#4)

"who were found"

Here, **found** is an idiom that means could be found or were there.

See: Idiom

Esther 1:5 (#5)

"who were found"

You can say this with an active form. Alternate translation: “who worked for him in”

See: Active or Passive

Esther 1:5 (#6)

"from the greatest even to the least"

The person telling this story is referring to the staff of the palace by speaking of two extreme parts of it, the most important and the least important people who worked there, in order to include everyone in between. You could just explain this meaning, as UST does. Alternate translation: “from the most important official to the least important servant”

See: Merism

Esther 1:5 (#7)

"for seven days"

The story does not suggest that this was an unusually long time by saying, “for many days.” But you could also say something like “a whole week” to show that this was a generous gesture of thanks on the part of the king. Alternate translation: “another feast that lasted seven days”

Esther 1:6 (#1)

"Linens cotton and blue"

These **linens** were curtains that were hung in the courtyard. **Cotton** refers to the white color of some of them. So this means white and blue curtains.

See: Translate Unknowns

Esther 1:6 (#2)

"Linens cotton and blue"

You can specify at the beginning of this verse that the location being described is the same as in the previous verse: “In the courtyard, white and blue curtains.”

Esther 1:6 (#3)

"by cords of byssus and purple"

Byssus means “white linen” and it is used to describe the white color of some of these cords. So this means white and purple cords.

See: Translate Unknowns

Esther 1:6 (#4)

"Couches of gold and silver"

You can specify that these couches were there for the guests to recline on while they ate.

See: Assumed Knowledge and Implicit Information

Esther 1:6 (#5)

"the pavement of"

This word probably refers to a mosaic floor made of inlaid pieces of colorful precious stones.

See: Translate Unknowns

Esther 1:6 (#6)

"porphyry"

This is a kind of red and purple stone that contains pieces of crystal. You could call it “feldspar” or something descriptive like “red marble.”

See: Translate Unknowns

Esther 1:6 (#7)**"and alabaster"**

This is a white precious stone. You could identify it as "alabaster." Alternatively, while it is not exactly the same thing as marble, your readers would get the right idea if you called it "white marble."

See: Translate Unknowns

Esther 1:6 (#8)**"and precious stone"**

This word probably refers to a black marble that was used to create borders around mosaics. You could call this "black marble," or you could just say that the floor contained "another precious stone."

See: Translate Unknowns

Esther 1:7 (#1)**"And the serving was"**

The abstract noun **serving** refers to how the drinks were served at the banquet. You can translate it with a verb by saying, "The attendants served wine."

See: Abstract Nouns

Esther 1:7 (#2)**"with vessels differing from other vessels"**

This could mean that "no two of them were alike." But you could also just say that the wine was served in "various kinds of golden cups."

Esther 1:7 (#3)**"and the wine of royalty was abundant according to the hand of the king"**

This means that King Ahasuerus himself paid for all the wine that the guests drank at his seven-day feast in Susa, and the wine came from his personal supply. Alternate translation: "the king was very generous with the royal wine" or "the king showed a great willingness to give" or "the king provided all of it"

See: Assumed Knowledge and Implicit Information

Esther 1:7 (#4)**"and the wine of royalty was abundant according to the hand of the king"**

This probably means special fine wine that only the king could acquire and afford. You can translate the abstract noun **royalty** with an adjective. Alternate translation: "royal wine"

See: Abstract Nouns

Esther 1:7 (#5)**"according to the hand of the king"**

Here, **hand** refers to the king himself, viewed through his action of giving.

See: Metonymy

Esther 1:8 (#1)**"And the drinking was according to the law"**

The abstract noun **drinking** refers here not to the action of drinking, but to the guidelines for serving drinks that the king had established for the banquet. Alternate translation: "Ahasuerus had established this rule for all his household attendants who served the wine"

See: Abstract Nouns

Esther 1:8 (#2)**"There is no compulsion"**

This could mean one of two things: (1) No one would be stopped from drinking even if the attendants thought they had already had enough. Alternate translation: "there was to be no restriction on drinking" (2) There would be no requirement to drink. Alternate translation: "no one must be forced to drink" Either way, this was another sign of the generosity that the king showed as he hosted this banquet to thank the people who worked for him. Either he was: (1) allowing them to drink as much as they wanted to, or (2) not requiring them to eat and drink everything that was served at a banquet as guests of the king would

usually be expected to do. You could say explicitly at the beginning of the verse that the king was giving his guests a special privilege.

See: Assumed Knowledge and Implicit Information

Esther 1:8 (#3)

"for thus the king had established for every overseer of his house to do according to the desire of man by man"

This explains why no one had to drink if they did not want to. If it would be helpful in your language, you could give this explanation (the reason) before the result that it accounts for, using a connecting word like "so." You could say, "The king had established for every overseer of his house to do according to the desire of man by man, so the drinking was according to the law, 'There is no compulsion.'" Alternate translation: "the king made the attendants who served the wine follow this rule"

See: Connect — Reason-and-Result Relationship

Esther 1:8 (#4)

"to do according to the desire of man by man"

Alternate translation: "the king wanted every guest to be able to drink as much as he wanted" or "all the guests could drink as little or as much as they wanted"

Esther 1:8 (#5)

"man by man"

This is an idiom that means "everyone."

See: Idiom

Esther 1:9 (#1)

"Also"

This introduces something else that was happening at the same time. You can indicate this by saying something like "during this time."

See: Connect — Simultaneous Time Relationship

Esther 1:9 (#2)

"Vashti the queen"

You can explain that she was the wife of Ahasuerus by saying, "Queen Vashti**,** the king's wife" or "his wife."

See: Introduction of New and Old Participants

Esther 1:9 (#3)

"Vashti the queen"

This is a woman's name. It occurs several times in this chapter and the next one. Be sure to translate it consistently.

See: How to Translate Names

Esther 1:9 (#4)

"a feast of women"

This could mean the women who served in the palace, the wives of the men who were officers and servants, or both. You could say, "a feast for the wives of the men who attended" or "for the women who worked in the palace."

Esther 1:9 (#5)

"in the palace of royalty that belonged to the king Ahasuerus"

Alternate translation: "the royal palace where King Ahasuerus lived"

Esther 1:9 (#6)

"in the palace of royalty"

You can translate the abstract noun **royalty** with the adjective royal. Alternate translation: "royal palace"

See: Abstract Nouns

Esther 1:10 (#1)

"On the seventh day"

Alternate translation: "after six days"

See: Ordinal Numbers

Esther 1:10 (#2)

"when the heart of the king was pleased by the wine"

Here, **heart** means the action of thinking or feeling. Alternate translation: "when King Ahasuerus was in a good mood from drinking wine" or "when the king was drunk with wine"

See: Idiom

Esther 1:10 (#3)

"to Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Karkas"

These are names of seven men.

See: How to Translate Names

Esther 1:10 (#4)

"the" - "eunuchs"

This term occurs a dozen times in the story. It describes male royal officials who served as guardians for the women who lived in the palace. They were both guardians of the door, to keep unwanted people out of the women's quarters, and guardians of the women inside, to take care of them and look after their needs. (As we learn in 2:21, some of these officials also protected the king's private quarters.) As we see here, and as will also be seen in 2:14 and 2:16, their duties included escorting women from place to place. The term likely indicates that, in keeping with the practices of the time, these men were castrated because their work brought them into such close contact with the king's wives and concubines. If your language has a term for such an official and you think your readers would recognize it, you could use it. Otherwise, you could use a term that describes the role that these officials played in the royal court. Alternate translation: "guardians" or "officials" or "castrated servants"

See: Translate Unknowns

Esther 1:10 (#5)

"who served before the face of the king Ahasuerus"

This is background information to explain who these men were. Alternate translation: "who attended him personally"

See: Background Information

Esther 1:10 (#6)

"before the face of the king"

Here, **face** means the presence of a person. The phrase means that these seven men served King Ahasuerus personally.

See: Metonymy

Esther 1:11 (#1)

"to bring"

This is the beginning of the instructions that King Ahasuerus gave to the seven eunuchs he summoned in verse 10. You can make this explicit by saying, "He told them to bring."

See: Assumed Knowledge and Implicit Information

Esther 1:11 (#2)

"to the face of the king"

Here, **face** means the presence of a person. The phrase means that King Ahasuerus wanted Queen Vashti to come personally into his presence.

See: Metonymy

Esther 1:11 (#3)

"in a crown of royalty"

You can translate the abstract noun **royalty** with an adjective by saying, "wearing her royal crown."

See: Abstract Nouns

Esther 1:11 (#4)

"in a crown of royalty"

Ahasuerus likely wanted Vashti to wear her queen's crown so that everyone would know that she was his wife. You could say that explicitly. (For the possible reasons why he wanted them to know this, see the next note.)

See: Assumed Knowledge and Implicit Information

Esther 1:11 (#5)

"in order to show the people and the officials her beauty"

Everything Ahasuerus did at his banquets was to show how rich and powerful he was. He seems to have believed that having a very beautiful wife was one more thing that proved he was a great man. So he wanted everyone to see how beautiful Vashti was. You can put this second in the verse, after explaining that Vashti was a very beautiful woman, because it accounts for what happens afterwards, when the king sends his seven personal servants to bring her in to his banquet.

See: Background Information

Esther 1:11 (#6)

"the people and the officials"

This might mean "his guests, especially the officials."

Esther 1:11 (#7)

"for she was pleasing of appearance"

If it would be helpful in your language, you could place this first in the verse because it is the reason that explains everything else that happens afterward in the verse.

See: Connect — Reason-and-Result Relationship

Esther 1:11 (#8)

"for she was pleasing of appearance"

Alternate translation: "she was very beautiful"

See: Idiom

Esther 1:12 (#1)

"But the queen Vashti refused to come"

You can put the events in chronological order and say first that the eunuchs told Vashti what the king had commanded and then say that she refused to come**. **

See: Order of Events

Esther 1:12 (#2)

"But the queen Vashti refused to come"

If your language needs to give a reason why she refused, it is most likely because she did not want a group of drunken men staring at her lustfully.

See: Assumed Knowledge and Implicit Information

Esther 1:12 (#3)

"at the word of the king"

Alternate translation: "at the king's command" or "what the king wanted"

Esther 1:12 (#4)

"by the hand of the eunuchs"

Here, **hand** refers to the eunuchs themselves, viewed through their action of telling Vashti what the king had commanded. Alternate translation: "when those servants told Queen Vashti what the king wanted"

See: Metonymy

Esther 1:12 (#5)

"the eunuchs"

See how you translated this term in [1:10](#).

See: Translate Unknowns

Esther 1:12 (#6)

"Then the king became very angry, and his rage burned within him"

These two phrases mean similar things. The repetition is used to emphasize the idea that they are expressing. You could combine them as UST does by saying, "The king became so angry that he could barely contain himself."

See: Parallelism

Esther 1:12 (#7)

"and his rage burned within him"

Here the story uses a metaphor that pictures the king's anger as **a fire that burned inside of him**. If your language has a different word picture that it uses to describe extreme anger, you can use that here. If not, you can translate plainly, "his anger continued to increase."

See: Metaphor

Esther 1:13 (#1)

"to the wise men"

This means the king's advisors. You could call them "his advisors" or "the royal advisors."

Esther 1:13 (#2)

"who were knowers of the times"

This means something like "who knew the right way to do things" or "who understood the culture."

Esther 1:13 (#3)

"for thus was the manner of the king"

This means that it was the king's habit to consult his advisors on important questions. This is background information that explains why the king called upon these men.

See: Background Information

Esther 1:13 (#4)

"for thus was the manner of the king"

If it would be helpful in your language, you could place this first in the verse to put the reason before the result because it explains what happens next.

See: Connect — Reason-and-Result Relationship

Esther 1:13 (#5)

"before the face of"

Here, **face** refers to the presence of a person. The phrase means that King Ahasuerus would personally ask his wise men for advice in matters like these. Alternate translation: "to consult personally with"

See: Metonymy

Esther 1:13 (#6)

"those who were knowers of law and judgment"

This means that these advisors knew the law and knew how to make good decisions in light of it.

Esther 1:14 (#1)

"and the ones near to him were"

Alternate translation: "the king's closest advisors"

Esther 1:14 (#2)

"Karshena, Shethar, Admatha, Tarshish, Meres, Mersena, Memukan"

These are the names of seven men.

See: How to Translate Names

Esther 1:14 (#3)

"who were seers of the face of the king"

To see the face of is an idiom that means to be in the presence of a person. The phrase means that King Ahasuerus would regularly and personally consult with these seven advisors.

See: Idiom

Esther 1:14 (#4)**"the ones who sat first in the kingdom"**

Here, **sitting** represents ruling or judging. The expression here means that these were the most powerful officials in the empire.

See: Metaphor

Esther 1:15 (#1)**"According to law, what is to be done with the queen Vashti on account of this, that she did not perform the command of the king Ahasuerus by the hand of the eunuchs"**

This verse presents the question that the king asked the wise men. It may be helpful to indicate this by saying something like "The king asked them."

See: Assumed Knowledge and Implicit Information

Esther 1:15 (#2)**"According to law," - "on account of this, that"**

Alternate translation: "What does the law say we should do ... because ...?"

Esther 1:15 (#3)**"by the hand of the eunuchs"**

To present the events in chronological order, you can begin with the information that these men brought the command. Alternate translation: "Queen Vashti did not do what I told my servants to command her to do"

See: Order of Events

Esther 1:15 (#4)**"by the hand of the eunuchs"**

Here, **hand** represents the action of doing or giving. The phrase means that the eunuchs were the ones who told Queen Vashti what King Ahasuerus had commanded her.

See: Metonymy

Esther 1:15 (#5)**"the eunuchs"**

See how you translated this term in [1:10](#).

See: Translate Unknowns

Esther 1:16 (#1)**"And Memukan replied before the face of the king"**

Here, **face** represents the presence of a person. The phrase means that Memukan was speaking in the presence of the king and of the other officials. Alternate translation: "then Memukan spoke so that both the king and the officials could hear"

See: Metonymy

Esther 1:16 (#2)**"all the peoples who are in all the provinces of the king"**

This means all the different people groups that were living in the empire. You could say, "all the people groups in all the provinces that King Ahasuerus rules" or more generally, "every person who lives in the entire empire of King Ahasuerus."

See: Hyperbole

Esther 1:16 (#3)**"Memukan"**

See how you translated this man's name in [1:14](#).

See: How to Translate Names

Esther 1:16 (#4)**"the king Ahasuerus"**

Memukan speaks of **the king** in third person as a form of respect. If you want to portray him as speaking primarily to the king because he is answering the king's question, you could have him say, "in all the provinces that you rule" or "every person who lives in your entire empire."

See: First, Second or Third Person

See: Assumed Knowledge and Implicit Information

Esther 1:17 (#1)

"For"

This introduces the reason why Memukan says that Queen Vashti has done wrong against all the men in the kingdom and not only against King Ahasuerus. To show that, you can begin with "This is what will happen."

See: Connect — Reason-and-Result Relationship

Esther 1:17 (#2)

"the matter of the queen will go out to all the women"

To emphasize his point, Memukan exaggerates and says that every single woman in the empire will hear about Queen Vashti refusing to obey King Ahasuerus. You could say, as UST does, that "women all over the empire" will hear about what the queen did. Or you could preserve Memukan's manner of speaking by saying, "every woman" will hear.

See: Hyperbole

Esther 1:17 (#3)

"in order to make their husbands despised in their eyes"

Here, **eyes** stand for seeing, and seeing means knowledge, notice, attention, or judgment. The phrase means that the women will treat their husbands with disrespect and not obey them. Alternate translation: "women will despise their husbands"

See: Metaphor

Esther 1:17 (#4)

"when they say, 'The king Ahasuerus said to bring Vashti the queen before his face, but she did not come'"

The implication is that they will go on to say, "So if even the queen can disobey the king, why should I have to obey my husband?" If it would be helpful in your language, you could say that explicitly.

Esther 1:17 (#5)

"The king Ahasuerus said to bring Vashti the queen before his face, but she did not come"

The women will stop respecting their husbands after they hear about this. You can put this report about what Queen Vashti did first, before "women will stop respecting their husbands," because it is the reason that explains that result.

See: Connect — Reason-and-Result Relationship

Esther 1:17 (#6)

"before his face"

Here, **face** means the presence of a person. The phrase means the Queen Vashti refused to come into the presence of King Ahasuerus when he summoned her during the feast. See how you translated this in verse 11.

See: Metonymy

Esther 1:18 (#1)

"Now this day"

Alternate translation: "even today" or "even this very day"

Esther 1:18 (#2)

"the noblewomen of Persia and Media"

It becomes clear later in the verse that Memukan is speaking of the wives of the king's officials, and you could communicate that here by saying, "the wives of the officials who govern Persia and Media." But the term "noblewomen" indicates that they also had high status of their own, so you could also call them "the leading women of Persia and Media."

Esther 1:18 (#3)

"the matter of the queen"

Alternate translation: "what the queen has done"

Esther 1:18 (#4)**"will speak"**

This means that they will "talk back" or "disobey."

Alternate translation: "refuse to obey"

Esther 1:18 (#5)**"to all the officials of the king"**

This means the husbands of the noblewomen. The implication may be, "They will disobey their husbands even though they are officials of the king." You could say that explicitly, as UST does.

See: Assumed Knowledge and Implicit Information

Esther 1:18 (#6)**"And there will be contempt and wrath enough"**

This could mean either that they will treat their husbands with disrespect, and this will make their "husbands angry with them" or that "they will be angry with their husbands and treat them with contempt."

Esther 1:18 (#7)**"And there will be" - "enough"**

This could mean that the husbands will be as furious "as much as they can bear." But you could also say, "That will be bad enough by itself, even if the news does not spread any farther." If you think that is the meaning, you can say that explicitly, as UST does.

See: Assumed Knowledge and Implicit Information

Esther 1:19 (#1)**"If it is good to the king"**

This is an idiom that means "if the king thinks this is a good idea" or "if this advice is pleasing to the king."

See: Idiom

Esther 1:19 (#2)**"If it is good to the king"**

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

See: First, Second or Third Person

Esther 1:19 (#3)**"let a decree of royalty go out from before his face"**

Here, **face** represents the presence of a person. The phrase means that the decree will come from the king himself. Alternate translation: "let a decree go out in your name" or "let a decree go out with your authority"

See: Metonymy

Esther 1:19 (#4)**"a decree of royalty"**

You can translate the abstract noun **royalty** with the adjective "royal." Alternate translation: "royal decree"

See: Abstract Nouns

Esther 1:19 (#5)**"from before his face"**

Memukan speaks to the king in third person as a form of respect. Alternate translation: "personally"

See: First, Second or Third Person

Esther 1:19 (#6)**"and let it be written"**

You can say this with an active form, and you can say who will do the action. Alternate translation: "you should write a decree yourself" or "command your scribes to write a decree"

See: Active or Passive

Esther 1:19 (#7)**"which do not pass away"**

Alternate translation: "these laws never become invalid" or "can never be changed"

Esther 1:19 (#8)**"shall" - "come before the face of the king"**

Memukan speaks to the king in third person as a form of respect. Alternate translation: "never come into your presence again"

See: First, Second or Third Person

Esther 1:19 (#9)**"shall" - "come before the face of the king"**

Here, **face** represents the presence of a person. The phrase means that Queen Vashti will never again come into the king's presence. Alternate translation: "never again come before King Ahasuerus"

See: Metonymy

Esther 1:19 (#10)**"And let the king give her royalty to her female neighbor, the woman who is better than she"**

Memukan speaks to the king in third person as a form of respect. You can show the same meaning with a verb that addresses a singular "you" and indicates that Memukan is offering advice, not giving a command when he say, "choose another woman to be queen." Alternate translation: "the king can give her position as queen to some other woman"

See: First, Second or Third Person

Esther 1:19 (#11)**"And" - "her royalty"**

You can translate the abstract noun **royalty** with an expression such as "her royal position" or "her position as queen."

See: Abstract Nouns

Esther 1:19 (#12)**"the woman who is better than she"**

Memukan means that the next queen should be "better than" Vashti by obeying all of the king's commands. You could say this explicitly, as UST does.

See: Assumed Knowledge and Implicit Information

Esther 1:20 (#1)**"And the decree of the king will be heard"**

You can say this with an active form, and you can say who will do the action. Alternate translation: "when everyone ... hears"

See: Active or Passive

Esther 1:20 (#2)**"the decree of the king"**

Memukan speaks to the king in third person as a form of respect. You could express the same meaning in the second person: "When they hear what you have commanded." Alternate translation: "when they hear the king's decree"

See: First, Second or Third Person

Esther 1:20 (#3)**"that he will make for all his kingdom"**

Even though the decree of Ahasuerus applied only to Vashti directly, implicitly it meant that all wives had to obey their husbands or else their husbands could banish and divorce them as well. You can say this explicitly at the end of the verse by saying, "because if any wife disobeys her husband, he can banish and divorce her, just as you did to Vashti."

See: Assumed Knowledge and Implicit Information

Esther 1:20 (#4)**"his kingdom"**

Memukan speaks to the king in third person as a form of respect. Alternate translation: “for all your kingdom”

See: First, Second or Third Person

Esther 1:20 (#5)

"though it is great"

Alternate translation: “even though your empire is very large”

Esther 1:20 (#6)

"the women will give honor to their husbands"

Alternate translation: “women will respect and obey their husbands”

Esther 1:20 (#7)

"from the greatest to the least"

This expression refers to all of the husbands in the empire. By naming both extremes, it includes everyone in between. You could just give the meaning, as UST does: “every husband in the empire.” Alternate translation: “this will be true for both the most important man and the least important man in the empire, and everyone in between”

See: Merism

Esther 1:21 (#1)

"And the word seemed good in the eyes of the king"

Like “if it is good to the king” in verse 19, this is an idiom that means the king thought this was a good idea or this advice pleased the king.

See: Idiom

Esther 1:21 (#2)

"in the eyes of the king and the officials"

Here, **eyes** stand for seeing, and seeing is a metaphor for knowledge, notice, attention, or

judgment. The phrase means that King Ahasuerus and all the officials who heard Memukan’s advice thought that his suggestion was a good idea.

See: Metaphor

Esther 1:21 (#3)

"And the king acted according to the word of Memukan"

This means that King Ahasuerus wrote a law proclaiming what Memukan had suggested.

Esther 1:21 (#4)

"Memukan"

Translate his name as in [1:14](#).

See: How to Translate Names

Esther 1:22 (#1)

"And he sent letters to all the provinces of the king"

He means King Ahasuerus. This is saying that the king sent letters to every province in his empire.

Esther 1:22 (#2)

"province by province"

This is an idiom that means “every province” or every single province.

See: Idiom

Esther 1:22 (#3)

"according to its own writing"

Alternate translation: “using its own alphabet” or “written in its own script”

Esther 1:22 (#4)

"people by people"

This is an idiom that means “every people group” or every single people group.

See: Idiom

Esther 1:22 (#5)

"according to its own tongue"

Here, **tongue** means the language spoken by a person or a group of people. Alternate translation: "in its own language"

See: Metonymy

Esther 1:22 (#6)

"that every man should be ruling in his house"

This meant that all men should have complete authority over their wives and their children.

Esther 1:22 (#7)

"according to the tongue of his people"

Here, **tongue** means the language spoken by a person or a group of people.

See: Metonymy

Esther 1:22 (#8)

"according to the tongue of his people"

The implication is that the husband ought to be able to give orders to his wife in his own native language and that she should understand and obey him, even if she had to learn his language to do so. If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther - Chapter 2 Introduction

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.

Esther 2:1 (#1)

"After these things"

This introduces a new event that happened some time later, but we do not know how much later. You can show this with a phrase like "After some time had passed."

See: Introduction of a New Event

Esther 2:1 (#2)

"when the rage of the king Ahasuerus subsided"

Alternate translation: "when King Ahasuerus was not angry any more" or "when King Ahasuerus became less angry"

Esther 2:1 (#3)

"he remembered Vashti"

This means that he started to think about Vashti. He probably thought about the things that he liked about her, meaning that he missed her.

Esther 2:1 (#4)

"what she had done, and what had been decided concerning her"

This refers to Vashti's refusal to obey Ahasuerus, and to the decision he made in [1:21](#) that she could never come into his presence again. This could actually mean that when he thought about Vashti and what she had done, he regretted the decision that he had made about her. But there was nothing he could do to bring her back because the laws of the empire could not be changed. You could explain all or some of this in your translation, as in the UST.

See: Assumed Knowledge and Implicit Information

Esther 2:1 (#5)**"what had been decided concerning her"**

You can say this with an active form, and you can say that the king performed the action. Alternate translation: "what he had decided"

See: Active or Passive

Esther 2:2 (#1)**"the young men of the king who served him"**

These were not the older, wiser royal advisors whom Ahasuerus consulted in [1:13](#), but younger men who stood nearby the king ready to help with any practical needs. You could call them his personal servants.

See: Translate Unknowns

Esther 2:2 (#2)**"Let them seek for the king young women"**

Implicit in this suggestion is the idea, "You should get a new wife for yourself." You can say that explicitly at the beginning of the advice that the young men gave to the king.

See: Assumed Knowledge and Implicit Information

Esther 2:2 (#3)**"Let them seek"**

Them refers to the servants that the king would send to do this. If this is unclear, you could say "servants" or "your servants." Be sure to express this in a form that shows that it is a not a command but a respectful suggestion such as "You could send some men." Alternate translation: "to look for"

See: Introduction of New and Old Participants

Esther 2:2 (#4)**"for the king"**

The young men speak to the king in the third person as a sign of respect. Alternatively, you could have them say "for yourself" or "on your behalf" if

that would be clear but also respectful in your language

See: First, Second or Third Person

Esther 2:2 (#5)**"and pleasing of appearance"**

As in 1:11, this is an idiom that means very beautiful.

See: Idiom

Esther 2:3 (#1)**"And let the king appoint"**

The young men speak to the king in third person as a sign of respect. Alternatively, you could have them say "you could appoint" in a respectful way

See: First, Second or Third Person

Esther 2:3 (#2)**"and pleasing of appearance"**

As in 1:11, this is an idiom that means very beautiful.

See: Idiom

Esther 2:3 (#3)**"Susa the citadel"**

In this context, this expression probably means "to the palace here in Susa."

See: Translate Unknowns

Esther 2:3 (#4)**"the house of women"**

This means the harem for virgins, the place where the young women would live and receive beauty treatments before they were taken to the king (See: verses 13 and 14).

Esther 2:3 (#5)

"into the hand of Hegai (the eunuch of the king who is overseer of the women)"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "let Hegai, the king's official, who is in charge of the women, take care of them"

See: Active or Passive

Esther 2:3 (#6)

"the hand of Hegai"

Here, **hand** is a metaphor meaning power, control, or authority. As the overseer of the women, Hegai was responsible for the young women who lived in the harem for virgins. Alternate translation: "under the custody of Hegai"

See: Metaphor

Esther 2:3 (#7)

"the" - "Hegai"

This is a man's name. It occurs several times in this chapter. Be sure to translate it consistently.

See: How to Translate Names

Esther 2:3 (#8)

"the eunuch of the king"

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

See: First, Second or Third Person

Esther 2:3 (#9)

"the eunuch of"

See how you translated this term in 1:10. Alternate translation: "the official of" or "the administrator of"

See: Translate Unknowns

Esther 2:3 (#10)

"who is overseer of the women"

Alternate translation: "who is in charge of the women who live there."

Esther 2:3 (#11)

"their ointments"

This term seems to refer to a specific substance that women would put on their face or other parts of their body to make themselves more beautiful. From verse 12, it appears to mean lotions that were used along with oils and perfumes. But here, this one aspect of a woman's beauty treatment seems to be used to refer to all of it, so you could call these "beauty treatments."

See: Translate Unknowns

Esther 2:4 (#1)

"And" - "the young woman who is pleasing in the eyes of the king"

The servants spoke to the king in third person as a sign of respect. You could express the same meaning in the second person by saying something such as "the young woman you like the best."

See: First, Second or Third Person

Esther 2:4 (#2)

"in the eyes of"

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The phrase means that King Ahasuerus could decide which young woman he liked the best and make her queen.

See: Metaphor

Esther 2:4 (#3)

"And the word was pleasing in the eyes of the king"

Here, **eyes** have the same figurative meaning. The phrase indicates that King Ahasuerus thought that this suggestion was a good idea. Alternate

translation: "The king found their suggestion appealing"

See: Metaphor

Esther 2:4 (#4)

"so he did thus"

Alternate translation: "so he followed the suggestion"

Esther 2:5 (#1)

"A man, a Jew"

This introduces Mordecai as a new character in the story. Use your language's way of introducing a new character. This expression means a Jewish man.

See: Introduction of New and Old Participants

Esther 2:5 (#2)

"in Susa the citadel"

Here the phrase likely indicates the city rather than the palace, that is, the capital city of Susa.

See: Translate Unknowns

Esther 2:5 (#3)

"Mordecai"

This is a man's name. It occurs many times throughout the story. Be sure to translate it consistently.

See: How to Translate Names

Esther 2:5 (#4)

"the son of Jair, the son of Shimei, the son of Kish"

These are men's names. Jair, Shimei, and Kish are Mordecai's male ancestors. You could say, "Mordecai was the son of Jair, who was the son of Shimei, who was the son of Kish," or see the UST.

See: How to Translate Names

Esther 2:5 (#5)

"a man, a Benjamite"

While this likely refers to Kish, it is necessarily also true of Mordecai, and you could put it second in the verse. That way Mordecai's nationality would come first, then his tribe, and then his family and clan. Alternate translation: "from the tribe of Benjamin"

Esther 2:6 (#1)

"who had been exiled from Jerusalem with the exiles who had been exiled along with Jeconiah, the king of Judah, who Nebuchadnezzar the king of Babylon had exiled"

The story now tells about something that happened many years before. This is background information that explains how this Jewish family came to live in Susa. You can introduce this by saying something like, "Many years earlier."

See: Background Information

Esther 2:6 (#2)

"who had been exiled from Jerusalem"

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "King Nebuchadnezzar of Babylon had taken Kish away from Jerusalem along with some other captives"

See: Active or Passive

Esther 2:6 (#3)

"who had been exiled from Jerusalem"

You can bring this information forward from later in the verse because it provides background information that helps identify Mordecai.

See: Background Information

Esther 2:6 (#4)

"who had been exiled from Jerusalem"

If it would be helpful in your language, you could say where King Nebuchadnezzar brought the people that he took away from Jerusalem. Alternate translation: “had taken Kish away from Jerusalem ... and brought him to Babylon.”

See: Assumed Knowledge and Implicit Information

Esther 2:6 (#5)

"along with"

This means that the two things happened at the same time. You can indicate this with a phrase like “at the same time that he took.”

See: Connect — Simultaneous Time Relationship

Esther 2:6 (#6)

"Jehoniah, the king of Judah"

In the historical passage where this event is described (2 Kings 24:8–17), this king is called Jehoiachin. That was another name by which he was known. You can call him Jehoiachin here in Esther if you think that would help your readers recognize him better.

See: How to Translate Names

Esther 2:6 (#7)

"who Nebuchadnezzar the king of Babylon had exiled"

You can say where King Nebuchadnezzar brought this king when he took him away from Jerusalem. For example, you can say, “Nebuchadnezzar ... took King Jehoiachin of Judah away from Jerusalem and brought him to Babylon.”

See: How to Translate Names

Esther 2:7 (#1)

"And he was"

The story now returns to talking about Mordecai. If it is helpful for your readers, you can specify his name, saying, “Now, Mordecai.”

Esther 2:7 (#2)

"the daughter of his uncle"

If your language has a specific term for this relationship, you can use it. For example, you can say, “his cousin.” Alternate translation: “his uncle’s daughter”

Esther 2:7 (#3)

"Hadassah (she is Esther)"

Here the story is indicating that this woman’s Hebrew name was Hadassah and her Persian name was Esther. You could say that explicitly.

See: How to Translate Names

Esther 2:7 (#4)

"Esther"

This is a woman’s name. It occurs many times throughout the story. Be sure to translate it consistently.

See: How to Translate Names

Esther 2:7 (#5)

"there was not for her a father or a mother"

You could say simply that “she was an orphan,” as UST does. Alternate translation: “both her father and mother had died”

Esther 2:7 (#6)

"Now the young woman was beautiful of form and pleasing of appearance." - "her"

These two phrases mean something similar. Separately, they could be saying that Esther was both sexually mature and very attractive. But taken together, they mean that, overall, she was very pleasant to look at. You could combine them, as UST does, and say that she was “exceptionally attractive” Alternate translation: “she had a lovely body and a beautiful face”

See: Parallelism

Esther 2:7 (#7)

"And at the death of her father and her mother, Mordecai had taken" - "for him as a daughter"

This is background information explaining the relationship between Mordecai and Esther. You can move it to right after the place where Esther is introduced by name because it describes what happened in the past, before Esther became a beautiful young woman. Alternate translation: "after her father and her mother had died, Mordecai had adopted her as his own daughter"

See: Background Information

Esther 2:8 (#1)

"And it happened"

After providing this background information about Mordecai and Esther in verses 5–7, the story now tells what happened as a result of these facts, when the provincial officers described in verse 3 began sending young women to the harem. That is, the story tells what happened to Esther because her family was living in the Persian empire and she was very attractive. Use your language's way of showing that the events are now moving forward after giving background information. Alternate translation: "and so this is what happened"

See: Introduction of a New Event

Esther 2:8 (#2)

"when the decree of the king and his law were heard, and when many young women were gathered"

This indicates that two actions took place at the same time. You should indicate this with a phrase like "at the same time."

See: Connect — Simultaneous Time Relationship

Esther 2:8 (#3)

"when the decree of the king and his law were heard"

You can say this with an active form, and you can say who did the action. For example, you can say, "when the messengers proclaimed the king's decree and the scribes published the king's law."

See: Active or Passive

Esther 2:8 (#4)

"the decree of the king"

This refers to King Ahasuerus banishing Queen Vashti from his presence.

Esther 2:8 (#5)

"and his law"

This refers to King Ahasuerus commanding that men would have complete authority over their wives.

Esther 2:8 (#6)

"when" - "were heard"

You could also say where they did this action. Alternate translation: "Messengers went throughout the empire and proclaimed"

See: Assumed Knowledge and Implicit Information

Esther 2:8 (#7)

"and when many young women were gathered"

You can say this with an active form, and you can say who did the action. See the UST.

See: Active or Passive

Esther 2:8 (#8)

"Susa the citadel"

Here again, this likely means "the capital city of Susa."

See: Translate Unknowns

Esther 2:8 (#9)

"into the hand of Hegai"

Here, **hand** is a metaphor meaning power, control, or authority. As the overseer of the women, Hegai was responsible for the women in the harem for

virgins. You could say that the officers “put them under the custody of Hegai” or that “Hegai began to take care of them.”

See: Metaphor

Esther 2:8 (#10)

"And it happened that, when" - "were heard, and when" - "were gathered" - "was taken"

This means that Esther was brought to the harem of King Ahaserus at the same time as other young women were also being brought to the harem. You can say, “they brought Esther at the same time” or “they also brought Esther.”

See: Connect — Simultaneous Time Relationship

Esther 2:8 (#11)

"that," - "was taken"

You can say this with an active form. Alternate translation: “they brought Esther”

See: Active or Passive

Esther 2:8 (#12)

"that," - "was taken"

You can explain why this happened. For example, you can say, “Because Esther was exceptionally attractive, the officers also brought her”

See: Assumed Knowledge and Implicit Information

Esther 2:8 (#13)

"the palace of the king"

Alternate translation: “the king’s palace”

Esther 2:8 (#14)

"into the hand of Hegai (who was overseer of the women"

As earlier in this verse, this means under the custody of Hegai or that Hegai also began to take care of her.

See: Metaphor

Esther 2:8 (#15)

"who was overseer of the women"

This means that Hegai took care of the young women who lived in the harem for virgins. If it would be helpful in your language, you could move this information to earlier in the verse when Hegai is first mentioned because it explains why the young women were brought to him.

See: Background Information

Esther 2:9 (#1)

"And the young woman was pleasing in his eyes, and she lifted kindness before his face"

This means that Hegai found Esther attractive, and she obtained kindness from him or that Hegai was very impressed with Esther, and she won his favor. In other words, because he was so impressed with her, this made him want to do everything he could to help her. This is background information that explains why Hegai took the actions that are listed next.

Esther 2:9 (#2)

"And the young woman was pleasing in his eyes"

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. In this context, the phrase probably means that Hegai thought that Esther was either an attractive woman or a pleasant person, or both.

See: Metonymy

Esther 2:9 (#3)

"the young woman"

This means Esther. You should make sure that this is clear in your translation.

Esther 2:9 (#4)**"in his eyes"**

Here, **his** refers to Hegai. You should make sure that this clear in your translation.

Esther 2:9 (#5)**"and she lifted kindness before his face"**

Here, **face** represents the presence of a person. To say that she "lifted kindness before his face" is a rare expression in Hebrew, and the exact meaning is uncertain. In this context, it could even suggest that Esther and Hegai became friends. Alternate translation: "she won his favor"

See: Metonymy

Esther 2:9 (#6)**"before his face"**

Here, **his** refers to Hegai. You should make sure that this clear in your translation.

Esther 2:9 (#7)**"gave her ointments"**

Alternate translation: "her beauty treatments," as in [2:3](#).

See: Translate Unknowns

Esther 2:9 (#8)**"portions of food"**

In context, this likely means that Hegai made sure that Esther was served good food that would keep her healthy.

Esther 2:9 (#9)**"gave her seven young women chosen from the house of the king"**

This means that Hegai chose seven female servants from the king's palace and assigned them to take care of Esther.

Esther 2:9 (#10)**"And he transferred her and her young women"**

Her means Esther, and **her young women** means the female attendants Hegai assigned to her.

Esther 2:10 (#1)**"Esther had not declared her people or her ancestry"**

This means that Esther had not told anyone this information about herself.

Esther 2:10 (#2)**"her people or her ancestry"**

These two short phrases mean almost the same thing. They are used together to emphasize that Esther followed Mordecai's instructions exactly. You could combine them, as UST does, and say something like "what people group she was from." Alternate translation: "Esther did not tell anyone that she was a Jew, and she did not tell anyone who her relatives were"

See: Doublet

Esther 2:10 (#3)**"for Mordecai had laid a charge upon her"**

This is background information that explains why Esther did not tell anyone about her family or nationality. It might be helpful to your readers to state this at the beginning of the verse.

See: Connect — Reason-and-Result Relationship

Esther 2:10 (#4)**"had laid a charge upon her"**

This means that Mordecai had gotten her to promise not to do it.

Esther 2:11 (#1)**"And always, day by day"**

Alternate translation: "every single day"

See: Idiom

Esther 2:11 (#2)**"Mordecai was walking about"**

Express this in the way your language describes an action that someone repeats over and over. For example, you can say, "Mordecai would walk around."

Esther 2:11 (#3)**"before the face of the courtyard of"**

Here, **face** means the front of a place. So you could say, "in front of the courtyard."

See: Metonymy

Esther 2:11 (#4)**"the house of women"**

Alternate translation: "the harem for virgins"

Esther 2:11 (#5)**"in order to know the peace of Esther and what was being done with her"**

This is background information that explains why Mordecai would walk around in front of the courtyard. It was so that he could ask people who were going into or coming out of the courtyard how Esther was doing. If it would be helpful in your language, you could place this first in the verse because it explains the rest of what is said.

See: Connect — Reason-and-Result Relationship

Esther 2:11 (#6)**"the peace of Esther"**

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

Esther 2:11 (#7)**"the peace of Esther and what was being done with her"**

These two phrases mean similar things. The story is using the repetition to emphasize how concerned Mordecai was for Esther. You could combine them and say, "how Esther was doing" or "if Esther was all right."

See: Parallelism

Esther 2:12 (#1)**"Now when" - "came"**

Verses 12 to 14 are background information about how the virgins who were gathered for the king became his concubines. These verses are not specifically about Esther, but about the women in general. Use your language's way of letting your readers know that this is background information by using a connecting word or a phrase such as, "This is how virgins became concubines for the king."

See: Background Information

Esther 2:12 (#2)**"young woman by young woman"**

Alternate translation: "each one of the young women"

See: Idiom

Esther 2:12 (#3)**"Now when the turn came for" - "to go to the king Ahasuerus"**

Each of these young women was going to have sexual relations with the king and, as a result, legally become one of his concubines, that is, one of his secondary wives. As the story has already explained, he would then choose one of them to become his queen and primary wife. But the king would still provide for each of the concubines for the rest of her life; they would not be free to marry anyone else. This is something that the story's original audience would have understood

implicitly. you could say it explicitly if your readers need this information to understand the story: "Each young woman in the harem, one at a time, was going to have sexual relations with King Ahasuerus and become one of his concubines" or "one of his secondary wives."

See: Assumed Knowledge and Implicit Information

Esther 2:12 (#4)

"according to the law of women"

Here, **law** probably does not mean a legal decree, but rather a standard regimen that had been developed.

See: Translate Unknowns

Esther 2:12 (#5)

"For thus the days of their beautification would be fulfilled"

This phrase indicates that the story is now going to provide background information on how these treatments were done. It means, "This is how these women would spend the time preparing to go to the king."

See: Background Information

Esther 2:12 (#6)

"six months by oil of myrrh"

This means that a woman's attendants would rub her body with olive oil mixed with myrrh every day for six months. you could explain this in more detail if your readers need this information to understand the story.

See: Assumed Knowledge and Implicit Information

Esther 2:12 (#7)

"by oil of myrrh"

This likely means "olive oil mixed with myrrh."

Esther 2:12 (#8)

"and by the ointments of women"

This means lotions designed for women. In 2:3 and 2:9, this one specific part of the program seems to be used to mean all of it, and so in those verses it can be translated "beauty treatments." But it should be translated with a specific term or phrase here, such as "women's lotions" or "feminine ointments" because it is named along with oils and perfumes as one component of the treatment.

See: Translate Unknowns

Esther 2:13 (#1)

"Then at this"

Alternate translation: "after a woman's year of beauty treatments was completed"

Esther 2:13 (#2)

"the young woman would go to the king"

This means that the young woman would go and have sexual relations with the king and thereby become one of his concubines. If your readers need this information to understand the story, you could explain that here, if you did not do so in verse 12.

See: Assumed Knowledge and Implicit Information

Esther 2:13 (#3)

"Anything that she said would be given to her"

Anything most likely refers to clothing and jewelry. This phrase probably means that a woman could take any of those that she wanted from the harem for virgins and wear them when she went to the king's palace. You could say that explicitly by saying, "A young woman could take whatever clothing and jewelry she wanted from the harem for virgins and wear them when she went to the king's palace."

See: Assumed Knowledge and Implicit Information

Esther 2:13 (#4)

"Anything that she said would be given to her"

You can say this with an active form. Alternate translation: "she could take whatever she wanted"

See: Active or Passive

Esther 2:13 (#5)

"the house of the king"

Alternate translation: "the king's rooms" or "the king's house" or "the king's palace"

Esther 2:14 (#1)

"she would go"

She would not walk over on her own. Rather, the king's servants would come and bring her to the king's private quarters, in the way that they were told to bring Vashti to the banquet in [1:11](#). you could say this explicitly if it would help your readers to understand the story.

See: Assumed Knowledge and Implicit Information

Esther 2:14 (#2)

"and in the morning she would return"

It is implied that this is the following morning. This information can be made clear. Once again, she would not go on her own. Alternate translation: "the next morning the king's servants would bring her to"

See: Assumed Knowledge and Implicit Information

Esther 2:14 (#3)

"the second house of women"

Alternate translations: "a different house for women" or "the harem for concubines"

See: Ordinal Numbers

Esther 2:14 (#4)

"into the hand of Shaashgaz (the eunuch of the king who was overseer of the concubines)"

Alternate translation: "where Shaashgaz, the king's servant in charge of the concubines, would take care of her"

Esther 2:14 (#5)

"into the hand of Shaashgaz (the eunuch of the king who was overseer of the concubines)"

Here, **hand** is a metaphor meaning power, control, or authority. Just as Hegai was the overseer of the virgins, Shaashgaz was the overseer of the concubines, so he would be the one responsible for Esther while she was in the harem for concubines. Alternate translation: "under the custody of Shaashgaz"

See: Metaphor

Esther 2:14 (#6)

"the" - "Shaashgaz"

This is a man's name.

See: How to Translate Names

Esther 2:14 (#7)

"the eunuch of the king"

See how you translated this term, **eunuch**, in [1:10](#). You could say "royal" rather than "of the king."

See: Translate Unknowns

Esther 2:14 (#8)

"who was overseer of the concubines"

This means that Shaashgaz was the official who *took care of the concubines* or who was responsible for the concubines.

Esther 2:14 (#9)

"the concubines"

As a **concubine**, the young woman was one of the king's secondary wives. She would live in this harem for the rest of her life. She was not free to return to her family or to marry anybody else. If it

would help your readers to understand the story, you could explain all or part of this to your readers here, if you did not do so in 2:12 or 2:13.

See: Assumed Knowledge and Implicit Information

Esther 2:14 (#10)

"She would not go to the king again"

In verse 12, the Note mentioned that "go to the king" meant "have sexual relations with the king." But for this occurrence of the expression, it is appropriate to use a more general phrase such as "visit the king" because there could be other, more social reasons for a further visit. The woman would now be a secondary wife, and the king would only send for her if he decided that he enjoyed being with her. Alternate translation: "She would not go and see the king again"

Esther 2:14 (#11)

"had delighted in her"

This means that he "had enjoyed being with her" or that she "had pleased the king very much."

Esther 2:14 (#12)

"and she was called by name"

You can say this with an active form. For example, you can say, "and the king asked for her by name" or "and called for her by name."

See: Active or Passive

Esther 2:15 (#1)

"Now when the turn of Esther (" - "her" - "came to go to the king"

The story resumes here after the background information that was provided in verses 12-14 about what the women in the harem did when they became concubines of the king. A contrast is being drawn. A young woman could take any clothing and jewelry she wanted from the harem. But Esther only asked for what Hegai recommended. So it would be good to introduce this episode with a word such as "but," which draws a contrast.

See: Connect — Contrast Relationship

Esther 2:15 (#2)

"the daughter of Abihail, the uncle of Mordecai, who had taken" - "for him as a daughter"

This background information reminds the reader who Esther was by describing her relationship to Mordecai. You could make this a separate sentence and move it later in the verse to keep from breaking up the flow of the first sentence about what Esther did.

See: Distinguishing Versus Informing or Reminding

Esther 2:15 (#3)

"Abihail"

This man was Esther's father and Mordecai's uncle.

See: How to Translate Names

Esther 2:15 (#4)

"she did not seek anything except what Hegai (" - "said"

You can state this in a positive form by saying, "she asked only for." Alternate translation: "she did not ask for anything else to wear except"

See: Double Negatives

Esther 2:15 (#5)

"what Hegai (" - "said"

Alternate translation: "what Hegai recommended" or "what Hegai suggested"

Esther 2:15 (#6)

"what Hegai (" - "said"

As the king's personal servant, **Hegai** would have known what kind of clothing and jewelry Ahasuerus found attractive on a woman. By following his advice, Esther showed that she trusted Hegai. This is implicit information that you could make explicit if it would help the reader to

understand the story. You might say, for example, "Hegai knew the king's preferences because he was his personal servant. Esther had come to trust Hegai and so she followed his advice." This could go at the end of the verse or in a footnote.

See: Assumed Knowledge and Implicit Information

Esther 2:15 (#7)

"the eunuch of the king who was overseer of the women"

This is saying that Hegai was the royal official responsible for the women in the harem for virgins. This is background information that reminds the reader who Hegai was by describing his responsibilities. You could also move this to the end of the verse and put it in parentheses.

See: Distinguishing Versus Informing or Reminding

Esther 2:15 (#8)

"the eunuch of the king"

See how you decided to translate the term **eunuch** in [1:10](#). You could say "royal" for "of the king."

See: Translate Unknowns

Esther 2:15 (#9)

"a lifter of favor in the eyes of everyone who saw her"

This is a rare expression in Hebrew, and the exact meaning is uncertain. In this context, the expression probably means that everyone who saw Esther dressed in the clothes she would wear for her visit to the king was very impressed with the way she looked. Alternate translation: "pleased all who saw her"

See: Idiom

Esther 2:15 (#10)

"in the eyes of"

Here, **eyes** is a metonym for seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. In this context, the phrase probably means that everyone who saw Esther thought that

she was either an attractive woman or a pleasant person, or both. Alternate translation: "in the judgment of"

See: Metaphor

Esther 2:15 (#11)

"everyone who saw her"

This phrase can mean either **every man or every person who saw her**. Alternate translation: "every man who saw her"

See: When Masculine Words Include Women

Esther 2:16 (#1)

"And Esther was taken"

You can say this with an active form by saying, for example, "The king's servants brought Esther."

See: Active or Passive

Esther 2:16 (#2)

"to the palace of his royalty"

You can use an adjective to translate the abstract noun **royalty**. For example, you can say, "in his royal palace"

See: Abstract Nouns

Esther 2:16 (#3)

"in the tenth month"

Alternate translation: "in month ten"

See: Ordinal Numbers

Esther 2:16 (#4)

"which is the month of Tebeth"

Tebeth is the name of the tenth month of the Hebrew calendar. Alternate translation: "that is, the month of Tebeth"

See: Hebrew Months

Esther 2:16 (#5)**"the month of Tebeth"**

The story is being recorded from the perspective of the Persian court. But for the benefit of its intended Jewish audience, the Hebrew name of the month is given.

Esther 2:16 (#6)**"the month of Tebeth"**

You could convert the Hebrew days and months into approximate dates on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the dates will be different every year and the translation will not be quite accurate. So you may just want to provide the Hebrew days and months.

See: Translate Unknowns

Esther 2:16 (#7)**"in year seven of his reign"**

Alternate translation: "during the seventh year of the reign of Ahasuerus as king of Persia"

See: Ordinal Numbers

Esther 2:17 (#1)**"And the king loved Esther more than all the women and she lifted favor and kindness before his face more than all the virgins"**

These two phrases mean almost the same thing. The information is given twice, in slightly different ways, to emphasize that Ahasuerus was completely convinced that Esther was the one he should make his queen**. ** "More than all the virgins" basically duplicates the meaning of "more than all the women," so, if this duplication would be confusing in your language, you don't need to include both phrases, or you could say, "more than all of them" for the second phrase.

See: Parallelism

Esther 2:17 (#2)**"more than all the women"**

This means all the other women who had been brought to the king and who became his concubines.

See: Assumed Knowledge and Implicit Information

Esther 2:17 (#3)**"and she lifted favor and kindness before his face"**

This is a rare expression in Hebrew, and the exact meaning is uncertain. See how you translated similar phrases in [2:9](#) and [2:15](#). Review the explanation there if that would be helpful. In this context, it probably means that King Ahasuerus was very impressed with both Esther's appearance and her personality.

See: Idiom

Esther 2:17 (#4)**"and she lifted favor and kindness before his face"**

Favor and **kindness** mean similar things and are probably used together here to strengthen a single idea. Alternate translation: "he was very pleased with her"

See: Doublet

Esther 2:17 (#5)**"before his face"**

Here, **face** represents the presence of a person.

See: Metonymy

Esther 2:17 (#6)**"And he set a crown of royalty on her head"**

Ahasuerus did this to show that he was making Esther his queen.

See: Symbolic Action

Esther 2:17 (#7)**"a crown of royalty"**

To translate the abstract noun **royalty**, you can use an adjective such as a “royal” crown.

See: Abstract Nouns

Esther 2:18 (#1)

"And the king made a great feast"

The king did this to celebrate Esther becoming the queen. You can say this explicitly. For example, you can say, “Then, to celebrate her becoming the queen, the king hosted a great feast.”

See: Assumed Knowledge and Implicit Information

Esther 2:18 (#2)

"the feast of Esther"

You could indicate to your readers this is the name that Ahasuerus gave to the feast, for example, “He called it ‘Esther’s Feast.’”

See: How to Translate Names

Esther 2:18 (#3)

"And he made a holiday for the provinces"

This was probably a “tax holiday,” that is, a temporary elimination of taxes. For a time, the provinces did not have to send in the usual taxes to the king. You could say something like “he proclaimed a temporary reprieve from taxes for all the provinces of his empire.”

See: Translate Unknowns

Esther 2:18 (#4)

"according to the hand of the king"

Here, **hand** represents the action of doing or giving. The phrase means that King Ahasuerus personally gave lavish gifts to the guests at this feast. You could say something like “with royal generosity” or “with great willingness to give” or “with generosity that only a king can give.”

See: Metonymy

Esther 2:19 (#1)

"Now when virgins were being gathered a second time"

Since this happened some time after Esther’s Feast, you can show this by using a connecting phrase such as “some time later.”

See: Connect — Sequential Time Relationship

Esther 2:19 (#2)

"Now when virgins were being gathered a second time"

The most likely explanation for this is that Ahasuerus decided he would like to have more concubines. you could say this explicitly if it will help the readers to understand the story. He probably believed that having a large number of concubines was another thing that would show he was a great king. To do so, you could add: “because Ahasuerus decided that he would like to have more concubines.”

See: Assumed Knowledge and Implicit Information

Esther 2:19 (#3)

"Now when virgins were being gathered a second time"

You can say this with an active form, and you can say who did the action. For example, you can say, “at the time when the king’s officers were gathering virgins for a second time.”

See: Active or Passive

Esther 2:19 (#4)

"Now when virgins were being gathered a second time, Mordecai" - "then"

This indicates that the information about Mordecai explains what he was doing at this same time. You can use a phrase such as “during this time” to indicate this.

See: Connect — Simultaneous Time Relationship

Esther 2:19 (#5)

"Mordecai was then sitting at the gate of the king"

Possible meanings are: (1) **Sitting at the king's gate** is an idiom meaning that Mordecai worked for the king in some capacity and was stationed at the gate. (2) Mordecai sat there so he could hear about how Esther was doing from the many people who passed through the gate.

See: Idiom

Esther 2:19 (#6)

"at the gate of the king"

Alternate translation: "the gate to the king's house" or "the gate to the king's palace"

Esther 2:20 (#1)

"her ancestry (that is, her people)"

These two short phrases mean almost the same thing. They are used together to emphasize that Esther followed Mordecai's instructions exactly. You could combine them, as UST does. Alternate translation: "who her relatives were or that she was a Jew"

See: Doublet

Esther 2:20 (#2)

"according to the charge that Mordecai had laid upon her"

Alternate translation: "just as Mordecai had instructed her" or "as Mordecai had made her promise" or "because Mordecai had warned her not to tell anyone"

Esther 2:21 (#1)

"In those days"

This resumes the story after the background information that is provided in verse 20. Indicate this in the way that your language resumes a story after giving background information, such as with a connecting phrase like "during that time."

See: Connect — Simultaneous Time Relationship

Esther 2:21 (#2)

"when Mordecai was sitting at the gate of the king"

It is implicit in the story that Mordecai heard the two men talking who are named right afterwards. You can say this explicitly if it helps the readers to understand this part of the story. To do so, add: "he heard two men talking."

See: Assumed Knowledge and Implicit Information

Esther 2:21 (#3)

"was sitting at the gate of the king"

As in verse 19, this is likely an idiom that means that Mordecai worked for the king in some capacity and was stationed at the gate where officials met to make important decisions.

See: Idiom

Esther 2:21 (#4)

"Bigthan and Teresh"

These are the names of men.

See: How to Translate Names

Esther 2:21 (#5)

"two eunuchs of the king"

See how you translated this term in [1:10](#). For the phrase **of the king**, you can say "royal."

See: Translate Unknowns

Esther 2:21 (#6)

"who were guardians of the doorway"

In this case the men were not guardians of one of the harems but guardians of the king's private rooms. You could say, "they guarded the doorway to the king's private rooms" or "they protected the doorway to the king's private quarters."

Esther 2:21 (#7)**"and they sought"**

Here, **seeking** means actively trying to do something. Alternate translation: "they were plotting" or "they wanted to find a way"

See: Metaphor

Esther 2:21 (#8)**"to stretch out a hand"**

Here the expression **to stretch out a hand** means to cause someone physical harm with the intention of killing him. You could say, "they were planning to assassinate him."

See: Idiom

Esther 2:22 (#1)**"And the matter was made known to Mordecai"**

You can say this with an active form, for example by saying, "Mordecai found out what they were planning."

See: Active or Passive

Esther 2:22 (#2)**"and he declared it to Esther the queen"**

This means that he told Queen Esther about it somehow.

Esther 2:22 (#3)**"in the name of Mordecai"**

This expression means that Esther passed the information along to King Ahasuerus on Mordecai's behalf or that she told the king the information had come from Mordecai.

See: Idiom

Esther 2:23 (#1)**"And the matter was sought out and was found out, and the two of them were hanged on a pole"**

This verse tells what happened next after Esther gave the information to the king. You can use a word such as "then" to indicate this.

See: Connect — Sequential Time Relationship

Esther 2:23 (#2)**"And the matter was sought out and was found out"**

You can say this with an active form, and you can say who did the action. For example, you can say, "Then the king's servants investigated Mordecai's report and found out that it was true."

See: Active or Passive

Esther 2:23 (#3)**"and the two of them were hanged on a pole"**

You can say this with an active form, and you can say who did the action. Alternate translation: "the king ordered his servants to impale those two men on wooden poles" or "the king ordered his servants to hang those two men on a gallows"

See: Active or Passive

Esther 2:23 (#4)**"a pole"**

This seems to refer specifically to a pole or wooden structure that would be used to suspend a person above the ground and that could be used as a means of killing him or to display his body after he was dead. This might mean: (1) by hanging him from it with a rope tied around his neck, or (2) by impaling him on it, that is, by sticking a sharp point on one end of a pole through his body. Alternate translation: "wooden structure" or "wooden pole" or "gallows"

See: Translate Unknowns

Esther 2:23 (#5)**"And it was written"**

You can say this with an active form, and you can say who did the action. You can say, for example, "The king's scribes recorded an account of this."

See: Active or Passive

Esther 2:23 (#6)**"in the book of the events of days"**

This is an idiom that describes a regular record of the events in a king's reign. You could call this "the royal chronicles." Alternate translation: "the daily record book"

See: Idiom

Esther 2:23 (#7)**"before the face of the king"**

Here, **face** refers to the presence of a person. The phrase means that the scribes wrote this account while King Ahasuerus was personally present. You could say that they did this in the king's presence. Alternate translation: "the king watched a scribe write this down"

See: Metonymy

Esther - Chapter 3 Introduction*Special concepts in this chapter***Haman plots against the Jews**

Mordecai was told to prostrate himself before Haman. This would be considered to be worship. But for a Jew, it was wrong to worship someone other than Yahweh. Because of this, he refused to do it. This made Haman angry, so he decided to kill all the Jews in the Persian Empire. Haman was a descendant of Agag, a king of the Amalekite people. The Amalekites became the enemies of the Jews during the exodus (Exodus 17:8–16). Moses told the people that they would need to destroy them (Deuteronomy 25:17–19), and later God commanded Saul to destroy them (1 Samuel 15:2–3). Samuel killed King Agag (1 Samuel 15:33), but the Amalekites were never completely destroyed

(1 Samuel 30:17). Both Mordecai and Haman were probably very aware that their people were enemies.

Esther 3:1 (#1)**"After these things"**

This introduces a new event in the story. Use a connecting phrase that introduces a new event in your language.

See: Introduction of a New Event

Esther 3:1 (#2)**"After these things"**

This event happened some time after Esther became queen, and you can show this by using a connecting phrase such as "some time later."

See: Connect — Sequential Time Relationship

Esther 3:1 (#3)**"Haman"**

This is a man's name. It occurs many times in the story. Be sure to translate it consistently.

See: How to Translate Names

Esther 3:1 (#4)**"the son of Hammedatha, the Agagite"**

These are the names of Haman's father and Haman's people group.

See: How to Translate Names

Esther 3:1 (#5)**"Ahasuerus made Haman," - "great"**

This means that Ahasuerus **promoted** Haman. It's implied in the story that Haman was already one of Ahasuerus's officials, but that he was now being promoted to a higher position. You could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:1 (#6)

"And he lifted him up and placed his seat of authority from over all the officials"

These two phrases mean the same thing. They are used together to emphasize that the king was making Haman very powerful. You could combine them and say something like, "the king gave Haman a very high position that was over all of his other officials."

See: Doublet

Esther 3:1 (#7)

"And he lifted him up"

Here, **lifting** is a metaphor meaning to advance or promote a person to a higher, more important position than they held previously. Alternate translation: "he gave him a more important position"

See: Metaphor

Esther 3:1 (#8)

"his seat of authority"

Here, **seat of authority** means Haman's position or status in the Persian government.

See: Idiom

Esther 3:1 (#9)

"his seat of authority"

If your language does not use an abstract noun for the idea behind the word **authority**, you can express the same idea with a concrete noun for this whole phrase. For example, you can say, "his position."

See: Abstract Nouns

Esther 3:1 (#10)

"from over all the officials who were with him"

Him in this phrase may refer to the king. You could say that "the king promoted him above his other officials" or "gave him more authority than all of his other officials" or that "Haman became more important than all of his other officials."

Esther 3:2 (#1)

"And all the servants of the king who were at the gate of the king"

Here, the **gate of the king**, probably the entrance to the citadel, may represent the citadel itself, the place where these people served the king. The citadel, in turn, would represent everyone who served the king. So you could say just "all the king's other servants." However, this may also be a reference to the specific group of officials who were stationed at the gate, the way Mordecai was. Alternate translation: "the royal officials who were stationed at the palace gate"

See: Metonymy

Esther 3:2 (#2)

"And all the servants of the king" - "were bowing down and prostrating themselves to Haman"

The servants were required to do this as a way of honoring him whenever Haman walked by. If it would be helpful in your language, you could say this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Esther 3:2 (#3)

"were bowing down and prostrating themselves"

This means that the other officials humbled themselves and lay flat on the ground before Haman. These actions represented recognition and respect for the very high position that the king had given him in the Persian government.

See: Symbolic Action

Esther 3:2 (#4)**"were bowing down and prostrating themselves"**

These two phrases mean basically the same thing. The repetition is used to emphasize that the officials knew how important it was to obey the king's command and honor Haman in this way. You could combine them as UST does and say something like "bow down all the way to the ground." Alternate translation: "bowing and lying down on the ground"

See: Doublet

Esther 3:2 (#5)**"and prostrating themselves"**

This means bowing down all the way to the ground.

Esther 3:2 (#6)**"for thus" - "had commanded concerning him"**

If it would be helpful in your language, you could put this information first in the verse because it explains the reason why all the other officials were bowing to Haman. See the UST.

See: Connect — Reason-and-Result Relationship

Esther 3:2 (#7)**"for thus" - "had commanded concerning him"**

The king did this as a sign of Haman's new position. You can state this here or in a separate sentence, as in the UST. Alternate translation: "the king had commanded them to do this in order to show that he had given Haman such a high position"

See: Assumed Knowledge and Implicit Information

Esther 3:2 (#8)**"But Mordecai would neither bow down nor would he prostrate himself"**

These two phrases mean basically the same thing. The repetition is used to emphasize how serious an offense this was against the king's command and how much determination it took for Mordecai to

remain standing. You could combine these phrases as UST does and say, "But Mordecai refused to bow down to Haman." Alternate translation: "Mordecai did not bow down or lie on the ground"

See: Parallelism

Esther 3:2 (#9)**"But Mordecai would neither bow down nor would he prostrate himself"**

It appears that as a Jew, Mordecai considered it wrong to worship anyone other than Yahweh, and that he believed he would be worshiping Haman if he bowed down low to the ground to honor him. So, on religious grounds, Mordecai refused to bow down. If it would be helpful in your language, you could say this explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:3 (#1)**"the servants of the king who were at the gate of the king"**

See how you translated this expression at the beginning of [3:2](#).

Esther 3:3 (#2)**"And" - "said to Mordecai"**

They spoke to Mordecai because they saw that he did not bow down. If it would be helpful in your language, you could say this explicitly. You could say, for example, "The other officials saw that, and they asked Mordecai."

See: Assumed Knowledge and Implicit Information

Esther 3:3 (#3)**"Why are you trespassing the command of the king"**

Alternative translation: "why are you disobeying the king's command" or "why are you not obeying what the king commanded"

Esther 3:4 (#1)**"when they spoke to him"**

This means that they spoke to him about not bowing down. Specifically, they warned him that he would be severely punished if he kept disobeying the king and not honoring his highest official. If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:4 (#2)**"day after day"**

This expression means "every day."

See: Idiom

Esther 3:4 (#3)**"And it happened that, when they spoke to him"
- "he did not listen to them"**

Here, **he did not listen** means he did not heed their warning or he did not do what they said. Mordecai heard them, but he did not do what they advised him to do. This means that even though the other officials questioned him and probably warned him, he still refused to bow down.

See: Idiom

Esther 3:4 (#4)**"So they told Haman to see if the words of Mordecai would stand"**

In this context, **standing** means to survive a challenge, and **words** means the reasons that Mordecai gave for his actions. This phrase means that the other officials told Haman about it to see if he would tolerate it.

See: Idiom

Esther 3:4 (#5)**"for he had told them that he was a Jew"**

This is the answer that Mordecai gave the other officials when they asked him why he refused to

bow down to Haman. If it would be helpful in your language, you could put it first in the verse because it explains everything that happens afterwards. Alternate translation: "Mordecai told them that he was a Jew, and that Jews would bow down only to God"

See: Connect — Reason-and-Result Relationship

Esther 3:4 (#6)**"for he had told them that he was a Jew"**

Mordecai's explanation would have included the fact that Jews would only worship Yahweh. If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:5 (#1)**"And Haman saw"**

Here, **seeing** means knowledge, notice, attention, or judgment. This phrase means that Haman learned about this.

See: Metaphor

Esther 3:5 (#2)**"Mordecai would neither bow down nor prostrate himself to him"**

These two phrases mean basically the same thing. The repetition is used to emphasize how serious an offense this was. You could combine them as UST does and say, "Mordecai was refusing to bow down to him." Alternate translation: "Mordecai would not bow down or lie on the ground"

See: Parallelism

Esther 3:5 (#3)**"And Haman was filled with rage"**

Here, **Haman's rage** is spoken of as something that could fill him up. You could say that he was furious or extremely angry.

See: Metaphor

Esther 3:6 (#1)**"And it was despised in his eyes"**

You can say this with an active form, and you can say who did the action. Alternate translation: "Haman considered that it was not enough"

See: Active or Passive

Esther 3:6 (#2)**"And it was despised in his eyes"**

Haman probably decided to go to such extremes because he was so angry. If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:6 (#3)**"And it was despised"**

Despise in this context means not to hate but to think little of or think something is too small. This expression means that Haman decided it would not be enough just to kill Mordecai alone.

Esther 3:6 (#4)**"in his eyes"**

Here, **eyes** stand for "seeing," and in this case "seeing" means judgment. This phrase means in Haman's judgment. Alternate translation: "as he saw it"

See: Metaphor

Esther 3:6 (#5)**"to stretch out a hand against Mordecai alone"**

Alternate translation: "he rejected the idea of killing only Mordecai" or "he decided to kill more than just Mordecai" or "he decided that it would not be enough to get rid of only Mordecai"

Esther 3:6 (#6)**"to stretch out a hand"**

As in [2:21](#), the expression **to stretch out a hand** means to cause someone physical harm with the intention of killing them.

See: Idiom

Esther 3:6 (#7)**"for they had told him the people of Mordecai"**

They means the other royal officials. **Him** refers to Haman. **The people of Mordecai** means the Jews. Mordecai had told these officials that he would not bow down to Haman because Jews worshiped only God. So this means that the other officials had told Haman that Mordecai was not bowing down to him because he was a Jew.

Esther 3:6 (#8)**"And Haman sought to annihilate"**

Here, **seeking** means trying to do something. In this context, it means that Haman decided that he would try to kill all the Jews.

See: Metaphor

Esther 3:6 (#9)**"who were in all the kingdom of Ahasuerus"**

This means in the entire empire that King Ahasuerus ruled.

Esther 3:6 (#10)**"the Jews, the people of Mordecai"**

These two phrases refer to the same group of people. The repetition emphasizes how great the threat was to their existence. You could combine them as UST does and say something like "all of the Jews." Alternate translation: "Mordecai's people, the Jews"

See: Doublet

Esther 3:7 (#1)**"In the first month"**

Alternate translation: "In month one"

See: Ordinal Numbers

Esther 3:7 (#2)

"which is the month of Nisan"

Nisan is the name of the first month of the Hebrew calendar.

See: Hebrew Months

Esther 3:7 (#3)

"the month of Nisan"

As in [2:16](#), you could convert the Hebrew month into an approximate time on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the dates will be different every year and the translation will not be quite accurate. So you may just want to give the Hebrew month.

See: Translate Unknowns

Esther 3:7 (#4)

"in year 12 of the king Ahasuerus"

Alternate translations: "during the twelfth year of the reign of Ahasuerus as king of Persia" or "when King Ahasuerus had reigned for about twelve years"

See: Ordinal Numbers

Esther 3:7 (#5)

"a Pur (which is 'the lot') was cast"

The storyteller is giving both the Persian and the Hebrew name because this is the story behind the Festival of Purim, which takes its name from "Pur." So this is not repetition for emphasis. You can put in the Persian name and the word for "lot" in your own language to show that the storyteller is doing this.

See: How to Translate Names

Esther 3:7 (#6)

"the lot"

A **lot** was an object with different markings on various sides that was used, most likely by dropping it on the ground, to select a specific time for doing something. The belief was that God or the gods would control which way the object fell, thus guiding the selection process and granting favor to the action if it were done on the date chosen.

See: Translate Unknowns

Esther 3:7 (#7)

"a Pur (which is 'the lot') was cast"

You can say this with an active form, and you can say who did the action. You can say, for example, "Haman had his servants cast a Pur."

See: Active or Passive

Esther 3:7 (#8)

"a Pur (which is 'the lot') was cast"

If it would be helpful in your language, you could put this information first because it explains the rest of what happens in this verse.

See: Connect — Reason-and-Result Relationship

Esther 3:7 (#9)

"before the face of Haman"

Here, **face** represents the presence of a person. In this context, the phrase means that Haman was physically present when the lot was cast. Alternate translation: "as Haman watched"

See: Metonymy

Esther 3:7 (#10)

"from day to day and from month to month"

This expression means that the lot was cast to select a particular day of the month and a particular month of the year.

Esther 3:7 (#11)**"from day to day and from month to month"**

Haman was casting the lot to determine the best day and the best month to kill the Jews. If it would be helpful in your language, you could say this explicitly. Alternate translation: "to determine the best day and the best month to kill the Jews"

See: Assumed Knowledge and Implicit Information

Esther 3:7 (#12)**"the twelfth, which is the month of Adar"**

Adar is the name of the twelfth and last month of the Hebrew calendar. This name occurs several times in the story. Be sure to translate it consistently.

See: Hebrew Months

Esther 3:7 (#13)**"the twelfth, which is the month of Adar"**

See how you decided in [2:16](#) and the first part of this verse to represent the dates that are given in the Hebrew calendar in the book of Esther. Be consistent.

Esther 3:7 (#14)**"the twelfth, which is the month of Adar"**

This means that the lot indicated the twelfth month of that year as the time for Haman to carry out his plan. If it would be helpful in your language, you could say this explicitly. (The day that was chosen is reported in verse 13.) Alternate translation: "the lot indicated the twelfth month, the month of Adar, as the best month to kill the Jews"

See: Assumed Knowledge and Implicit Information

Esther 3:7 (#15)**"the twelfth"**

Alternative translation: "month twelve" or "the twelfth month"

See: Ordinal Numbers

Esther 3:8 (#1)**"And Haman said to the king Ahasuerus"**

The implication is that Haman then went to see the king so that he could speak with him. You could say that explicitly. Do not give your readers the impression that the king was present with Haman while he was casting the lot.

See: Assumed Knowledge and Implicit Information

Esther 3:8 (#2)**"He has one people"**

He refers to the king, and **one people** refers to the Jews as a people group. So this means there is a people group or a group of people.

See: Numbers

Esther 3:8 (#3)**"scattered and dispersed"**

These two words mean almost the same thing. Haman uses the repetition to emphasize that the Jews are everywhere throughout the empire and so their influence, which he says is bad, will affect everyone. You could combine these words as UST does.

See: Doublet

Esther 3:8 (#4)**"among the peoples in all the provinces of your kingdom"**

Haman is saying that the Jews are mixed in with all the other peoples, and they live in every province.

Esther 3:8 (#5)**"And their laws are different from every people, and the laws of the king they do not obey"**

Haman is saying that the Jews have their own set of laws, and he is accusing them of not obeying the king's laws as a result.

Esther 3:8 (#6)**"the laws of the king"**

Haman speaks to the king in the third person as a sign of respect. You could have him say, "your laws." Or you could indicate this respect another way by having Haman begin by saying, "Your Majesty."

See: First, Second or Third Person

Esther 3:8 (#7)**"And there is no profit to the king to leave them untouched"**

Haman is saying, "It is not good for you to allow them to live in your empire." This can also be stated without the negative. Alternate translation: "the king should remove them" or "you should remove them"

Esther 3:8 (#8)**"And" - "to the king"**

Haman speaks to the king in the third person as a sign of respect. You could express the same meaning in the second person by saying, "not good for you."

See: First, Second or Third Person

Esther 3:9 (#1)**"If it is good to the king"**

Haman speaks to the king in third person as a form of respect.

See: First, Second or Third Person

Esther 3:9 (#2)**"If it is good to the king"**

See how you decided to translate this idiom in [1:19](#). Alternate translation: "if it seems like a good idea to you, O king" or "if the king thinks this is a good idea" or "if this advice is pleasing to the king"

See: Idiom

Esther 3:9 (#3)**"let it be written"**

You can say this with an active form, and you can say who would do the action. For example, you could say, "the king could write a decree" or "you could write a decree."

See: Active or Passive

Esther 3:9 (#4)**"to destroy them"**

This means that the decree would say that all the Jews should be killed.

Esther 3:9 (#5)**"I will weigh out" - "into the hands of the doers of the work"**

This could mean either of two possibilities: (1) Haman could mean that the king's men will be able to collect a huge amount of money from the plunder that they would get from the Jews. Referring to the weight would be a way of saying, "I guarantee that it will be at least that much." This reasoning agrees with 3:13, where the king's letter specifies that those who kill the Jews can take their plunder. Alternate translation: "we will get so much plunder that the officers you send will be able to bring back" (Also see UST) (2) **"Weigh out into the hands"** could be an idiom that means Haman himself will pay the officers who will put the plan into effect. Haman will not do this personally, but it means that he will take responsibility for paying them from his own resources. Alternate translation: "From my own resources I will pay ... to the men who do the work"

See: Idiom

Esther 3:9 (#6)**"and" - "10,000 talents of silver"**

This would be worth over \$300 million at current prices today. But since prices vary over time, if you expressed the value in modern measurements, that

could cause your Bible translation to become outdated and inaccurate. Instead you could express the amount using the ancient measurement, the talent, and explain in a note that a talent was equivalent to about 30 kilograms. Alternatively, you could specify the weight of the silver in the text, as UST does in metric tons.

See: Biblical Money

Esther 3:9 (#7)

"and" - "10,000 talents of silver"

The **talent** was the largest unit of money and **10,000** was the largest number in the counting system of the time. It is possible that Haman used these terms to represent a very large, but not precise, amount. Alternate translation: "a huge amount of silver" or "enormous amounts of silver"

See: Hyperbole

Esther 3:9 (#8)

"the doers of the work"

This could mean: (1) those who work for the king in general (administrators) or (2) more specifically the officers whom Ahasuerus would send around the empire to organize the killing of the Jews.

Esther 3:9 (#9)

"the treasuries of the king"

Haman speaks to the king in third person as a form of respect. You could also have him speak of "your royal treasuries."

See: First, Second or Third Person

Esther 3:10 (#1)

"And the king removed his signet ring from on his hand, and he gave it to Haman"

The implication is that Ahasuerus thought that Haman's suggestion was a good idea and he agreed to it. You could say that explicitly. Alternate translation: "the king agreed that this was a good idea, so"

See: Assumed Knowledge and Implicit Information

Esther 3:10 (#2)

"And the king removed his signet ring from on his hand, and he gave it to Haman"

Giving the ring to Haman showed that Haman could act on the king's own authority. If it would be helpful in your language, you could say this explicitly. Alternate translation: "the king gave Haman the power to act on his authority to carry out the plan. To show that, he gave Haman the ring he wore that had his official seal on it"

See: Symbolic Action

Esther 3:10 (#3)

"his signet ring"

This was a special ring that could be used to imprint the king's official seal on a law or decree. 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. You could describe this as "the ring he wore that had his official seal on it."

See: Translate Unknowns

Esther 3:10 (#4)

"the son of Hammedatha, the Agagite"

This information about Haman's identity is repeated to stress that the king giving him the signet ring was an official legal act that transferred power to him. (In the same way, legal documents today often use a person's full name and other identifying information.) If you repeat this information in your own translation, your readers should see this significance.

Esther 3:10 (#5)

"the adversary of the Jews"

This phrase gives clarifying information about Haman. It means that he had become "the enemy of the Jews."

See: Distinguishing Versus Informing or Reminding

Esther 3:11 (#1)

"The silver is given to you"

You can say this with an active form. This could mean one of the following things: (1) "You can keep the money from plundering the Jews for yourself." (2) "I give you permission to take the money from the Jews and to give it to the men just as you have said." (3) "You do not need to pay for the expenses of the plan yourself." (4) This statement by the king may also be a formal and cultural way of expressing gratitude for the promised money without actually releasing Haman from paying the money into the treasury.

See: Active or Passive

Esther 3:11 (#2)

"and the people, to do with them as is good in your eyes"

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The king is telling Haman that **he can do whatever he wants to the Jews**. Alternate translation: "you can do to the Jews as you see fit"

See: Metaphor

Esther 3:12 (#1)

"And the scribes of the king were called"

You can say this with an active form. You can also say who did the action. It was most likely Haman, since the king had given him authority to act on his behalf. So you could say, "Haman called in the royal scribes." Alternate translation: "the king summoned his scribes"

See: Active or Passive

Esther 3:12 (#2)

"in the first month, on day 13 of it"

You can add "of that same year" to show that Haman did this right after Ahasuerus agreed to his

plan. Alternate translation: "on the thirteenth day of the first month"

See: Hebrew Months

Esther 3:12 (#3)

"in the first month, on day 13 of it"

You can put this information first because it places the event within the timeline of the story.

Esther 3:12 (#4)

"and it was written according to all that Haman commanded"

You can say this with an active form. You can also say who did the action. Alternate translation: "and Haman dictated a letter to them" or "they wrote a decree containing all that Haman had commanded"

See: Active or Passive

Esther 3:12 (#5)

"the satraps of the king"

This seems to mean the officials of the king who served in the palace in the capital city, since they are distinguished from the provincial governors and the leaders of the people groups.

See: Translate Unknowns

Esther 3:12 (#6)

"province by province"

This expression means every province**. See how you translated this in 1:22.

See: Idiom

Esther 3:12 (#7)

"the officials of people by people"

Alternate translation: "the leaders of each people group"

Esther 3:12 (#8)**"people by people"**

This expression means every people group**. See how you translated this in [1:22](#).

See: Idiom

Esther 3:12 (#9)**"province by province according to its writing"**

See how you translated this in [1:22](#). Alternate translation: "to each province using its own alphabet" or "written in its own script"

See: Idiom

Esther 3:12 (#10)**"province by province according to its writing"**

The implication is that the scribes translated the letter and sent it to each province using its own alphabet. If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:12 (#11)**"and people by people according to its tongue"**

See how you translated this expression in [1:22](#). Alternate translation: "and to each people group in its own language"

See: Idiom

Esther 3:12 (#12)**"according to its tongue"**

Here, **tongue** is a metonym meaning the language spoken by a person or a group of people. Alternate translation: "according to its language"

See: Metonymy

Esther 3:12 (#13)

"In the name of the king Ahasuerus it was written"

There are two This could mean: (1) Here, **name** could mean the authority of the king. This would be saying that Haman's letter had the same authority as it would have had if the king had sent it himself. Alternate translation: "Haman sent the letter under the king's own authority" (2) However, this could also mean that Haman actually had the scribes sign the king's name to the letter. Alternate translation: "they signed the king's name at the end of the letters"

See: Metaphor

Esther 3:12 (#14)**"it was written, and it was sealed with the signet ring of the king"**

You can say this with an active form, and you can say who did the action. Alternate translation: "to show that he was sending the letter under the king's own authority, Haman sealed each copy of the letter with the ring that had the king's official seal on it," or "the scribes signed the king's name at the end of the letters. Then they sealed the letters with wax, and stamped the wax by using the king's ring"

See: Active or Passive

Esther 3:13 (#1)**"And letters were sent"**

You can say this with an active form, and you can say who did the action. For example, you can say, "couriers delivered the letters."

See: Active or Passive

Esther 3:13 (#2)**"by the hand of runners"**

Here, **hand** could mean two different things: (1) It could literally mean "hand," meaning that the couriers carried the letters in their hands. Alternate translation: "couriers hand-delivered the documents" (2) "Hand" could also be a metaphor for power, control, or authority, meaning that couriers were the ones who delivered the letters to all the provinces throughout the empire. Alternate translation: "couriers gave the documents directly"

See: Metaphor

Esther 3:13 (#3)

"to all of the provinces of the king"

Haman did not send the letters to the provinces (the geographical territories) themselves. Rather, he sent them to the officials in every province in the empire. The story is using the word "province" to refer to these officials by something associated with them, the territories they ruled. Your translation should make clear that the letters were sent to people, not places.

See: Metonymy

Esther 3:13 (#4)

"to annihilate, to slaughter, and to destroy"

These words mean the same thing. They are used together to emphasize the completeness of the destruction that is envisioned. You could combine them as UST does and say something like "completely destroy." (A "doublet" can use more than two words.

See: Doublet

Esther 3:13 (#5)

"from young even to old"

This is a figure of speech that describes all of something by naming two extreme parts of it in order to include everything in between. You could express its meaning as UST does and say something like "every single one of them." Alternate translation: "including young people and old people"

See: Merism

Esther 3:13 (#6)

"children and women"

Alternate translation: "including the children and the women"

Esther 3:13 (#7)

"in one day"

Alternate translation: "on a single day"

See: Numbers

Esther 3:13 (#8)

"on the thirteenth"

Implicitly, this means "the thirteenth day of the twelfth month of that same year." If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:13 (#9)

"on the thirteenth"

Alternate translation: "on day thirteen"

See: Ordinal Numbers

Esther 3:13 (#10)

"of month 12"

Alternate translation: "of month twelve"

See: Ordinal Numbers

Esther 3:13 (#11)

"which is the month of Adar"

This is the name of the twelfth month of the Hebrew calendar. See how you decided in 2:16 and 3:7 to express dates that the story gives according to the Hebrew calendar.

See: Hebrew Months

Esther 3:13 (#12)

"and to plunder their spoils"

This means that the letters also said that those who killed the Jews could take everything that belonged to them.

Esther 3:14 (#1)

"the writing, to be given as a law in every province by province"

You can say this with an active form. For example, you can say, "The officials in every province presented a copy of the letter as the law."

See: Active or Passive

Esther 3:14 (#2)

"in every province by province"

This expression means each and every province. See how you translated the term "province" in 1:1.

See: Idiom

Esther 3:14 (#3)

"the writing," - "was uncovered for all the peoples"

You can say this with an active form, and you can say who did the action. Alternate translation: "the letter told the officials to post copies where everyone could see them" or "the king commanded the officials to display copies of these letters where all the people could see them"

See: Active or Passive

Esther 3:14 (#4)

"to be ready for this day"

Alternate translations: "so that people would be ready to do on that day what the king had written in the letter" or "so that they would get ready to do what the letter said to do when the day came"

Esther 3:15 (#1)

"The runners went out, hurrying by decree of the king"

This means that the king had commanded the couriers to deliver the letters as quickly as possible.

Esther 3:15 (#2)

"The runners went out, hurrying by decree of the king"

You can state explicitly where the couriers brought the letters. Alternate translation: "as the king had commanded, couriers rushed the letters to every province in the empire" or "then, according to what the king commanded, men riding horses took these letters quickly to every province in the empire"

See: Assumed Knowledge and Implicit Information

Esther 3:15 (#3)

"and the law was given"

You can say this with an active form, and you can say who did the action. For example, you can say, "People read the letter out loud"

See: Active or Passive

Esther 3:15 (#4)

"in Susa the citadel"

Here this likely means in the "capital city of Susa."

See: Translate Unknowns

Esther 3:15 (#5)

"sat down to drink"

(1) This could mean that Ahasuerus and Haman had more than just a drink together. This could be a figure of speech in which a part of something is used to mean the whole thing. They may have celebrated with an entire banquet that is being described here by reference to one part of it, the drinks. Alternate translation: "had a celebration feast together" (2) Another possibility is that this is describing a toast that Ahasuerus and Haman shared to celebrate their plan. "Sat down" would simply be describing how the men would have reclined at a table to drink. Alternate translation: "had a celebration toast"

See: Synecdoche

Esther 3:15 (#6)**"was in confusion"**

The implication is that the people in Susa were very upset about what was going to happen and they did not know what to do about it. If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 3:15 (#7)**"but the city of"**

The author wants us to see the contrast between the king and Haman sitting down to relax and drink and the people in the city agitated and in an uproar over what the king and Haman had proclaimed. Use a connecting word or other way that your language uses to show a contrast.

See: Connect — Contrast Relationship

Esther 3:15 (#8)**"but the city of Susa"**

This does not mean the city itself, but the people who live there. This is a figure of speech in which something is called not by its own name, but by the name of something closely associated with it. So this means "everyone who lived in Susa" or the people in Susa

See: Metonymy

Esther 3:15 (#9)**"was in confusion"**

You can translate the abstract noun **confusion** with a verbal phrase such as "was very confused."

See: Abstract Nouns

Esther - Chapter 4 Introduction*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 that translators may not understand. The sentence, "Who knows whether you have come to this royal position for such a time as this?" means "maybe God made you the queen so you could save the Jews." (See: Assumed Knowledge and Implicit Information)

Esther 4:1 (#1)**"Now when Mordecai knew about"**

Here the story re-introduces Mordecai as the main character in focus. Alternate translation: "when Mordecai found out"

See: Introduction of New and Old Participants

Esther 4:1 (#2)**"all that had been done"**

Alternate translation: "about Haman's plan to kill all the Jews" or "about those letters"

Esther 4:1 (#3)**"Mordecai tore his garments and put on sackcloth and ashes"**

These actions demonstrate extreme sadness.

See: Symbolic Action

Esther 4:1 (#4)**"Mordecai tore his garments and put on sackcloth and ashes"**

You can explain why Mordecai did this. Alternate translation: "he was so anguished that he tore his clothes and put on rough sackcloth and threw ashes over himself"

See: Assumed Knowledge and Implicit Information

Esther 4:1 (#5)**"And he went out into the midst of the city"**

The next verse shows that Mordecai was heading towards the king's palace. You could say that explicitly here. Mordecai might have wanted to call attention to the danger that the Jews were in by going to a public location where people were used to seeing him. Or he might have wanted to contact Esther and ask her to help with the trouble. Or he might have wanted both. Alternate translation: "he started walking towards the city center, towards the king's palace"

See: Assumed Knowledge and Implicit Information

Esther 4:1 (#6)**"and cried out a great and bitter outcry"**

Great and **bitter** are two words that refer to the same thing and that work together. They indicate that Mordecai's cry was so loud because it was so anguished. Alternate translation: "cried out in anguish"

See: Doublet

Esther 4:2 (#1)**"And he came"**

He means Mordecai. Alternate translation: "Mordecai came"

Esther 4:2 (#2)**"only as far as before the face of the gate of the king"**

Here, **face** represents the front of an object. The phrase means that Mordecai could not come inside the gate to the king's palace, but had to wait just outside of it.

See: Metonymy

Esther 4:2 (#3)**"the gate of the king"**

See how you translated this in [2:19](#). Alternate translation: "the gate to the king's palace"

Esther 4:2 (#4)**"no one was to come into the gate of the king while wearing sackcloth"**

If it would be helpful in your language, you could put this information first in the verse because it explains why Mordecai waited outside. See the UST. Alternate translation: "But no one who was wearing sackcloth was allowed inside the palace gates"

See: Connect — Reason-and-Result Relationship

Esther 4:3 (#1)**"And in every province by province"**

This expression means in every single province. See how you translated the term "province" in 1:1. Alternate translation: "in each and every province" or "in every province of the empire"

See: Idiom

Esther 4:3 (#2)**"any place where the decree of the king and his law reached"**

Alternate translation: "anywhere that the letter that said to destroy the Jews was announced in public"

Esther 4:3 (#3)**"the decree of the king and his law"**

These two phrases are referring to the same thing, that is, the information that the letter conveyed. The repetition is used to emphasize how serious a situation this was. Alternate translation: "the letter from the king" or "the law that said to destroy the Jews"

See: Doublet

Esther 4:3 (#4)**"there was great mourning by the Jews"**

Alternate translation: “the Jews mourned greatly” or “when the Jews heard about it, they mourned greatly”

Esther 4:3 (#5)

"and fasting"

Fasting is a sign of mourning. If your readers would not understand this, you could state it explicitly. Alternate translation: “they went without food because they were so upset”

See: Assumed Knowledge and Implicit Information

Esther 4:3 (#6)

"and weeping and lamenting"

These two words mean basically the same thing. The repetition is used to emphasize how distressed the Jews were. Alternate translation: “wailed loudly”

See: Doublet

Esther 4:3 (#7)

"sackcloth and ashes were laid out by the multitudes"

These were actions that demonstrated deep grief. “Many of them lay on the ground, dressed in sackcloth and sitting in ashes”

See: Symbolic Action

Esther 4:4 (#1)

"the young female attendants of Esther"

Alternate translation: “Esther’s female servants” or “Esther’s maids”

Esther 4:4 (#2)

"with her eunuchs and"

See how you translated this term in [1:10](#). Alternate translation: “her male servants” or “her other officials”

See: Translate Unknowns

Esther 4:4 (#3)

"they told her"

That is, they told her that Mordecai was sitting outside the gate wearing sackcloth. If it would be helpful in your language, you could say that explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Esther 4:4 (#4)

"even the queen was seized with extreme fear"

The queen means Esther. You can say this with an active form. Alternate translation: “Esther herself became very afraid” or “this made the queen very distressed”

See: Active or Passive

Esther 4:4 (#5)

"even the queen was seized with extreme fear"

The implication is that this happened when she heard what Mordecai was doing. If it would be helpful in your language, you could say that explicitly. Alternate translation: “When she heard about this, Esther herself became very afraid”

See: Assumed Knowledge and Implicit Information

Esther 4:4 (#6)

"And she sent garments to clothe Mordecai"

She means Esther. This was her way of encouraging Mordecai to be hopeful and act publicly as if whatever situation he was worried about were not completely desperate. Alternate translation: “she sent servants to take to Mordecai some good clothes to wear”

See: Symbolic Action

Esther 4:4 (#7)

"but he did not accept"

This was Mordecai's way of replying to Esther that the situation truly was desperate. Alternate translation: "he refused to put them on"

See: Symbolic Action

Esther 4:5 (#1)

"And Esther called for Hathak, from the eunuchs of the king" - "he"

Alternative translation: "then Esther summoned Hathak, one of the king's officials"

Esther 4:5 (#2)

"for Hathak"

This is a man's name. It occurs several times in this chapter. Be sure to translate it consistently.

See: How to Translate Names

Esther 4:5 (#3)

"from the eunuchs of the king whom he had caused to stand before her face"

Alternate translation: "who was one of the royal guardians whom the king had assigned to serve Esther personally" You can put this information first because it provides background information.

See: Background Information

Esther 4:5 (#4)

"from the eunuchs of"

See how you translated this term **eunuch** in [1:10](#).

See: Translate Unknowns

Esther 4:5 (#5)

"before her face"

Here, **face** represents the presence of a person. This phrase means that the guardians served Esther personally.

See: Metonymy

Esther 4:5 (#6)

"to know what this was and on account of what this was"

These two phrases mean similar things. In both cases, "this" refers to what Mordecai was doing. The repetition is used to emphasize that Esther now knew there must be a very serious reason why Mordecai was wearing sackcloth in such a public place. Alternate translation: "to find out why he was so distressed that he was sitting at the palace gate wearing sackcloth"

See: Parallelism

Esther 4:6 (#1)

"And Hathak went out to Mordecai"

Hathak went out specifically to speak with Mordecai and find out why he was so distressed, as Esther had asked him to do. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Hathak went out to speak with Mordecai"

See: Assumed Knowledge and Implicit Information

Esther 4:6 (#2)

"the open place of the city"

Alternate translation: "the central plaza"

Esther 4:6 (#3)

"before the face of"

Here, **face** represents the front of an object. The phrase means that the open square was in front of the palace gate.

See: Metonymy

Esther 4:6 (#4)

"the gate of the king"

The citadel is being described by reference to something associated with it, the gate that leads into it. Alternate translation: "the citadel gate"

See: Metonymy

Esther 4:7 (#1)**"all that had happened to him"**

Here, **him** refers to Mordecai, but here Mordecai represents the entire group of which he is a member. Alternate translation: "everything that Haman was planning to do to the Jews"

See: Synecdoche

Esther 4:7 (#2)**"the exact amount of silver that Haman had said to weigh out into the treasuries of the king against the Jews to destroy them"**

This could mean either of two possibilities: (1) the amount of silver that Haman said the king would get for his treasury from the plunder that the people who destroyed the Jews would take from them, or (2) the amount of silver that Haman had said he would contribute to pay for the expenses of the plan to destroy the Jews. You could say either one as an alternate translation, but it should agree with your interpretation of [3:9](#).

Esther 4:8 (#1)**"a copy of the writing of the law"**

Alternate translation: "a copy of the letter that Haman had sent out" or "a copy of the decree"

Esther 4:8 (#2)**"the law that had been given in Susa"**

If it would help your readers to understand, you could say this with an active form, and you could say who did the action. Alternate translation: "the law that the heralds had read out loud in Susa" or "the decree that the king's servants had posted in Susa"

See: Active or Passive

Esther 4:8 (#3)**"to" - "annihilate them"**

Alternate translation: "that said that all the Jews must be killed"

Esther 4:8 (#4)**"in order to show Esther and to inform her"**

These two phrases mean similar things. They are repeated to emphasize how important Mordecai knew it was for Esther to understand just what Haman was planning. "so that Esther could see exactly what it said."

See: Parallelism

Esther 4:8 (#5)**"and to lay a charge upon her"**

Alternate translation: "and to urge her"

Esther 4:8 (#6)**"to implore his favor and to seek"**

These two phrases mean similar things. They are repeated to emphasize the force of the action that Mordecai felt was needed. Alternate translation: "to plead with him"

See: Doublet

Esther 4:8 (#7)**"from before his face"**

Here, **face** represents the presence of a person. In this context, the phrase means that Esther should go into the presence of the king to ask personally for the king's intervention. Alternate translation: "to go to the king personally"

See: Metonymy

Esther 4:8 (#8)**"concerning her people"**

Alternate translation: "to act mercifully toward her people"

Esther 4:10 (#1)

"And Esther spoke to Hathak and commanded him to say to Mordecai"

Alternate translation: "then Esther told Hathak to go back to Mordecai and tell him this"

Esther 4:11 (#1)

"All the servants of the king and the people of the provinces of the king are knowing"

All the servants of the king refers to the royal officials in the palace. **The people of the provinces** refers to those living out in the empire. So this phrase means something like "those both near and far." Esther is using a figure of speech to refer to something by speaking of two extreme parts of it in order to include everything in between those parts. If it would be helpful in your language, you could combine these phrases and say something like, "everyone in the whole empire knows." Alternate translation: "all the king's officials and all the people in the empire know this law"

See: Merism

Esther 4:11 (#2)

"All the servants of the king and the people of the provinces of the king are knowing"

Esther says this to show that there is no uncertainty about this being the law. You can put this information after the description of the law itself. If it would be helpful in your language, so that it can serve to emphasize how definite the law is that was just described.

Esther 4:11 (#3)

"for any man or woman who"

Here, Esther once again refers to a group by describing two parts of it. She means all of the people whom Ahasuerus rules as king. If it would be helpful in your language, you could combine these phrases and say something like "anyone".

See: Merism

Esther 4:11 (#4)

"goes to the king, to the inner court"

As [5:1](#) makes clear, this refers to a courtyard right outside the room where King Ahasuerus sat on his throne. He could see out of the entrance to the room into the courtyard and tell if anyone came and stood there. Anyone who did that was asking to speak to the king. Alternate translation: "who goes into the inner courtyard of the palace, where the king can see them"

See: Symbolic Action

Esther 4:11 (#5)

"who has not been called"

If it would help your readers to understand, you could say this with an active form, and you could say who did the action. Alternate translation: "when the king has not summoned that person"

See: Active or Passive

Esther 4:11 (#6)

"his law is one"

If it would be helpful in your language, you could put this after the explanation of the law itself. Alternate translation: "this law applies to everyone in the kingdom"

Esther 4:11 (#7)

"to cause to die"

Alternate translation: "that person must be executed" or "the guards will kill that person"

Esther 4:11 (#8)

"apart from when the king holds out to him the scepter of gold"

If the king pointed his scepter toward a person, that meant that the king was accepting him. Alternate translation: "unless the king extends his golden scepter towards him"

See: Symbolic Action

Esther 4:11 (#9)**"the scepter of gold"**

A scepter was an ornamental staff or wand that rulers carried or held as a symbol of their authority. According to this, the scepter of King Ahasuerus was made of gold. Alternate translation: "golden scepter"

See: Translate Unknowns

Esther 4:11 (#10)**"then he will live"**

This means that the guards will not kill this person and he can proceed to speak to the king. If it would be helpful in your language, you could say this explicitly. Alternate translation: "then the guards will not kill him and he can speak to the king"

See: Assumed Knowledge and Implicit Information

Esther 4:11 (#11)**"But as for me, I have not been called to come to the king these 30 days"**

Esther is saying by implication that she cannot speak to the king as Mordecai has requested because the king has not been calling for her, which would have given her an opportunity to speak to him. If she goes without being summoned, she could be put to death. If it would be helpful in your language, you could say this explicitly, as in the UST.

See: Assumed Knowledge and Implicit Information

Esther 4:11 (#12)**"But as for me"**

This expression indicates a contrast between Esther's present situation and the situation she has just described.

See: Connect — Contrast Relationship

Esther 4:11 (#13)**"these 30 days"**

The phrase means that Esther has not been called in the king's presence for a period of at least 30 days. You could use an equivalent expression in your language that would indicate this is a long enough time that Esther has reason to believe the king is not interested in seeing her. Alternate translation: "in over a month"

Esther 4:11 (#14)**"these 30 days"**

Alternate translation: "thirty days"

See: Numbers

Esther 4:12 (#1)**"And they told to Mordecai"**

From this point on, the author focuses only on Mordecai and Esther and does not specify who the messenger is. You can use a general phrase such as, "they told Mordecai" or "Mordecai was told" or "messengers told Mordecai." If it would be helpful to your readers, you could continue to specify that the messenger was Hathak. The UST models a way to do that.

Esther 4:13 (#1)**"And Mordecai said to return to Esther"**

Alternate translation: "then Mordecai sent back this message to Esther"

Esther 4:14 (#1)**"relief and deliverance will arise for the Jews from another place"**

Here, **relief** and **deliverance** 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"

See: Personification

Esther 4:14 (#2)**"relief and deliverance"**

Here, **relief** and **deliverance** mean very similar things. They are used together to emphasize the great emotion behind being delivered from this great evil. If it works better in your language, you can use one word instead of two, as in the UST.

See: Doublet

Esther 4:14 (#3)**"but you and the house of your father will perish"**

The implication is that the Jews will be rescued starting in that other place, but the ones living in Susa will still be in danger because no one who could have helped them there (such as Esther) would have done anything. Alternate translation: "you and your relatives will be killed"

Esther 4:14 (#4)**"And who knows if you have arrived at royalty for such a time as this"**

This is really a statement, and it is about what is happening right then. Mordecai asks it in question form so that Esther will think deeply about her role in this situation. Alternate translation: "who knows, perhaps it was to intervene in this very situation that you became queen"

See: Rhetorical Question

Esther 4:16 (#1)**"all the Jews who are found in Susa"**

You can say this with an active form. Alternate translation: "all the Jews who live here in Susa"

See: Active or Passive

Esther 4:16 (#2)**"And fast on account of me"**

The verb **fast** here is plural, including Mordecai and all of the Jews. Fasting (that is, going without eating) was a symbolic act that the Jews did when

they were praying intensely. You could make the connection with prayer explicit. Alternate translation: "fast and pray for me"

See: Symbolic Action

Esther 4:16 (#3)**"neither eating nor drinking for three days, both night and day"**

This expression means that Esther was asking the Jews in Susa not to eat or drink anything during the day or the night for a period of three days. Alternate translation: "tell them to not eat or drink anything for three days and three nights"

See: Numbers

Esther 4:16 (#4)**"Also, I myself and my young female attendants will fast likewise"**

Alternate translation: "my maids and I will also fast"

Esther 4:16 (#5)**"Then, in such circumstances"**

Alternate translation: "after we have all done that, and while still fasting"

Esther 4:16 (#6)**"which is not according to the law"**

Alternate translation: "even though there is a law against going without being summoned"

Esther 4:16 (#7)**"And if I perish, I perish"**

Alternate translation: "then if they kill me, they kill me"

Esther 4:17 (#1)**"And Mordecai went"**

The implication is that Mordecai did this after Hathak brought Esther's reply back to him. If it would be helpful in your language, you could say this explicitly. Alternate translation: "so after Hathak told this to Mordecai, he went"

See: Assumed Knowledge and Implicit Information

Esther 4:17 (#2)

"according to the whole charge that Esther had laid upon him"

Alternate translation: "everything that Esther had told him to do"

Esther - Chapter 5 Introduction

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. (See: Assumed Knowledge and Implicit Information)

Esther 5:1 (#1)

"And it happened on the third day"

This introduces a new event in the story. Alternate translation: "three days later" or "when Esther had been fasting for three days"

See: Introduction of a New Event

Esther 5:1 (#2)

"that Esther put on royalty"

If your language does not use an abstract noun for the idea behind the word **royalty**, you can express the same idea with an adjective and a concrete noun. Alternate translation: "Esther put on the robes that showed that she was the queen"

See: Abstract Nouns

Esther 5:1 (#3)

"that Esther put on royalty"

It is clear from the story that before she went to see the king, Esther got a banquet ready so that she could invite him and Haman to come to it right away. If it is confusing to leave that out, you can explain that here. Alternate translation, add: "Esther prepared a grand banquet and then put on her royal robes"

See: Assumed Knowledge and Implicit Information

Esther 5:1 (#4)

"in the inner court of the palace of the king"

See how you translated this in [4:11](#). Alternate translation: "the inner courtyard of the palace"

Esther 5:1 (#5)

"opposite to the house of the king"

Alternate translation: "across from the room where the king was"

Esther 5:1 (#6)

"Now the king was sitting on the throne of his royalty in the palace of royalty"

Royalty is an abstract noun that refers to those things that belonged only to the king. You can translate this idea with a verb, "the throne he ruled from" and "the palace where he reigned," or with an adjective, "his royal throne" and "his royal palace." Alternate translation: "in the throne room of the palace, sitting on the king's throne"

See: Abstract Nouns

Esther 5:1 (#7)

"opposite to the entrance of the palace"

Alternate translation: "facing the entrance of the room"

Esther 5:2 (#1)**"And it happened that"**

This expression introduces what happened next.
Alternate translation: "Now" or "and"

See: Connect — Sequential Time Relationship

Esther 5:2 (#2)**"as soon as" - "saw"**

Alternate translation: "when ... noticed"

Esther 5:2 (#3)**"she lifted favor in his eyes"**

See how you translated similar expressions in 2:9, 2:15, and 2:17. Review the explanations there if that would be helpful. In this context, it probably means that King Ahasuerus **thought Esther looked very attractive** as she stood in the court. It could also mean that King Ahasuerus was very pleased to see her. It could mean both. Alternate translation: "he was very pleased to see her" or "he approved of her"

See: Idiom

Esther 5:2 (#4)**"she lifted favor in his eyes"**

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. This phrase means that King Ahasuerus decided not to kill Esther for coming into the inner court without being summoned. Alternate translation: "he was very pleased to see her"

See: Metaphor

Esther 5:2 (#5)**"And the king held out to Esther the scepter of gold that was in his hand"**

King Ahasuerus did this to show that he would not enforce the law that said that Esther should be executed for coming into the king's inner court without being summoned. See how you translated

this in 4:11. Alternate translation: "he extended the gold scepter toward her."

See: Symbolic Action

Esther 5:2 (#6)**"And the king held out to Esther the scepter of gold that was in his hand"**

King Ahasuerus did this to show that he would not enforce the law that said Esther should be executed. If it would be helpful in your language, you could say this explicitly. Alternate translation: "he extended the gold scepter toward her to signal that he would be glad to talk to her."

See: Assumed Knowledge and Implicit Information

Esther 5:2 (#7)**"so" - "approached"**

Alternate translation; "so ... came close" or "so ... came up to the throne"

Esther 5:2 (#8)**"and touched the head of the scepter"**

This action was probably customary for a king's subjects in a Persian court, when the king extended the royal scepter.

See: Symbolic Action

Esther 5:2 (#9)**"and touched the head of the scepter"**

This action demonstrated that Esther respected the authority of King Ahasuerus and was thankful for his kindness to her. If it would be helpful for your readers, you could include that information here, such as: " ... to show that she respected his authority."

See: Assumed Knowledge and Implicit Information

Esther 5:2 (#10)**"the head of the scepter"**

Here, **head** is a metonym meaning the top (or uppermost part) of an object or location. This phrase means that Esther touched the top of the king's scepter on the end that was extended toward her. Alternate translation: "the top of the scepter" or "the tip of the scepter"

See: Metonymy

Esther 5:3 (#1)

"What is to you, Esther the queen"

Alternate translation: "What do you want, Queen Esther?"

Esther 5:3 (#2)

"What is to you, Esther the queen? And what is your request"

These two phrases mean almost the same thing. Ahasuerus says the same thing twice, in slightly different ways, to show that he is very interested in hearing why Esther has come to see him. You do not need to repeat both phrases in your translation if it would be more natural in your language to combine them into one. Alternate translation: "What do you want, Queen Esther?"

See: Parallelism

Esther 5:3 (#3)

"As much as half of the kingdom, and let it be given to you"

This was probably a formal and customary expression in the Persian royal court, meant to show honor to the person making a request of the king and to indicate the king's willingness to be very generous when answering the request. King Ahasuerus was almost certainly not offering to give Esther half of his kingdom. If it would be helpful in your language, you could express the meaning: "I will give you anything you ask for, no matter how great it is." Alternate translation: "I will give you what you want, even if you ask me to give you half of my kingdom!"

See: Hyperbole

Esther 5:3 (#4)

"and let it be given to you"

You can say this with an active form, and you can say who will do the action. Alternate translation: "I will give you anything you ask for" or "I will give you what you want"

See: Active or Passive

Esther 5:4 (#1)

"If it is good to the king"

This is an idiom. See how you translated it in 1:19 and 3:9. Alternate translation: "If it seems like a good idea to you, O king"

See: Idiom

Esther 5:4 (#2)

"If it is good to the king"

Esther speaks to the king in the third person as a sign of respect. Alternate translation: "if it seems like a good idea to you, O king"

See: First, Second or Third Person

Esther 5:4 (#3)

"let the king come with Haman"

Esther speaks to the king in the third person as a sign of respect. Alternate translation: "O king, please come with Haman" or "you and Haman come"

See: First, Second or Third Person

Esther 5:4 (#4)

"the banquet that I have made for him"

Esther speaks to the king in the third person as a sign of respect. Alternate translation: "the banquet that I have prepared for you"

See: First, Second or Third Person

Esther 5:4 (#5)**"the banquet that I have made for him"**

If you decide to translate this as "the banquet that I have prepared for you," then the word "you" should be singular, since here it refers just to the king.

See: Forms of 'You' — Singular

Esther 5:5 (#1)**"And the king said"**

The king would have said this to his servants, not to Esther. If it would be helpful in your language, you could say that explicitly. Alternate translation: "The king said to his servants"

See: Assumed Knowledge and Implicit Information

Esther 5:5 (#2)**"Bring Haman quickly in order to do the word of Esther"**

The **word of Esther** means her invitation to the banquet. Alternate translation: "go and get Haman and bring him quickly to the banquet that Esther has prepared"

Esther 5:5 (#3)**"had made"**

Alternate translation: "had prepared for them"

Esther 5:6 (#1)**"What is your petition? And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done"**

These two question-and-statement pairs mean almost the same thing. Ahasuerus says the same thing twice in slightly different ways to show that he is truly disposed to give Esther whatever she wants. If this is confusing, you do not need to repeat both phrases in your translation. you can combine them into one or replace the repetition with a statement of what the repetition means, as in the UST. Alternate translation: "now please tell me what you really want. I will do it for you"

See: Parallelism

Esther 5:6 (#2)**"What is your petition? And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done"**

When Ahasuerus asked Esther in the throne room what she wanted, she said that she wanted him and Haman to come to a banquet she had prepared. But since the king asks her once again at the banquet what she wants, it is clear that he knew this was not her real request. Instead, he knew that she wanted to show him hospitality first, as a gesture of respect for him and their relationship. You can indicate this by translating, "Now please tell me what you really want."

See: Assumed Knowledge and Implicit Information

Esther 5:6 (#3)**"is your petition?" - "is your request"**

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: "what you really want"

See: Abstract Nouns

Esther 5:6 (#4)**"And let it be given" - "and let it be done"**

You can capture these parallel passive statements with one statement using an active form. Alternate translation: "I will give you anything you ask for"

See: Active or Passive

Esther 5:6 (#5)**"As much as half of the kingdom"**

See how you translated this expression in [5:3](#). Review the explanation there if that would be helpful. Alternate translation: "I will give you anything you ask for, no matter how great it is"

Esther 5:7 (#1)**"And" - "answered and said"**

Here a single idea is being expressed by using two words connected with "and." Together the two words mean that Esther responded to the question that the king asked her. Alternate translation: "answered" or "replied"

See: Hendiadys

Esther 5:7 (#2)**"My petition and my request"**

The words **petition** and **request** mean the same thing. Esther probably used these words together as a way of speaking very formally and respectfully to the king. Alternate translation: "this is what I want"

See: Doublet

Esther 5:7 (#3)**"My petition and my request"**

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: "this is what I want"

See: Abstract Nouns

Esther 5:8 (#1)**"if I have found favor in the eyes of the king"**

The expression **find favor** means to gain the approval or acceptance of another person. Alternate translation: "if you are pleased with me"

See: Idiom

Esther 5:8 (#2)**"if I have found favor in the eyes of the king"**

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The phrase means the King Ahasuerus is pleased with Esther and willing to grant her request. Alternate translation: "if the king

evaluates me and approves" or "if the king is pleased with me"

See: Metaphor

Esther 5:8 (#3)**"if I have found favor in the eyes of the king"**

Esther speaks to the king in the third person as a sign of respect. Alternate translation: "if you evaluate me and approve" or "if you are pleased with me"

See: First, Second or Third Person

Esther 5:8 (#4)**"and if it is good to the king"**

This is an idiom. See how you translated it in [1:19](#), [3:9](#), and [5:4](#). Alternate translation: "If it seems like a good idea to you, O king"

See: Idiom

Esther 5:8 (#5)**"to grant my petition and to perform my request"**

The phrases **to grant my petition** and **to perform my request** mean the same thing. Alternate translation: "to do what I want"

See: Doublet

Esther 5:8 (#6)**"let the king come with Haman to the banquet that I will make for them"**

Esther speaks to the king in the third person as a sign of respect. Alternate translation: "please come with Haman to another banquet that I will prepare for you"

See: First, Second or Third Person

Esther 5:8 (#7)**"let the king come with Haman to the banquet that I will make for them"**

If you decide to translate this as “the banquet that I have prepared for you,” then the word “you” should be dual if your language uses that form, since it refers to the king and Haman, otherwise it should be plural.

See: Forms of ‘You’ — Dual/Plural

Esther 5:8 (#8)

"and tomorrow I will do according to the word of the king"

The **word of the king** means his request for Esther to tell him what she wants. Alternate translation: “I will answer your question then”

Esther 5:8 (#9)

"according to the word of the king"

Esther speaks to the king in the third person as a sign of respect. Alternate translation: “according to your word”

See: First, Second or Third Person

Esther 5:9 (#1)

"And" - "went out"

Alternate translation: “and ... left the banquet”

Esther 5:9 (#2)

"joyful and pleased of heart"

The word **joyful** and the phrase **good of heart** mean the same thing. These terms are used together to show that Haman was very happy after attending Esther’s banquet with King Ahasuerus. Alternate translation: “feeling very good”

See: Doublet

Esther 5:9 (#3)

"and pleased of heart"

Here, **heart** represents the action of thinking or feeling. The phrase means that Haman felt happy.

See: Metaphor

Esther 5:9 (#4)

"that he neither rose up"

Under other circumstances, officials were expected to bow low to the ground to show respect for Haman. See [3:2](#). But since Mordecai was already sitting on the ground as a sign of mourning, he would have been expected to stand up to show respect. If it would be helpful in your language, you could say this explicitly. Alternate translation: “Mordecai did not stand up to show respect for Haman”

See: Assumed Knowledge and Implicit Information

Esther 5:9 (#5)

"nor trembled from him"

The phrase means that Mordecai was not afraid of Haman or of what Haman might do to him for refusing to show the respect that the king had commanded. Alternate translation: “or tremble fearfully in front of him”

See: Symbolic Action

Esther 5:9 (#6)

"then Haman was filled with rage on account of Mordecai"

Here, **Haman’s rage** is described as something that could fill him up. See how you translated this expression in [3:5](#). Alternate translation: “Haman became very angry because of Mordecai”

See: Metaphor

Esther 5:10 (#1)

"But Haman restrained himself"

There is a contrast between this sentence and the previous one. Haman felt very much like doing one thing, but he decided it would be better to do something else. The contrast can be indicated with a phrase such as “but even though.” Alternate translation: “but even though Haman was so angry, he kept himself from losing his temper” or “Haman refused to show how angry he was”

See: Connect — Contrast Relationship

Esther 5:10 (#2)

"Zeresh"

This is a woman's name. It occurs several times in this chapter and the next. Be sure to translate it consistently.

See: How to Translate Names

Esther 5:11 (#1)

"And" - "recounted to them"

Alternate translation: "then ... made a long speech to them about"

Esther 5:11 (#2)

"the glory of his wealth"

Glory and **wealth** 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"

See: Abstract Nouns

Esther 5:11 (#3)

"and the multitude of his sons"

Having many sons was probably seen as a mark of honor and status in Persian culture. This phrase probably means that Haman was boasting about the status he enjoyed in Persian society because he had many sons. Alternate translation: "how many sons he had"

See: Symbolic Action

Esther 5:11 (#4)

"his sons"

This word can sometimes be used in Hebrew to mean both male and female children. However, here it clearly refers to male children, so you should translate it that way.

See: When Masculine Words Include Women

Esther 5:11 (#5)

"had made him great"

Alternate translation: "how the king had continually given him more authority" or "how the king had honored him many times by giving him more important work"

Esther 5:11 (#6)

"he had lifted him over"

Here, **lifting** is a metaphor meaning to "advance" or "promote" a person to a higher, more important position than they had previously. Alternate translation: "given him a position more important than"

See: Metaphor

Esther 5:11 (#7)

"the officials and administrators of the king"

This means all of the others, as [3:1](#) makes clear. Alternate translation: "all of his other officials and administrators"

See: Assumed Knowledge and Implicit Information

Esther 5:11 (#8)

"the officials and administrators of the king"

The words **officials** and **administrators** mean similar things. If your language uses one word for these, you can combine them.

See: Doublet

Esther 5:12 (#1)

"In addition"

You can translate it as an exclamation because Haman believes he has saved the best for last and is now introducing what he considers to be his most recent significant honor. Alternate translation: "and that is not all"

See: Exclamations

Esther 5:12 (#2)

"Esther the queen did not bring anyone with the king" - "except me"

This can be expressed positively. Alternate translation: "I was the only one Queen Esther invited besides the king" or "Queen Esther invited just two of us, the king and me"

See: Double Negatives

Esther 5:12 (#3)

"she had made"

Alternate translation: "she had prepared"

Esther 5:12 (#4)

"And also for tomorrow, I am called by her with the king"

You can say this with an active form. Alternate translation: "and she has invited me to attend another banquet with the king again tomorrow"

See: Active or Passive

Esther 5:13 (#1)

"But all of this is not equal for me to every time that I see"

This is a figurative way of speaking. It is as if Haman is weighing his happiness on one side of a scale and his unhappiness on the other side. Haman is saying that his happiness over all the honors he has received is still not greater than his unhappiness over seeing Mordecai fail to honor him, so on balance, he is unhappy. Alternate translation: "I still cannot be happy as long as I keep seeing" or "all of this does not make me happy" or "... does not satisfy me"

See: Metaphor

Esther 5:13 (#2)

"But all of this"

Haman is continuing to speak here. You can show this by beginning with "Then Haman said."

Esther 5:13 (#3)

"the Jew"

This phrase gives clarifying information about Mordecai.

See: Distinguishing Versus Informing or Reminding

Esther 5:13 (#4)

"sitting at the gate of the king"

Haman could be referring to the way Mordecai has been refusing to stand up to honor him, or he could be referring generally to the way Mordecai has never honored him (by either bowing or standing up) ever since he was appointed to a position in the king's service and stationed at the gate. Either way, being reminded of this dishonor is the reason why Haman continues to be unhappy. If it would be helpful in your language, you could say this explicitly. Alternate translation: "sitting at the citadel gate and refusing to honor me"

See: Assumed Knowledge and Implicit Information

Esther 5:13 (#5)

"at the gate of the king"

Alternate translation: "the citadel gate"

Esther 5:14 (#1)

"And Zeresh his wife, with all of his friends, said to him"

The verb is feminine, so it is Zeresh who is speaking here. By mentioning the friends, it is implied that they are in agreement with what she says. If it would be helpful in your language, you could say, "Then Haman's wife Zeresh suggested, and his friends agreed."

See: Assumed Knowledge and Implicit Information

Esther 5:14 (#2)**"with all of his friends"**

This means the friends whom Haman had invited to his home that day. Alternate translation: "his friends who were there"

Esther 5:14 (#3)**"Let them make"**

You can say who would do the action. Alternate translation: "have your servants set up"

See: Assumed Knowledge and Implicit Information

Esther 5:14 (#4)**"a pole"**

See how you translated this in [2:23](#). Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

See: Translate Unknowns

Esther 5:14 (#5)**"50 cubits high"**

You can convert this to a modern measure if that is the style of translation that you are using. Alternate translation: "seventy-five feet high" or "twenty-five meters high"

See: Biblical Distance

Esther 5:14 (#6)**"speak to the king, and let them hang Mordecai on it"**

If it would be helpful in your language, you could make explicit what Haman would say to the king. Alternate translation: "speak to the king and tell him that you would like to hang Mordecai on it" or "tell the king that you intend to hang Mordecai on it"

See: Assumed Knowledge and Implicit Information

Esther 5:14 (#7)**"and let them hang Mordecai on it"**

If it would be helpful in your language, you could make explicit who does the action. Probably, Haman's servants would carry out the action. But since it would happen under Haman's orders and perhaps under his supervision, you could also describe him as the one who does the action if that would be natural in your language. Alternate translation: "and have your servants hang Mordecai on it" or "and hang Mordecai on it"

See: Assumed Knowledge and Implicit Information

Esther 5:14 (#8)**"Then go" - "to the banquet joyful"**

Then indicates more than a time sequence here. Zeresh and the friends are saying what the result would be. Alternate translation: "after he is dead, you will be able to go to the banquet ... in a good mood"

See: Connect — Reason-and-Result Relationship

Esther 5:14 (#9)**"And the word was good before the face of Haman"**

The **word** was the suggestion that Zeresh and the friends made. Here, **face** represents Haman himself by something associated with him, his face, which showed what he was thinking and feeling. Alternate translation: "Haman decided that he liked this idea" or "that suggestion pleased Haman"

See: Metonymy

Esther 5:14 (#10)**"and he made the pole"**

Haman most likely did not do this personally. He ordered it to be done. Alternate translation: "he gave his servants orders to set up the pole" or "he told his servants to construct the gallows"

Esther 5:14 (#11)**"the pole"**

See how you translated this in [2:23](#). Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

See: Translate Unknowns

Esther - Chapter 6 Introduction

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 (#1)

"That night"

This introduces a new event in the story. Use a natural way of introducing a new event in your language.

See: Introduction of a New Event

Esther 6:1 (#2)

"the sleep of the king fled away"

Here, **sleep** is spoken of as if it were a living thing that could flee away. Alternate translation: "the king could not sleep"

See: Personification

Esther 6:1 (#3)

"And he said to bring"

He means the king. The implication is that he told the young men who attended him to do this. Verses 3 and 5 indicate this. If it would be helpful in your language, you could say this explicitly. Alternate translation: "so he commanded his servants to fetch"

See: Assumed Knowledge and Implicit Information

Esther 6:1 (#4)

"the book of records of the events of days"

This is equivalent to the expression "the book of the events of days" in [2:23](#). See how you translated that expression. Alternate translation: "the royal chronicles" or "the records of what had happened during all the time that he had been king"

Esther 6:1 (#5)

"and they were being called out"

This means that the chronicles were read out loud. You can say this with an active form, and you can say who did the action. Alternate translation: "the young men got the chronicles and began to read them out loud"

See: Active or Passive

Esther 6:1 (#6)

"before the face of the king"

Here, **face** represents the presence of a person. This phrase means that the book was being read in the king's presence. Alternate translation: "to the king"

See: Metonymy

Esther 6:2 (#1)

"And it was found written"

Both terms **found** and **recorded** can be expressed in active form. Alternate translation: "they found that the writers had recorded there" or "they read the part where the writers had written"

See: Active or Passive

Esther 6:2 (#2)

"Mordecai had told about"

The implication is that Mordecai had saved the king's life by discovering the plot and telling him about it. If it would be helpful in your language, you could say this explicitly. Alternate translation:

"Mordecai had saved the king's life by discovering a plot against the king and telling him about it"

See: Assumed Knowledge and Implicit Information

Esther 6:2 (#3)

"Mordecai had told about"

To relate the events in chronological order, you can put this at the end of the verse. Alternate translation: "but Mordecai had saved the king's life by discovering their plot and telling him about it"

See: Order of Events

Esther 6:2 (#4)

"Bigthana and Teresh"

These are the same two men who are named in [2:21](#). However, there the first man's name is said to be "Bigthan." Decide on a consistent way of translating these names so your readers will know that they are the same men.

See: How to Translate Names

Esther 6:2 (#5)

"two of the eunuchs of the king"

See how you translated the term **eunuch** in [1:10](#). Alternate translation: "two of the royal guardians"

See: Translate Unknowns

Esther 6:2 (#6)

"who were from the guardians of the doorway"

See how you translated this expression in [2:23](#). Alternate translation: "who protected the doorway to the king's private quarters"

Esther 6:2 (#7)

"they had sought"

Here, **seeking** means actively trying to do something. Alternate translation: "they had planned" or "they had tried"

See: Metaphor

Esther 6:2 (#8)

"to stretch out a hand"

As in [2:21](#), the expression **to stretch out a hand** means to cause someone physical harm with the intention of killing them. Alternate translation: "to assassinate" or "to kill"

See: Idiom

Esther 6:3 (#1)

"What honor or greatness was done for Mordecai"

Honor and **greatness** have similar meanings and they are used together to emphasize that Mordecai should certainly have been honored in some grand way for saving the king's life. If it would be helpful in your language, you could express this by putting the terms together. For example, you could say, "What great honor was done for Mordecai?" Alternate translation: "what did we do to reward Mordecai or to show that we appreciated what he did"

See: Hendiadys

Esther 6:3 (#2)

"was done"

You can say this with an active form. Alternate translation: "what did I do" or "what did we do"

See: Active or Passive

Esther 6:3 (#3)

"Not a thing has been done with him"

You can say this with an active form. However, it would be good to say this in a way that does not create the impression that the young men are accusing the king. Alternate translation: "no one did anything for him"

See: Active or Passive

Esther 6:3 (#4)**"on account of this"**

Alternate translation: "for saving my life"

Esther 6:4 (#1)**"Who is in the court"**

This could mean either: (1) The king knows that there is someone in the courtyard, maybe because he heard someone walking there; he wants to know who it is. (2) Since there are always people around the palace, the king assumes that there must be someone out in the courtyard. In either case, the king wants to know if there is someone there with whom he could consult about the best way to honor Mordecai. As the story has already said in [1:13](#), it was the king's habit to consult his advisors on important questions. If it would be helpful in your language, you could say this explicitly. Alternate translation: "the king wanted to consult someone about the best way to honor Mordecai, so he asked, 'who is in the courtyard'"

See: Assumed Knowledge and Implicit Information

Esther 6:4 (#2)**"Who is in the court"**

In order to present the events in logical and chronological order, you can put the king's question last in the verse if that would be more natural in your language. Haman had already come in the courtyard by the time the king asked this question.

Esther 6:4 (#3)**"Now Haman had come into the outer court of the house of the king to say to the king to hang Mordecai on the pole that he had prepared for him"**

This sentence indicates that Haman had already entered the outer court when King Ahasuerus asked his question. You could indicate this with a phrase such as "at that moment" or "just then" or "while they were talking"

See: Connect — Background Information

Esther 6:4 (#4)**"into the outer court of the house of the king"**

This phrase is describing the first courtyard a person would come to after entering the palace from the outside. Alternate translation: "the outer courtyard of the palace"

Esther 6:4 (#5)**"to say to the king to hang Mordecai"**

Alternate translation: "to tell the king that he wanted to hang Mordecai" or "to tell the king that he wanted to impale Mordecai"

Esther 6:4 (#6)**"the pole that he had prepared for him"**

Alternate translation: "on the pole that he had set up" or "on the gallows that he had set up for Mordecai"

Esther 6:4 (#7)**"the pole"**

See how you translated this in [2:23](#). Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

See: Translate Unknowns

Esther 6:5 (#1)**"And the young men of the king said"**

It is implied that the young men went and looked, perhaps through a window or a doorway, to see who might be in the courtyard before they answered the king. If it would be helpful in your language, you can say so. Alternate translation: "the young men who served the king looked and saw that Haman was in the courtyard. They said"

See: Assumed Knowledge and Implicit Information

Esther 6:5 (#2)**"Behold"**

This is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation. You could also have the young men address the king directly to get his attention. Alternate translation: "O king"

See: Assumed Knowledge and Implicit Information

Esther 6:5 (#3)

"Let him come"

Alternate translation: "he may come in"

Esther 6:6 (#1)

"And Haman came, and the king said to him"

Alternate translation: "when Haman came in, the king said"

Esther 6:6 (#2)

"What is one to do for the man in whose honor the king is delighted"

Here the king speaks of himself in the third person. If it would be helpful in your language, you could use the first person instead. Alternate translation: "what should I do for the man whom I would really like to honor"

See: First, Second or Third Person

Esther 6:6 (#3)

"in whose honor the king is delighted"

To delight in doing something means to be glad to do it and to really want to do it. Alternate translation: "whom I am glad to honor" or "whom I want to honor"

See: Idiom

Esther 6:6 (#4)

"Then Haman said in his heart"

Here, **heart** could mean two different things: (1) Heart could represent the action of thinking or feeling. In that case, the phrase would mean "then Haman said in his thoughts." (2) Heart could also be a metaphor meaning to be inside someone or something. In that case, the phrase would mean "then Haman said inside himself." Either way, the phrase means that Haman was not saying this out loud, but saying it to himself in his thoughts. Alternate translation: "Haman thought to himself"

See: Metaphor

Esther 6:6 (#5)

"For whom would the king delight to do honor more than me"

Haman is actually making a statement to himself rather than asking a question and trying to figure out the answer. He uses a question form to emphasize how true he believes the statement to be. If it would be helpful in your language, instead of a question, you could use a statement such as, "Surely there is no one whom the king would take pleasure in honoring more than me!" Alternate translation: "whom would the king like to honor more than me"

See: Rhetorical Question

Esther 6:7 (#1)

"For a man whom the king delights to honor"

To delight in doing something means to be glad to do it and to really want to do it. Alternate translation: "for a man the king is glad to honor" or "for a man the king wants to honor"

See: Idiom

Esther 6:7 (#2)

"For a man whom the king delights to honor"

Haman speaks to the king in the third person as a sign of respect. You can have him address the king in the second person. Alternate translation: "if you really want to honor someone"

See: First, Second or Third Person

Esther 6:8 (#1)**"let them bring"**

The implication is that the king's servants would do this. If it would be helpful in your language, you could say this explicitly. Alternate translation: "let someone bring" or "tell your servants to bring"

See: Assumed Knowledge and Implicit Information

Esther 6:8 (#2)**"a garment of royalty with which the king has clothed himself"**

Royalty is an abstract noun that refers to anything that belongs to the king. You can translate this idea with an adjective, "a royal garment." Alternate translation: "one of your own royal robes that you have already worn yourself" or "one of the robes you wear to show that you are the king"

See: Abstract Nouns

Esther 6:8 (#3)**"with which the king has clothed himself"**

Haman speaks to the king in the third person as a sign of respect. You can have him address the king in the second person. Alternate translation: "that you have already worn yourself"

See: First, Second or Third Person

Esther 6:8 (#4)**"and a horse on which" - "has ridden"**

Haman speaks to the king in the third person as a sign of respect. You can have him address the king in the second person. Alternate translation: "a horse that you have already ridden yourself"

See: First, Second or Third Person

Esther 6:8 (#5)**"and which has been given a crown of royalty for its head"**

This whole phrase refers to the horse. You can say this with an active form. Alternate translation: "and that has a royal crown on its head"

See: Active or Passive

Esther 6:8 (#6)**"and which has been given a crown of royalty for its head"**

The implication is that this would be done to show that this was one of the king's own horses. If it would be helpful in your language, you could say that explicitly. Alternate translation: "and that has a royal crown on its head to show that it belongs to you"

See: Assumed Knowledge and Implicit Information

Esther 6:8 (#7)**"a crown of royalty"**

Royalty is an abstract noun that refers to the royal authority that the king exercised. You can translate this idea with an adjective, "a royal crown."

See: Abstract Nouns

Esther 6:9 (#1)**"And give this garment and this horse into the hand of a man from the" - "officials of the king"**

Here, **hand** is a metaphor meaning power, control, or authority. It appears that the king himself would not perform such acts of service to one of his subjects even if he really wanted to honor that person. So Haman is saying that on behalf of the king, representing his authority and power, one of the king's most noble officials should present the man with the robe and the horse. Alternate translation: "then, on your behalf, have one of your most noble officials present the man with the robe and the horse"

See: Metaphor

Esther 6:9 (#2)**"a man from the most noble officials of the king"**

Haman speaks to the king in the third person as a sign of respect. If it would be helpful in your language, you could use the second person. Alternate translation: "one of your most noble officials"

See: First, Second or Third Person

Esther 6:9 (#3)

"And let them clothe"

Since **them** is plural, it likely refers to the king's servants. If it would be helpful in your language, you can say this explicitly. Alternate translation: "have your servants clothe ... with the robe"

See: Assumed Knowledge and Implicit Information

Esther 6:9 (#4)

"the man whom the king delights to honor"

To delight in doing something means to be glad to do something or to want to do something. Alternate translation: "the man whom you really want to honor"

See: Idiom

Esther 6:9 (#5)

"the man whom the king delights to honor"

Haman speaks to the king in the third person as a sign of respect. If it would be helpful in your language, you could use the second person. Alternate translation: "the man whom you really want to honor"

See: First, Second or Third Person

Esther 6:9 (#6)

"in the open square of the city"

This refers to a large, open space in the city, either the space that was in front of the palace (as in [4:6](#)), or a space inside one of the city gates. In either case, this would have been a public area where people could gather, and so it was a place where a great number of people would have seen how the king was honoring Mordecai. Alternate translation: "through the public square of the city"

Esther 6:9 (#7)

"and proclaim"

Alternate translation: "and tell the noble official and servants to proclaim" or "and have them shout out"

Esther 6:9 (#8)

"before his face"

Here, **face** represents the front of a person. The phrase means that the servants were to shout out to the people in front of the man on the horse, that is, to the people who were in the path of his horse as it approached. Alternate translation: "to whoever is in front of them"

See: Metonymy

Esther 6:9 (#9)

"Thus shall it be done for the man whom the king delights to honor"

To delight in doing something means to be glad to do something or to want to do something. Alternate translation: "the king is doing this because he really wants to honor this man" or "this is what the king does when he especially wants to honor someone"

See: Idiom

Esther 6:9 (#10)

"Thus shall it be done"

You can say this with an active form, and you can say who is doing the action. Alternate translation: "the king is doing this" or "this is what the king does"

See: Active or Passive

Esther 6:10 (#1)

"And the king said"

The implication is that the king liked Haman's suggestion. If it would be helpful in your language,

you could say this explicitly. Alternate translation: "the king liked this idea, so he replied"

See: Assumed Knowledge and Implicit Information

Esther 6:10 (#2)

"according to how you have spoken, and do thus"

Alternate translation: "do everything that you have said" or "do just what you have suggested"

Esther 6:10 (#3)

"the man who sits at the gate of the king"

As in [2:19](#), this is likely an idiom which means that Mordecai worked for the king in some capacity and was stationed at the gate. Alternate translation: "one of my servants, who is stationed at the king's gate"

See: Idiom

Esther 6:10 (#4)

"the man who sits at the gate of the king"

Here the king speaks of himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "one of my servants, who is stationed at the gate to the palace"

See: First, Second or Third Person

Esther 6:10 (#5)

"Do not allow a word to fall"

Here the action of letting **fall** is a metaphor meaning to leave out or leave unfulfilled. The phrase means that Haman must do absolutely everything that he said. Alternate translation: "do not leave out anything that you suggested"

See: Metaphor

Esther 6:10 (#6)

"Do not allow a word to fall"

This can be stated positively. Alternate translation: "Be sure to do absolutely everything that you have said"

See: Double Negatives

Esther 6:11 (#1)

"and caused him to ride in the open place of the city"

See how you translated these expressions in verse 9. Alternate translation: "seated him on the horse and then led the horse through the public square of the city"

Esther 6:11 (#2)

"and called out before his face"

Here, **face** represents the front of a person. The phrase means that Haman shouted out to the people in front of Mordecai, that is, the people who were in the path of his horse as it approached. Alternate translation: "called out to all of the people in front of him"

See: Metonymy

Esther 6:11 (#3)

"whom the king delights to honor"

To delight in doing something means to be glad to do something or to want to do something. Alternate translation: "the king is doing this because he really wants to honor this man"

See: Idiom

Esther 6:12 (#1)

"mourning with a covering of head"

People often covered their heads to show that they were either extremely sad or ashamed. Alternate translation: "covering his head because he felt completely disgraced"

See: Symbolic Action

Esther 6:13 (#1)**"And Haman recounted"**

The implication is that, just as Haman gathered his friends together in [5:10](#) to boast of his status, now he gathered them together once again to talk about what had just happened. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Haman brought all his friends together again. He told ..."

See: Assumed Knowledge and Implicit Information

Esther 6:13 (#2)**"everything that had happened to him"**

The implication is that he told about the things that had happened to him "that day." If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 6:13 (#3)**"Then his wise men and Zeresh" - "said to him"**

The implication is that, just as King Ahasuerus had royal advisors, Haman had advisors of his own. They would have been included among the "friends" he gathered for this occasion. If it would be helpful in your language, you could say this explicitly. Alternate translation: "some of his friends were also his advisors, and they and his wife Zeresh told him"

See: Assumed Knowledge and Implicit Information

Esther 6:13 (#4)**"his wise men"**

See how you translated this expression in [1:13](#). Alternate translation: "his advisors"

Esther 6:13 (#5)**"If Mordecai, before whose face you have begun to fall," - "then"**

This could mean either of two possibilities: (1) The action of falling could refer to bowing down and it

could be a metaphor meaning to be dishonored and defeated. Haman wanted Mordecai to bow down in front of him. But instead, the story would be saying that Haman is starting to bow down (in a metaphorical sense) in front of Mordecai. Alternate translation: "Mordecai has begun to humiliate you. If he ... " (2) "Fall" could be a figurative way of saying "be killed in battle." In that case, Zeresh would be comparing Haman and Mordecai to two soldiers who are fighting. She is saying that Haman has already "begun to fall," that is, he is losing the battle, and he is likely to be killed. Alternate translation: "Mordecai has begun to defeat you. Since he ..."

See: Metaphor

Esther 6:13 (#6)**"before" - "face"**

Here, **face** represents the front of a person. This could mean: (1) that Haman has already begun to fall down (bow down) in front of Mordecai figuratively, or (2) that Haman and Mordecai are facing one another in hand-to-hand combat. Alternate translation: "before whom" or "in whose presence"

See: Metonymy

Esther 6:13 (#7)**"is from the seed of the Jews"**

"Here, **seed** means ""descendants."" If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "is among the descendants of the Jews""

See: Idiom

Esther 6:13 (#8)**"you will not prevail against him"**

Here Haman's wife and friends are again speaking as if Haman is in a battle with Mordecai. Alternate translation: "you will not win against him" or "you will not have greater honor than he has"

See: Metaphor

Esther 6:13 (#9)**"but"**

This conjunction indicates a contrast between the actions of prevailing (in the previous clause) and falling.

See: Connect — Contrast Relationship

Esther 6:13 (#10)**"you will surely fall"**

Here the action of **falling**: (1) either refers once again to prostrating oneself, and is a metaphor meaning to be dishonored and defeated, or (2) Haman's wife and friends are saying that for Haman, defeat will be the outcome of the figurative battle. Alternate translation: "you will certainly lose to him"

See: Metaphor

Esther 6:13 (#11)**"before his face"**

Here, **face** represents the front of a person. The phrase means that Haman will lose in his struggle with Mordecai. Alternate translation: "before him" or "in his presence"

See: Metonymy

Esther 6:14 (#1)**"They were still speaking with him"**

This phrase indicates something that happened after Haman's wife and friends started talking with Haman and while they were still talking. You should indicate this with a phrase such as "while." Alternate translation: "while they were still talking together, the king's eunuchs arrived"

See: Connect — Background Information

Esther 6:14 (#2)**"when the eunuchs of the king"**

See how you decided to translate this term in [1:10](#). Not all of the king's eunuchs came. This can be

stated explicitly. Alternate translation: "some of the king's servants"

See: Translate Unknowns

Esther 6:14 (#3)**"And they hurried to bring Haman"**

Alternative translation: "they wanted to bring Haman quickly"

Esther 6:14 (#4)**"that Esther had made"**

Esther's servants would have done most of the work of preparing the banquet. This can be stated explicitly. Alternate translation: "that Esther and her servants had prepared"

See: Assumed Knowledge and Implicit Information

Esther - Chapter 7 Introduction*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: Assumed Knowledge and Implicit Information)

Esther 7:1 (#1)**"And the king came with Haman to drink with Esther the queen"**

Esther hosted Ahasuerus and Haman for more than just drinks. This is a figure of speech in which a part of something is used to mean the whole thing. An entire banquet is being described here by reference to one part of it, the drinks. Alternate translation: "so the king and Haman went to the second banquet that Queen Esther had prepared"

See: Synecdoche

Esther 7:2 (#1)**"on the second day"**

This refers to the day after the first banquet, as mentioned in [5:8](#). Alternate translation: "at that second banquet" or "on that second day of feasting"

See: Ordinal Numbers

Esther 7:2 (#2)**"during the banquet of wine"**

Alternate translation: "while they were drinking wine" or "while the servants were pouring the wine and giving it to them"

Esther 7:2 (#3)**"What is your petition," - "And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done"**

These two statements mean almost the same thing. Ahasuerus says the same thing twice, in slightly different ways, to show that he is truly disposed to giving Esther what she wants. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "now please tell me what you really want. Tell me, and I will do it for you"

See: Parallelism

Esther 7:2 (#4)**"What is your petition"**

Ahasuerus has now allowed Esther to show her hospitality at two banquets. But he knows that she has done this as a gesture of respect for him and their relationship, and that this signals that she has an important and urgent request to make. You can indicate this by having the king ask, "Now please tell me what you really want."

See: Assumed Knowledge and Implicit Information

Esther 7:2 (#5)**"And let it be given" - "and let it be done"**

You can capture these parallel passive statements with one statement using an active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

See: Active or Passive

Esther 7:2 (#6)**"is your petition," - "is your request"**

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: "what you really want"

See: Abstract Nouns

Esther 7:2 (#7)**"As much as half of the kingdom"**

See how you translated this expression in [5:3](#) and [5:6](#). Alternate translation: "I will give you anything you ask for, no matter how great it is"

See: Hyperbole

Esther 7:3 (#1)**"And" - "answered and said"**

Here a single idea is being expressed by using two words connected with "and." Together the two words mean that Esther responded to the question that the king asked her. Alternate translation: "answered"

See: Hendiadys

Esther 7:3 (#2)**"If I have found favor in your eyes"**

Favor means the approval or acceptance of another person. Alternate translation: "if you evaluate me and approve" or "if you are pleased with me"

See: Idiom

Esther 7:3 (#3)**"If I have found favor in your eyes"**

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. Alternate translation: "if you evaluate me and approve" or "if you are pleased with me"

See: Metonymy

Esther 7:3 (#4)**"O king"**

In this case, Esther is addressing Ahasuerus directly as "O king"; she is not speaking about him in the third person as a sign of respect, as she and others usually do elsewhere in the story. This may indicate a special urgency to what she is saying, so it would be good to include this difference in your translation or indicate the urgency in some other way.

Esther 7:3 (#5)**"and if it is good to the king"**

This is an idiom that also appears in [1:19](#), [3:9](#), [5:4](#), and [5:8](#). The suggested translation in those cases was, "If it seems like a good plan to you, O king." That was suitable for the deferential tone the speakers were using. But here, Esther has just addressed the king directly with "O king" and she is pleading urgently for the survival of her whole people. So an alternate translation here could be something more like, "I hope you will be willing to do what I ask"

See: Idiom

Esther 7:3 (#6)**"let my life be given to me at my petition and my people at my request"**

The phrases **at my petition** and **at my request** mean the same thing. The repetition is used to emphasize the urgency of the request. If it would be more natural in your language, you could combine the two requests. Alternate translation: "please

spare my life and save my people" or "my request is that you spare my life and the lives of my people"

See: Parallelism

Esther 7:3 (#7)**"let my life be given to me"**

You can say this with an active form. Alternate translation: "please spare my life"

See: Active or Passive

Esther 7:3 (#8)**"at my petition"**

The abstract noun **petition** can be expressed with the verb "ask for." Alternate translation: "that is what I am asking for" or "that is what I want"

See: Abstract Nouns

Esther 7:3 (#9)**"and my people"**

If this is unclear in your language, you can repeat from the previous clause the words that have been left out. Alternate translation: "and let my people be given to me"

See: Ellipsis

Esther 7:3 (#10)**"at my request"**

The abstract noun **request** can be expressed with the verb "ask for." Alternate translation: "that is what I am asking for" or "that is what I want"

See: Abstract Nouns

Esther 7:4 (#1)**"For we have been sold"**

As Esther points out later in the verse, the Jews actually have not been exchanged for money. Rather, **sell** is a figurative way of saying "turn over to." If it would be helpful in your language, you

could express this meaning by saying something like "For someone has turned us over to our enemies." Alternatively, you could use the same figure, but show that it is a comparison. Alternate translation: "it is as though I and my people are cattle that have been sold to be slaughtered"

See: Metaphor

Esther 7:4 (#2)

"For we have been sold"

You can say this with an active form. Alternate translation: "for someone has sold us" or "for someone has put us in danger of our enemies"

See: Active or Passive

Esther 7:4 (#3)

"for annihilation, for slaughter, and for destruction"

As in [3:13](#), these words mean the same thing and are used together to emphasize the completeness of the destruction. If using three words would be difficult or confusing in your language, you could use one word for this and indicate that the destruction is extreme. Alternate translation: "and they are going to kill every one of us" (A "doublet" can involve the use of more than two words.)

See: Doublet

Esther 7:4 (#4)

"for annihilation, for slaughter, and for destruction"

If your language does not use abstract nouns such as these, you can replace them with one or more verbs. Alternate translation: "and they are going to kill every one of us"

See: Abstract Nouns

Esther 7:4 (#5)

"Now if we had been sold as slaves and female servants"

Alternate translation: "if the men and even the women had been sold into slavery"

Esther 7:4 (#6)

"the distress would not have been equal to a burden of the king"

Esther is speaking very deferentially and with some exaggeration in order to impress on the king how important this is to her. She is saying that it would have been worth less to her to see her people rescued from slavery than it would have been to see the king spared the trouble of intervening on their behalf. (Haman uses the expression of "not equal" in this same sense in [5:13](#).) Alternate translation: "that would have been a matter too small to bother you with" or "that would be a small matter to a king like you, but this is very much worse"

See: Hyperbole

Esther 7:4 (#7)

"the king"

Esther addresses King Ahasuerus in the third person as a way of showing respect. Alternate translation: "you"

See: First, Second or Third Person

Esther 7:5 (#1)

"And" - "spoke and said"

These two words mean the same thing. Alternate translation: "responded"

See: Doublet

Esther 7:5 (#2)

"Who is he, this man? Where is this man, he"

These two phrases mean similar things. They both ask about the identity of the man who is trying to destroy the Jews. King Ahasuerus uses the repetition to emphasize how outraged he is. If the repetition would be confusing in your language, you could combine the two phrases. However, from another perspective, both the man's identity and his location are important to know so that his plot can be stopped. So, for that reason, you could also decide to include both phrases in your translation.

See: Parallelism

Esther 7:5 (#3)

"Who is he, this man? Where is this man, he"

Alternate translation: "who has done this"

Esther 7:5 (#4)

"Where is this man, he whose heart is full to do thus"

Here the concept of a **full heart** uses two metaphors at once. "Heart" represents the action of thinking or feeling. Also, saying that the "heart" is "full" is a figurative way of saying that someone is fully intending to do something, usually something that should not be done. Alternate translation: "where is the man who is intending to do such a thing"

See: Metaphor

Esther 7:6 (#1)

"an adversary, and an enemy"

These words mean the same thing. Together, they emphasize Haman's complete hostility towards the Jews. If it is more natural in your language, you can combine them and indicate the emphasis in a different way. Alternate translation: "the one who is our absolute nemesis"

See: Doublet

Esther 7:6 (#2)

"was terrified"

Alternative translation: "was extremely afraid"

Esther 7:6 (#3)

"was terrified from before the face of"

Here, **face** means the presence of a person. The phrase means that Haman was now extremely afraid to be in the presence of King Ahasuerus and Queen Esther. Alternate translation: "this made

Haman very afraid to be in the presence of the king and the queen"

See: Metonymy

Esther 7:7 (#1)

"And the king rose up in his rage from the banquet of wine"

Here, **in his rage** is an idiom meaning to be extremely angry. Alternate translation: "the king was extremely angry and got up"

See: Idiom

Esther 7:7 (#2)

"to the garden of the palace"

The implication is that Ahasuerus went outside to absorb the shock that a man he had promoted to the highest position in his empire was plotting to destroy his queen and her whole people. Ahasuerus needed to sort out his conflicting loyalties and decide what to do about this. If it would be misunderstood, you could say explicitly why he went outside. Alternate translation: "he went outside to the palace garden to decide what to do."

See: Assumed Knowledge and Implicit Information

Esther 7:7 (#3)

"in order to seek for his life"

Here, **seeking** means to beg or plead urgently for something. This phrase means that Haman wanted to beg Esther to persuade the king not to order his execution. Alternate translation: "to plead with Queen Esther to spare his life"

See: Metaphor

Esther 7:7 (#4)

"for he saw"

Here, **seeing** is a metaphor for knowledge, notice, attention, or judgment. Alternate translation: "he realized" or "he understood"

See: Metaphor

Esther 7:7 (#5)**"evil was determined against him by the king"**

You can say this with an active form. Alternate translation: "the king had decided to cause a disaster against him" or "the king was decided to destroy him" or "the king had decided to kill him"

See: Active or Passive

Esther 7:7 (#6)**"evil was determined against him by the king"**

Here the abstract noun **evil** means "harm," not something that is morally wrong as in the previous verse. In this context, it can be expressed with a verb such as "execute." Alternate translation: "the king was likely to execute him"

See: Abstract Nouns

Esther 7:8 (#1)**"Now when the king returned" - "Haman was fallen"**

The implication is that when the king returned to the room, he saw what this verse describes next. If it would be helpful in your language, you could say that explicitly. Alternate translation: "when the king returned ..., he saw that Haman had fallen ..."

See: Assumed Knowledge and Implicit Information

Esther 7:8 (#2)**"Haman was fallen on the couch on which Esther was"**

The implication is that Haman was doing this as he pleaded for his life. If it would be helpful in your language, you could add that information to the end of this phrase: " ... as he was begging Esther to spare his life"

See: Assumed Knowledge and Implicit Information

Esther 7:8 (#3)**"Haman was fallen on the couch on which Esther was"**

If you prefer to present the events in chronological order, you can put this information first in the verse. See the UST.

See: Order of Events

Esther 7:8 (#4)**"Haman was fallen on the couch on which Esther was"**

The expression **was fallen** means that as Haman was begging for his life, he was not standing up; he had suddenly come down very close to Esther as she was reclining on a couch. (From the impression that the king got when he returned, it is possible that Haman was even grabbing her arms or shoulders as he pleaded with Esther.) Alternate translation: "Haman had come down very close to Esther as she was reclining on a banqueting couch" or "Haman had thrown himself down on the couch where Esther was reclining"

See: Idiom

Esther 7:8 (#5)**"the couch on which Esther was"**

In this culture, especially at a banquet like this one, wealthy people would recline on couches as they ate and drank. Alternate translation: "Esther's banqueting couch"

Esther 7:8 (#6)**"Is it also to subdue the queen with me in the house"**

The king phrases this as a question to show his shock and anger at what he thinks Haman is doing. If it would be helpful in your language, you could phrase it as a statement. Alternate translation: "he is even trying to rape the queen"

See: Rhetorical Question

Esther 7:8 (#7)**"to subdue the queen"**

The story is using a mild expression to refer to something that is disturbing. In this context, "subdue" means "rape." The king thought that Haman was trying to rape Esther, and he likely said just that. You can show this in your translation if you want to make this clear. Alternate translation: "trying to rape the queen"

See: Euphemism

Esther 7:8 (#8)**"with me in the house"**

These two phrases mean similar things. The repetition is used to emphasize the idea that they are expressing. If it would be helpful in your language, you could combine the phrases. However, each one does indicate something slightly different about what a serious offense it would be if Haman actually were trying to rape Esther. It would be a violation of the king's personal trust and a violation of the trust implicit in hospitality. So you could also include both phrases. Alternate translation: "in my presence and in my own house"

See: Parallelism

Esther 7:8 (#9)**"The word was going out from the mouth of the king"**

This expression describes the action of speaking. Alternate translation: "as soon as the king said this"

See: Idiom

Esther 7:8 (#10)**"The word" - "when they covered the face of Haman"**

The king spoke, and then the servants covered Haman's face. One action followed upon another. However, this happened so quickly that almost no time seemed to pass in between. You can indicate this with a phrase like "as soon as." Alternate translation: "when the king said this, immediately they covered Haman's face"

See: Connect — Background Information

Esther 7:8 (#11)**"when they covered the face of Haman"**

The implication is that some the king's servants who were present did this, and they did it because they understood that the king wanted Haman to be executed. Alternate translation: "some of his servants covered Haman's face because he was going to be executed"

See: Assumed Knowledge and Implicit Information

Esther 7:8 (#12)**"when they covered the face of Haman"**

Covering the face in this culture, as in many others, was a sign that a person had been condemned to death. Alternate translation: "some of his servants covered Haman's face to show that he would be executed"

See: Symbolic Action

Esther 7:9 (#1)**"Harbona"**

This is a man's name. See how you translated it in [1:10](#).

See: How to Translate Names

Esther 7:9 (#2)**"one from the eunuchs before the face of the king"**

Here, **face** represents the presence of a person. This phrase means that Harbona was one of the eunuchs who served King Ahasuerus personally.

See: Metonymy

Esther 7:9 (#3)**"the eunuchs before the face of the king"**

See how you translated this term and this phrase in [1:10](#). Alternate translation: “the guardians who served the king personally”

See: Translate Unknowns

Esther 7:9 (#4)

"behold"

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, it can be omitted from your translation. But consider using an expression that is natural in your language for someone to address the king directly to get his attention. For example, you could say, “O king!”

Esther 7:9 (#5)

"Also," - "the pole that Haman made for Mordecai," - "is standing at the house of Haman"

Alternate translation: “Haman has also set up a pole [or gallows] at his house because he wants to impale [or hang] Mordecai on it”

Esther 7:9 (#6)

"the pole"

See how you translated this in [2:23](#). Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

See: Translate Unknowns

Esther 7:9 (#7)

"for Mordecai, who spoke good for the king"

This expression means that Mordecai said something that benefitted the king. Specifically, Mordecai reported an assassination plot and saved the king's life. Alternate translation: “Mordecai, who saved the king's life.”

See: Idiom

Esther 7:9 (#8)

"spoke good for the king"

Harbona addresses the king in the third person as a way of showing respect. Alternate translation: “saved your life”

See: First, Second or Third Person

Esther 7:9 (#9)

"is standing"

Alternate translation: “is set up”

Esther 7:9 (#10)

"50 cubits high"

If it would be helpful in your language, you could convert this to a modern measure. See how you translated this phrase in [5:14](#). Alternate translation: “seventy-five feet high” or “twenty-five meters high”

See: Biblical Distance

Esther 7:9 (#11)

"Hang him on it"

Him means Haman. If it would be helpful in your language, you could say that explicitly. Alternate translation: “hang [or impale] Haman on it”

See: Assumed Knowledge and Implicit Information

Esther 7:10 (#1)

"the pole"

See how you translated this in [2:23](#). Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

See: Translate Unknowns

Esther 7:10 (#2)

"and the rage of the king subsided"

Here the story compares the king's anger to floodwaters, which can cause great destruction.

"Subside" means for waters to drain away and for their level to go down. You could express the meaning by saying something like "Then the king's rage lessened," or "Then the king was not so angry." Or you could use a different metaphor that would be meaningful in your language, such as, "Then the king cooled off."

See: Metaphor

Esther - Chapter 8 Introduction

Special concepts in this chapter

God's protection

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

Esther 8:1 (#1)

"On that day"

This could mean one of three things: (1) A new series of events is now being described, but the story makes clear that they happened on the same day as the second banquet. While it must have been some time later in the day, the idea is that when Haman lost his life, and also his property, Esther gained what her enemy had lost. Alternate translation: "that same day" (2) The expression could also be an idiom that means "as of that day." This would refer to the effective date for the transfer of Haman's property to Esther. Alternate translation: "as of that day" (3) The term "day" could also be used to mean around the same time.

See: Introduction of a New Event

Esther 8:1 (#2)

"the king Ahasuerus gave to Esther the queen the house of Haman"

Here, **house** represents all the household and property of Haman. The story could be referring to all the property by naming one part of it, the house. Or "house" could be a metonym for "property," meaning everything a person owns and keeps in their house, and by extension everything they own beyond the house as well. Alternate translation: "King Ahasuerus declared that everything that

Haman had owned would now belong to Queen Esther"

See: Synecdoche

Esther 8:1 (#3)

"the adversary of the Jews"

This phrase gives clarifying information about Haman. Alternate translation: "the enemy of the Jews"

See: Distinguishing Versus Informing or Reminding

Esther 8:1 (#4)

"And Mordecai came before the face of the king"

The implication is that when the king learned how Mordecai was related to Esther, he summoned Mordecai into his presence. If it would be helpful in your language, you could say this explicitly. Alternate translation: "when he learned that, the king sent for Mordecai to come into his presence"

See: Assumed Knowledge and Implicit Information

Esther 8:1 (#5)

"before the face of the king"

Here, **face** represents the presence of a person. This phrase indicates that Mordecai was allowed to come into the king's presence. Alternate translation: "into his presence"

See: Metonymy

Esther 8:1 (#6)

"Esther told what he was to her"

You can say this before saying that the king summoned Mordecai, since it happened first. See the UST. Alternate translation: "Esther told the king how Mordecai was related to her"

See: Order of Events

Esther 8:1 (#7)

"Esther told what he was to her"

Esther told this to the king. She would likely have explained not just how she and Mordecai were related, but that he had raised her after her parents died. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Esther told the king that Mordecai was her cousin and that he had been like a father to her"

See: Assumed Knowledge and Implicit Information

Esther 8:2 (#1)

"And the king removed his signet ring," - "and he gave it to Mordecai"

Giving the ring to Mordecai showed that Mordecai could now act on the king's own authority, and it enabled him to do that. If it would be helpful in your language, you could say this explicitly. Alternate translation: "the king now gave this ring to Mordecai to show that Mordecai had the power to act on the authority of the king"

See: Symbolic Action

Esther 8:2 (#2)

"his signet ring"

See how you translated this in [3:10](#). Review the explanation there if that would be helpful. Alternate translation: "the ring that had his official seal on it"

See: Translate Unknowns

Esther 8:2 (#3)

"which he had caused to pass from Haman"

This means that the king had taken back his signet ring from Haman. He would have done this when he sentenced Haman to death. If it would be helpful in your language, you could say that explicitly. Alternate translation: "the king had given Haman the ring that had his official seal on it, but he had taken it back from Haman when he sentenced Haman to death, and the king was wearing it again."

See: Assumed Knowledge and Implicit Information

Esther 8:2 (#4)

"which he had caused to pass from Haman"

If it would be helpful in your language, you could put this information first in the verse because it happened before everything else.

See: Order of Events

Esther 8:2 (#5)

"and he 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. If it would be helpful in your language, you could say this explicitly. See the UST.

See: Assumed Knowledge and Implicit Information

Esther 8:2 (#6)

"And Esther placed Mordecai over the house of Haman"

To place someone over something means to put them in charge of it. Alternate translation: "Esther appointed Mordecai to be in charge of everything that had belonged to Haman"

See: Metaphor

Esther 8:2 (#7)

"the house of Haman"

See the explanation of this phrase in verse 1. Alternate translation: "everything that Haman had owned" or "the household of Haman"

See: Metonymy

Esther 8:3 (#1)

"And Esther repeated her action, and she spoke before the face of the king"

Here the exact meaning of the progression of verbs is uncertain, but this verse probably begins a new event in the story separate from what happened in the previous verse. Alternate translation: "then Esther again spoke in the king's presence"

See: Introduction of a New Event

Esther 8:3 (#2)

"before the face of the king"

Here, **face** represents the presence of a person. Alternate translation: "while she was in his presence"

See: Metonymy

Esther 8:3 (#3)

"She fell before the face of his feet"

Here, **falling** is an idiom referring to the action of bowing down or prostrating oneself, and **face** represents the front of a person, place, or object. Alternate translation: "and she bowed down" or "and she prostrated herself"

See: Idiom

Esther 8:3 (#4)

"She fell before the face of his feet"

This may actually mean that Esther put her face right on top of the feet of King Ahasuerus. This would have been an act of humility and desperation by which she showed that her need was very great and that she believed the king had great power to help her.

See: Symbolic Action

Esther 8:3 (#5)

"She fell before the face of his feet"

Esther's action was probably a recognized sign of pleading in this culture. However, it would likely still have been remarkable for a queen to fall at the feet of her husband, the king. you could show this by introducing the information with a phrase like "in fact." Alternate translation: "in fact, to show how desperately she was pleading, Esther got down and put her face right on top of his feet"

See: Assumed Knowledge and Implicit Information

Esther 8:3 (#6)

"before the face of his feet"

Here, **face** is a metonym meaning the front of a person, place, or object. This phrase means that Esther prostrated herself in front of the feet of King Ahasuerus.

See: Metonymy

Esther 8:3 (#7)

"to take away the evil of Haman the Agagite"

Here, **the evil** refers to Haman's plan. This expression means to prevent a wrong action from happening. 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"

See: Idiom

Esther 8:3 (#8)

"the Agagite"

This is the name of Haman's people group. See how you translated this in [3:1](#).

See: How to Translate Names

Esther 8:3 (#9)

"and his plot that he had plotted"

Alternate translation: "and the plot that he had invented" or "and the plot that Haman invented"

Esther 8:4 (#1)

"And the king held out to Esther the scepter of gold"

As in [5:2](#), King Ahasuerus did this to show that Esther had his favor. In that earlier episode, this indicated that he would not enforce the law that said Esther should be executed for coming into the inner court without being summoned. But since Esther was apparently already in the king's presence on this occasion, it seems that the gesture could also be used generally to show that the king was positively disposed towards a person and

would grant the person's request. Alternate translation: "the king held out his golden scepter to Esther"

See: Symbolic Action

Esther 8:4 (#2)

"the scepter of gold"

See how you translated this in [4:11](#). If it would be helpful, review the explanation of what this object was. Alternate translation: "golden scepter"

See: Translate Unknowns

Esther 8:4 (#3)

"so Esther rose up"

Alternate translation: "Esther got up off the floor"

Esther 8:4 (#4)

"before the face of the king"

Here, **face** represents the front of a person, place, or object. This phrase means the Esther now stood facing King Ahasuerus. Alternate translation: "and stood facing the king"

See: Metonymy

Esther 8:5 (#1)

"If it is good to the king," - "and the word is proper before the face of the king"

These two phrases mean basically the same thing. Esther is saying very deferentially that she hopes that the king will think that her suggestion is a good idea and will, therefore, grant her request. Esther uses the repetition to emphasize the importance of what she is expressing. If it would be helpful in your language, you could combine the phrases. Alternate translation: "if what I am going to suggest seems like a good idea to you"

See: Parallelism

Esther 8:5 (#2)

"and if I have found favor before his face," - "and I am good in his eyes"

These two phrases mean basically the same thing. Esther is saying very deferentially that she hopes that the king is positively disposed towards her, that he thinks well of her, and will, therefore, grant her request. Esther uses the repetition to emphasize the importance of what she is expressing. If it would be helpful in your language, you could combine the phrases. Alternate translation: "if you are pleased with me"

See: Parallelism

Esther 8:5 (#3)

"If it is good to the king, and if I have found favor before his face"

Here Esther addresses the king throughout in the third person as a way of showing respect. You could express the same meaning in the second person, as in the UST.

See: First, Second or Third Person

Esther 8:5 (#4)

"If it is good to the king"

This is an idiom that also appears in [1:19](#), [3:9](#), [5:4](#), and [5:8](#). A suggested translation in those cases was, "If it seems like a good idea to you, O king." That was suitable for the deferential tone the speakers were using. But in another place, [7:3](#), when Esther was pleading urgently for the survival of her whole people, the suggested alternate translation was, "I hope you will be willing to do what I ask" Here, Esther is also pleading, so you could use that phrase here in your translation as well. Alternate translation: "if what I ask for seems right in the king's evaluation"

See: Idiom

Esther 8:5 (#5)

"and if I have found favor"

This expression also appears many times in the story. It means to gain the approval or acceptance

of another person. Alternate translation: “if you are pleased with me”

See: Idiom

Esther 8:5 (#6)

"before his face," - "before the face of the king"

Here, **face** means the presence of a person. These phrases could mean “as I stand here before you.” But “face” could also be referring to the king himself by naming one part of him. What he thought and felt about Esther’s request would become evident in his face first, so it would be an appropriate part of him to use to represent all of him. Alternate translation: “you”

See: Metonymy

Esther 8:5 (#7)

"in his eyes"

Here, **eyes** represent the action of seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. Alternate translation: “if you evaluate me and I please you” or “if you are pleased with me”

See: Metaphor

Esther 8:5 (#8)

"let it be written to bring back the letters"

The first letters that told of the plan to destroy the Jews would not be brought back to Susa physically. Rather, **bring back** is an idiom that means “cancel” or “revoke.” Alternate translation: “make a new law to cancel what Haman decreed”

See: Idiom

Esther 8:5 (#9)

"let it be written to bring back the letters"

You can say this with an active form. Alternate translation: “write a new letter” or “make a new law”

See: Active or Passive

Esther 8:6 (#1)

"For"

Here Esther is giving the reason why she is asking King Ahasuerus to revoke the letters. Alternate translation: “the reason I am asking is that”

See: Connect — Reason-and-Result Relationship

Esther 8:6 (#2)

"how could I bear to see the evil that my people would find? And how could I bear seeing the destruction of my kindred"

Esther is actually making a statement, but she expresses herself in question form to show how strongly she feels about what she is saying. She does not actually expect the king to tell her how she could bear seeing her people destroyed. Alternate translation: “I cannot bear to see disaster fall on the Jews” or “I cannot endure watching my relatives be killed”

See: Rhetorical Question

Esther 8:6 (#3)

"how could I bear to see the evil that my people would find? And how could I bear seeing the destruction of my kindred"

These two sentences mean basically the same thing. Esther uses the repetition to emphasize the importance of what she is saying. If it would be helpful in your language, you could combine the phrases. Alternate translation: “I could not bear to see my relatives and my whole people destroyed”

See: Parallelism

Esther 8:6 (#4)

"the evil that my people would find"

Even though it was morally very wrong for Haman to want to destroy Mordecai’s whole people, here the abstract noun **evil** likely means “harm,” as in [7:7](#). It means the same thing as “destruction” in the next sentence. Alternate translation: “my people being destroyed”

See: Abstract Nouns

Esther 8:6 (#5)**"would find"**

As in [1:5](#), **find** is an idiom that means something exists in a certain place or time, not that people were looking for it and located it. Esther is speaking of the harm that will exist for the Jews if the effect of Haman's letters is not undone. Alternate translation: "would be destroyed"

See: Idiom

Esther 8:6 (#6)**"the destruction"**

This abstract noun can be expressed with a verb such as "destroyed."

See: Abstract Nouns

Esther 8:6 (#7)**"of my kindred"**

Alternate translation: "my relatives"

Esther 8:7 (#1)**"Behold"**

This is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation, or you can use an alternate translation like "as you know."

Esther 8:7 (#2)**"I have given the house of Haman to Esther"**

See the note about this expression in [8:1](#). Alternate translation: "I have given Esther all the property that belonged to Haman" or "I have given Esther the household of Haman"

Esther 8:7 (#3)**"the house of Haman"**

Here, **house** is a metonym meaning the entire household of Haman. Alternate translation: "the household of Haman"

See: Metonymy

Esther 8:7 (#4)**"and they have hanged him on the pole"**

You can put this information first because it happened before the king gave Haman's property to Esther. Alternate translation: "I had my servants impale Haman on a wooden pole" or "I had my servants hang Haman on a gallows"

See: Order of Events

Esther 8:7 (#5)**"the pole"**

See how you translated this in [2:23](#). Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

See: Translate Unknowns

Esther 8:7 (#6)**"he stretched out his hand"**

Here the expression **to stretch out a hand** means to cause someone physical harm with the intention of killing them. Alternate translation: "because he plotted to destroy all the Jews"

See: Idiom

Esther 8:8 (#1)**"So," - "you"**

Alternate translation: "so this is what you should do"

Esther 8:8 (#2)**"write for the Jews as is good in your eyes"**

Alternate translation: "I am giving you permission to write other letters to save your people"

Esther 8:8 (#3)**"as is good in your eyes"**

Here, **eyes** represent the action of seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. This phrase means that Esther and Mordecai have permission to write what they think is best. Alternate translation: "as you think is best" or "what you think is best"

See: Metaphor

Esther 8:8 (#4)**"in the name of the king"**

Here, **name** is a metaphor meaning authority. This phrase means Esther and Mordecai have permission to write with the authority of the King Ahasuerus.

See: Metaphor

Esther 8:8 (#5)**"in the name of the king"**

King Ahasuerus refers to himself in the third person. You can have him say this in the first person. Alternate translation: "I give you permission to write with my own authority"

See: First, Second or Third Person

Esther 8:8 (#6)**"with the signet ring of the king"**

This is a special ring that could be used to imprint the king's official seal on a law or decree. Alternate translation: "the ring that has my official seal on it"

See: Translate Unknowns

Esther 8:8 (#7)**"with the signet ring of the king"**

King Ahasuerus refers to himself in the third person. You can have him say this in the first

person. Alternate translation: "the ring that has my official seal on it"

See: First, Second or Third Person

Esther 8:8 (#8)**"For"**

Here, King Ahasuerus is expressing the reason why he cannot simply revoke the first letter and also why Esther and Mordecai can write another letter that people must obey. Alternate translation: "you see" or "people will obey your letter because"

See: Connect — Reason-and-Result Relationship

Esther 8:8 (#9)**"there is none to take back"**

As in verse 5, this expression means "revoke." Alternate translation: "no one can revoke" or "no one can nullify"

Esther 8:8 (#10)**"there is none to take back a writing"**

If it would be helpful in your language, you could put this first in the verse because it explains why Ahasuerus answers Esther and Mordecai in the way that he does. See the UST.

Esther 8:8 (#11)**"a writing that has been written in the name of the king and has been sealed with the signet ring of the king"**

The king is describing a general situation, but he has Haman's letter specifically in mind. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Haman wrote his letter with my authority, and he sealed it with the ring that has my official seal on it. No one can revoke a letter like that" (The story explained in [1:19](#) that the king's laws could not be changed once they had been made and proclaimed.)

See: Assumed Knowledge and Implicit Information

Esther 8:9 (#1)**"And the scribes of the king were called"**

This indicates that what is described in this verse was done because of what the king said in the previous verse. Use a connecting word or phrase to show this in your language.

See: Connect — Reason-and-Result Relationship

Esther 8:9 (#2)**"And the scribes of the king were called"**

You can say this with an active form, and you can say who did the action. Alternate translation: "the king called his scribes"

See: Active or Passive

Esther 8:9 (#3)**"And the scribes of the king were called"**

If you use an expression such as "called," make sure your readers will understand that the king likely sent an official to go and bring the scribes back with him. The king did not call out in a loud voice to get them to come.

Esther 8:9 (#4)**"in the third month"**

Alternate translation: "in month three"

See: Ordinal Numbers

Esther 8:9 (#5)**"in the third month"**

It would still be the same year as in [3:7](#), the twelfth year that Ahasuerus reigned as king of Persia. If it would be helpful in your language, you could say that explicitly. Alternate translation: "in the third month of the year"

See: Assumed Knowledge and Implicit Information

Esther 8:9 (#6)**"which is the month of Sivan"**

Sivan is the name of the third month of the Hebrew calendar. Alternate translation: "the month of Sivan"

See: Hebrew Months

Esther 8:9 (#7)**"which is the month of Sivan"**

The story is being recorded from the perspective of the Persian court, but for the benefit of its intended Jewish audience, the Hebrew name of the month is given. This month overlaps with May and June on a Western calendar.

Esther 8:9 (#8)**"on the twenty-third of it"**

Alternation translation: "on day 23" or "on the twenty-third day of the month" The exact date of the letter helps to establish its legal authority. This would be on June 25th of a Western calendar.

See: Ordinal Numbers

Esther 8:9 (#9)**"And according to all that Mordecai commanded, it was written"**

You can say this with an active form. Alternate translation: "and they wrote in a letter everything that Mordecai dictated to them"

See: Active or Passive

Esther 8:9 (#10)**"to the Jews"**

It appears from verse 11 that the letter would have been addressed specifically to the Jews in the empire, telling them that the king had authorized them to defend themselves. But copies were also sent to all the royal and provincial officials. If it would be helpful in your language, you could say this explicitly. Alternate translation: "the letter

addressed the Jews in the empire, but copies were also sent”

See: Assumed Knowledge and Implicit Information

Esther 8:9 (#11)

"and to the satraps, and the governors and officials of the provinces"

See how you translated these terms in [3:12](#), where they were used to describe who received Haman’s letter. These are all people in government positions. The first one is the governor of the province and the other two are rulers under him who govern cities or smaller areas. If your language uses one term for all of these, you could use that with a descriptive phrase such as “to the government leaders of each province and also to the leaders under him.”

Esther 8:9 (#12)

"that were from India even as far as Ethiopia: 127 provinces"

This is background information explaining how far this new letter had to be sent. See how you translated this phrase in [1:1](#). Alternate translation: “the empire of Ahasuerus had 127 provinces, stretching all the way from India in the east to Ethiopia in the west”

Esther 8:9 (#13)

"127 provinces"

Alternate translation: “one hundred and twenty-seven provinces”

See: Numbers

Esther 8:9 (#14)

"province by province"

This expression means “to people in every province.” Alternate translation: “the scribes wrote to the people in each province”

See: Idiom

Esther 8:9 (#15)

"according to its writing"

Alternate translation: “using its own alphabet” or “written in its own script”

Esther 8:9 (#16)

"and people by people"

This expression means “every people group.” Alternate translation: “and to each ethnic group”

See: Idiom

Esther 8:9 (#17)

"according to its tongue"

Here, **tongue** means the language spoken by a person or a group of people. Alternate translation: “in its own language”

See: Metonymy

Esther 8:9 (#18)

"and to the Jews according to their writing and according to their tongue"

The Jews would have been included among all the people groups in the empire in the phrase “people by people.” So this seems to be saying, “and especially to the Jews.” Verse 11 explains that it was particularly important for the Jews to read the letter because it gave them the right to defend themselves. Alternate translation: “they wrote especially to the Jews in their own script and in their own language”

Esther 8:10 (#1)

"And he wrote" - "and he sealed"

He refers to Mordecai. If it would be helpful in your language, you can use his name here.

Esther 8:10 (#2)

"in the name of the king Ahasuerus"

Here, **name** is a metaphor meaning authority. Alternate translation: "Mordecai wrote with the authority of King Ahasuerus"

See: Metaphor

Esther 8:10 (#3)

"and he sealed with the signet ring of the king"

This means that Mordecai sealed the letters with this ring. If it would be helpful in your language, you could say that explicitly. Alternate translation: "and he sealed the letters with the ring that had the king's official seal on it"

See: Assumed Knowledge and Implicit Information

Esther 8:10 (#4)

"by the hand of runners on horses"

As in [3:13](#), **hand** could mean two different things. (1) It could literally mean "hand," meaning that the runners carried the letters in their hands. (2) It could also be a metaphor for power, control, or authority, meaning that runners were the ones who delivered the letters to all the provinces throughout the empire. Alternate translation: "couriers on horseback delivered the letters"

See: Metaphor

Esther 8:10 (#5)

"riders of the royal pack horses, sons of the mares"

Alternate translation: "They rose fast horses that were used in the king's service. These horses had been bred in the king's stables."

Esther 8:10 (#6)

"sons of the mares"

Here, **sons** is a metonym meaning the offspring of royal livestock. Alternate translation: "the offspring of the king's horses"

See: Metonymy

Esther 8:11 (#1)

"in every city, city by city"

This expression means "in each and every city." It is possibly referring to the entire empire by naming one part of it, its cities. The story says in [9:19](#) that not just Jews living in cities but Jews living in rural areas also defended themselves. It is likely that the messengers only published the news in the cities and not the entire countryside, but the news was certainly intended for everyone, not only people living in the cities. Alternate translation: "throughout the empire" or "in each and every city" or "in every single city"

See: Idiom

Esther 8:11 (#2)

"to gather and to stand for their life"

Here, **to stand** is a metaphor meaning to defend oneself and fight back instead of running away from an enemy. Alternate translation: "to join together and fight for their lives" or "to join together and fight back"

See: Metaphor

Esther 8:11 (#3)

"to annihilate, and to slaughter, and to destroy"

These words mean the same thing and are used together to emphasize the completeness of the destruction that is being described. See how you translated this in [3:13](#) and [7:4](#). Alternate translation: "completely destroy" (A "doublet" can involve the use of more than two words.)

See: Doublet

Esther 8:11 (#4)

"any strength of a people or province that would attack them"

Strength is a figurative way of referring to an army or to a person carrying weaponry. Alternate translation: "the army of any people or province that attacked them"

See: Metonymy

Esther 8:11 (#5)**"children and women"**

Alternate translation: "they could also kill the wives and children of the armed men"

Esther 8:11 (#6)**"and plunder their spoil"**

See how you translated this expression in [3:13](#). Alternate translation: "and take everything that belonged to them"

Esther 8:12 (#1)**"on one day"**

This was the day that Haman had set for destroying the Jews in [3:13](#). If it would be helpful in your language, you could make this explicit. Alternate translation: "on the same day that Haman had set for destroying the Jews"

See: Assumed Knowledge and Implicit Information

Esther 8:12 (#2)**"in all the provinces of the king Ahasuerus"**

Alternate translation: "in every province of the kingdom"

Esther 8:12 (#3)**"on the thirteenth"**

Alternate translation: "on day 13" or "on the thirteenth day"

See: Ordinal Numbers

Esther 8:12 (#4)**"of month 12"**

Alternate translation: "of month 12" or "of the twelfth month"

See: Ordinal Numbers

Esther 8:12 (#5)**"of month 12"**

Implicitly, this means "the twelfth month of that same year." If it would be helpful in your language, you could say that explicitly.

See: Assumed Knowledge and Implicit Information

Esther 8:12 (#6)**"which is the month of Adar"**

This is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in [3:7](#) and [3:13](#).

See: Hebrew Months

Esther 8:13 (#1)**"A copy of the writing was to be given as a law"**

You can say this with an active form. Alternate translation: "the letter told the officials to proclaim this as a law"

See: Active or Passive

Esther 8:13 (#2)**"in every province by province"**

This expression means "in each and every province." Alternate translation: "in every single province"

See: Idiom

Esther 8:13 (#3)**"being uncovered for all the peoples"**

You can say this with an active form. Alternate translation: "the letter told the officials in every single province to post copies where everyone could see them"

See: Active or Passive

Esther 8:13 (#4)**"and for the Jews to be prepared for that day"**

Alternate translation: "that way the Jews would get ready to do what the letter said when the day came"

Esther 8:13 (#5)**"to take revenge from their enemies"**

This expression, "to take revenge from" another person, means to correct a wrong they have done. In this context, the phrase means to correct the wrong of the original law that gave people permission to kill the Jews. Alternate translation: "and fight back against their enemies"

See: Idiom

Esther 8:14 (#1)**"The runners, the riders of the royal pack horses"**

See how you translated this in [8:10](#). Alternate translation: "messengers riding on fast horses that were used for the king's business"

Esther 8:14 (#2)**"hastened and hurried by the word of the king"**

You can say this with an active form. Alternate translation: "the king commanded the couriers to deliver the letters as quickly as possible"

See: Active or Passive

Esther 8:14 (#3)**"hastened and hurried"**

These two terms mean almost the same thing and are used together to emphasize the fact that the couriers were told to deliver the letters as quickly as possible. Alternate translation: "they went immediately" or "as quickly as possible"

See: Doublet

Esther 8:14 (#4)**"The runners, the riders of the royal pack horses"**

To present the events in chronological order, you can put this after the king's command, as in the UST.

See: Order of Events

Esther 8:14 (#5)**"And the law was given"**

You can say this with an active form. Alternate translation: "the king's officials also posted and read copies of the letter"

See: Active or Passive

Esther 8:15 (#1)**"And Mordecai went out"**

This introduces a new event in the story. Use a way that is natural in your language to indicate this.

See: Introduction of a New Event

Esther 8:15 (#2)**"from before the face of the king"**

Here, **face** represents the presence of a person. This phrase means that Mordecai had been in the presence of King Ahasuerus and was now leaving in order to fulfill his duties as a high official in the Persian government. Alternate translation: "from the palace"

See: Metonymy

Esther 8:15 (#3)**"in a garment of royalty of blue and white, with a great crown of gold and a robe of fine linen and purple"**

The implication is that the king gave Mordecai these special things to wear to show that he was now his highest officer. If it would be helpful in your language, you could say that explicitly. To put these events in chronological order, you could

place this information before the report that Mordecai left the king's presence to fulfill his duties.

See: Assumed Knowledge and Implicit Information

Esther 8:15 (#4)

"in a garment of royalty of blue"

Alternate translation: "a blue and white garment that the king had worn"

Esther 8:15 (#5)

"with a great crown of gold"

Alternate translation: "a large golden crown"

Esther 8:15 (#6)

"and the city of Susa cheered and rejoiced"

Here, **the city** represents the people living in it. Alternate translation: "the people of Susa"

See: Metonymy

Esther 8:15 (#7)

"cheered and rejoiced"

This phrase expresses a single idea by using two words connected with "and." The word **rejoiced** tells how they cheered. If it would be helpful in your language, you could express the meaning by saying something like "shouted joyfully." Alternate translation: "cheered and were happy"

See: Hendiadys

Esther 8:15 (#8)

"cheered and rejoiced"

The implication is that the people did this when they saw Mordecai. If it would be helpful in your language, you could say this explicitly.

See: Assumed Knowledge and Implicit Information

Esther 8:16 (#1)

"there was light"

Here, **light** represents happiness. Alternate translation: "the Jews felt happy"

See: Metaphor

Esther 8:16 (#2)

"there was light and joy"

The terms **light** and **joy** refer to the same thing here. They are used together to emphasize the extreme happiness that the Jews felt. Alternate translation: "the Jews felt very happy"

See: Doublet

Esther 8:16 (#3)

"and rejoicing and honor"

These terms have similar meaning and are used together with the previous doublet to emphasize again the great happiness and joy that the Jews felt.

See: Doublet

Esther 8:16 (#4)

"and honor"

Here, **honor** might have two possible meanings. (1) Other people honored the Jews. Alternate translation: "other people honored them" (2) The Jews themselves felt honor instead of shame. Alternate translation: "they felt honored"

See: Assumed Knowledge and Implicit Information

Esther 8:17 (#1)

"In every province by province"

This expression means "each and every province." Alternate translation: "in every single province"

See: Idiom

Esther 8:17 (#2)

"and in every city by city"

This expression means "each and every city."
Alternate translation: "in every single city"

See: Idiom

Esther 8:17 (#3)

"any place where the word of the king and his law came"

This expression describes the king's message as if it were a person that could travel to a particular place. This phrase refers to all the places that received the king's letter. Alternate translation: "wherever the king's couriers took his decree" or "wherever the couriers read the letter announcing the king's decree"

See: Personification

Esther 8:17 (#4)

"there was joy and rejoicing for the Jews"

The terms **joy** and **rejoicing** have similar meaning and are used together to emphasize the great happiness and joy that the Jews felt. Alternate translation: "the Jews rejoiced greatly"

See: Doublet

Esther 8:17 (#5)

"a feast and a good day"

These two terms mean something similar and are used together to emphasize the great happiness and joy that the Jews felt. Alternate translation: "and had festive celebrations"

See: Doublet

Esther 8:17 (#6)

"and a good day"

This expression generally means a day of happiness or celebration. Alternate translation: "and a holiday"

See: Idiom

Esther 8:17 (#7)

"And many from the peoples of the land became Jews"

The implication is that they did this because they thought that the Jews might attack them when the Jews fought back against their enemies. If it would be helpful in your language, you could say this explicitly.

See: Assumed Knowledge and Implicit Information

Esther 8:17 (#8)

"And many from the peoples of the land became Jews"

Alternate translation: "many people from the other ethnic groups in the empire"

Esther 8:17 (#9)

"from the peoples of the land"

The **peoples of the land** were the non-Jewish people groups within the empire.

See: Idiom

Esther 8:17 (#10)

"dread of the Jews had fallen upon them"

Here, **falling** is a metaphor meaning to affect someone. Alternate translation: "they had become very afraid of the Jews"

See: Metaphor

Esther 8:17 (#11)

"dread of the Jews had fallen upon them"

To present the events in chronological order, you can say this before saying that the people from the other groups became Jews themselves.

See: Order of Events

Esther - Chapter 9 Introduction

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 stylistic devices 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.

Opening Summary

Verse 1 of chapter 9 provides a summary of everything that happens in this chapter. If using an opening summary is not normally used in your language, be sure to mark this as a summary either in the text or in a footnote. An opening summary like this is a characteristic device of Hebrew storytelling. So even though it describes the final outcome, we do not recommend that you move it to the end of the chapter unless it is very confusing to leave it here. To make it clear that verse 1 is only a summary and not the entire story, you could say something like this at the end of the verse: "This is what happened" or "Here are more details about what happened."

Esther 9:1 (#1)

"Now in month 12"

This introduces a new event. Use a natural way in your language to indicate a new event.

See: Introduction of a New Event

Esther 9:1 (#2)

"Now in month 12, which is the month of Adar, on day 13 of it"

The implication is that this happened in the twelfth month of the same year that the letters were sent out. If it would be helpful in your language, you could say that explicitly. Alternate translation: "on the thirteenth day of the twelfth month of that year, the month of Adar"

See: Assumed Knowledge and Implicit Information

Esther 9:1 (#3)

"Now in month 12"

Alternate translation: "now in the twelfth month"

See: Ordinal Numbers

Esther 9:1 (#4)

"which is the month of Adar"

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in [3:7](#), [3:13](#), and [8:12](#).

See: Hebrew Months

Esther 9:1 (#5)

"on day 13 of it"

Alternate translation: "on the thirteenth day of the month"

See: Ordinal Numbers

Esther 9:1 (#6)

"when the word of the king and his law" - "the time to be done"

Alternate translation: "what the letters said the king had decreed"

Esther 9:1 (#7)

"when the word of the king and his law had reached the time to be done"

This expression describes the king's decree as if it had traveled through time (as a person travels through space) and reached this particular day. This phrase means that it was time for people to obey the decree. Alternate translation: "when the time came for people to obey the king's law and decree" or "when it was the day established in the king's letters for people to carry out the king's law"

See: Personification

Esther 9:1 (#8)

"on the day when the enemies of the Jews hoped to dominate them"

Alternate translation: "the enemies of the Jews had expected to defeat the Jews on that day"

Esther 9:1 (#9)

"to dominate"

This word usually means "to rule over," but here it means "to have power over, to be able to destroy."

See: Idiom

Esther 9:1 (#10)

"but being overturned"

Saying that a situation was turned over is a figurative way of saying that what happened was the opposite of what was expected. Alternate translation: "the situation was reversed" or "the opposite happened"

See: Metaphor

Esther 9:1 (#11)

"it happened that the Jews themselves dominated those who hated them"

Alternate translation: "Instead, it was the Jews themselves who destroyed their enemies"

Esther 9:1 (#12)

"those who hated them"

This is an idiom that describes enemies

See: Idiom

Esther 9:2 (#1)

"to stretch out a hand"

Here the expression **to stretch out a hand** means to cause someone physical harm with the intention

of killing him. Alternate translation: "to defend themselves" or "to fight"

See: Idiom

Esther 9:2 (#2)

"against those seeking their evil"

Here the abstract noun **evil** likely means "harm," as in [7:7](#) and [8:6](#). In this context, the term can be expressed with a verb. Alternate translation: "who were trying to destroy them"

See: Abstract Nouns

Esther 9:2 (#3)

"But a man did not stand to their face"

Alternate translation: "no one stood against them" or "no one was able to defeat them"

See: Idiom

Esther 9:2 (#4)

"But a man did not stand to their face"

Here, **standing** is a metaphor meaning to defend oneself and to fight back instead of running away from an enemy. Alternate translation: "was able to fight back"

See: Metaphor

Esther 9:2 (#5)

"to their face"

Here, **face** stands for the presence of a person, so here it means "when faced with them." Alternate translation: "against them"

See: Metonymy

Esther 9:2 (#6)

"sudden fear of them had fallen on all the peoples"

Here, **falling** is a metaphor meaning to affect someone. Alternate translation: “all the peoples suddenly became very afraid”

See: Metaphor

Esther 9:2 (#7)

"sudden fear of them had fallen on all the peoples"

The implication is that as a result, no one helped anyone who attacked the Jews. If it would be helpful in your language, you could say this explicitly.

See: Assumed Knowledge and Implicit Information

Esther 9:3 (#1)

"the officials of the provinces, and the satraps and the governors"

See how you translated these terms in [3:12](#) and [8:9](#). Alternate translation: “the government leaders in each province”

Esther 9:3 (#2)

"and those doing the work that was for the king"

Alternate translation: “anyone the king had trusted with his affairs”

Esther 9:3 (#3)

"were lifting up the Jews"

Here, **lifting up** is a figurative way of saying “helping.” The picture is likely of someone helping a tired or injured person to stand or walk by holding them up. Alternate translation: “helped the Jews”

See: Metaphor

Esther 9:3 (#4)

"dread of Mordecai had fallen on them"

Here, **falling** is a metaphor meaning to affect someone. Alternate translation: “they were afraid of Mordecai”

See: Metaphor

Esther 9:4 (#1)

"For"

This term introduces the reason why the officials and satraps and governors were becoming afraid of Mordecai.

See: Connect — Reason-and-Result Relationship

Esther 9:4 (#2)

"Mordecai was great in the palace of the king"

The implication is that this is why all the other officials were afraid of Mordecai. If it would be helpful in your language, you could say this explicitly. Alternate translation, add: “They were afraid of him because”

See: Assumed Knowledge and Implicit Information

Esther 9:4 (#3)

"Mordecai was great in the palace of the king"

The palace of the king is a figurative way of describing the king’s administration by referring to the place where it was headquartered. Alternate translation: “was very important in the king’s government”

See: Metonymy

Esther 9:4 (#4)

"Mordecai was great in the palace of the king"

Great here is the same term that, as a verb, describes promotion within the king’s service in [3:1](#) and [5:11](#). Alternate translation: “Mordecai was a very important royal official”

Esther 9:4 (#5)

"and the report of him was going out into all the provinces"

Here the story speaks of the news of Mordecai's greatness as if it were a living thing that could travel throughout the empire. Alternate translation: "throughout the empire, everyone was hearing the news of his greatness"

See: Personification

Esther 9:4 (#6)

"Mordecai was progressing and becoming great"

This expression means that Mordecai continued to become more powerful and influential. Alternate translation: "Mordecai was becoming more famous because the king was giving him more and more power"

See: Idiom

Esther 9:5 (#1)

"And the Jews struck to all their enemies a strike of sword"

After the information about Mordecai, the story now returns to tell what happened on the appointed day. You could add a phrase to show this. Alternate translation, add: "on the day when they were allowed to defend themselves"

Esther 9:5 (#2)

"And the Jews struck to all their enemies a strike of sword"

This expression means that the Jews defended themselves against their enemies, even to the point of killing people who attacked them. Alternate translation: "the Jews attacked all of their enemies and killed them with their swords"

See: Idiom

Esther 9:5 (#3)

"a strike of sword"

Swords were not necessarily the only weapons the Jews had and used. The sword is used to represent all of their weaponry. If it would be helpful in your language, you could express this more general meaning. Alternate translation: "the Jews took up their weapons and used them against their enemies"

See: Synecdoche

Esther 9:5 (#4)

"and slaughter and destruction"

These two words have the same meaning and are used together for emphasis. Alternate translation: "they destroyed them completely"

See: Doublet

Esther 9:5 (#5)

"And they did to those who hated them according to their pleasure"

This expression does not mean that the Jews felt pleasure when they killed their enemies. Rather, it means that the Jews were able to defend themselves against their enemies and were not hindered in any way. Alternate translation: "they were able to do everything they wanted to do against their enemies"

See: Idiom

Esther 9:5 (#6)

"to those who hated them"

This is an idiom that describes enemies.

See: Idiom

Esther 9:6 (#1)

"And in Susa the citadel"

Alternate translation: "just in Susa, the capital city"

Esther 9:6 (#2)

"slaughtered and destroyed"

These two words have the same meaning and are used together for emphasis. Alternate translation: "killed"

See: Doublet

Esther 9:6 (#3)

"500 men"

Alternate translation: "five hundred men"

See: Numbers

Esther 9:7 (#1)

"Parshandatha" - "Dalphon" - "Aspatha"

The story lists the names of Haman's sons before explaining that they were his sons and that the Jews killed them. To be clear who these people are, you can add this information from verse 10 explicitly here. Alternate translation, add: "the Jews killed the ten sons of their enemy Haman son of Hammedatha. The names of his sons were ..."

See: Assumed Knowledge and Implicit Information

Esther 9:7 (#2)

"Parshandatha" - "Dalphon" - "Aspatha"

These are the names of men.

See: How to Translate Names

Esther 9:8 (#1)

"Poratha" - "Adalia" - "Aridatha"

These are the names of men.

See: How to Translate Names

Esther 9:9 (#1)

"Parmashta" - "Arisai" - "Aridai" - "Vaizatha"

These are the names of men.

See: How to Translate Names

Esther 9:10 (#1)

"the ten sons of"

Alternate translation: "the 10 sons"

See: Numbers

Esther 9:10 (#2)

"the adversary of the Jews"

This phrase gives clarifying information about Haman. Alternate translation: "the enemy of the Jews"

See: Distinguishing Versus Informing or Reminding

Esther 9:10 (#3)

"they did not stretch out their hand"

Here the expression **to stretch out a hand** means to take something from another person. Alternate translation: "they did not take"

See: Idiom

Esther 9:10 (#4)

"But" - "to the plunder"

Alternate translation: "But ... their possessions"

Esther 9:11 (#1)

"On that day"

Alternate translation: "at the end of that day"

Esther 9:11 (#2)

"the report of the number of" - "came to the face of the king"

Here the story speaks about the report as if it were a living thing that could come into the king's presence. Alternate translation: "one of the king's servants told the king the number of"

See: Personification

Esther 9:11 (#3)**"to the face of the king"**

Here, **face** represents the presence of a person. This phrase likely means that someone came into the king's presence in order to deliver this report. Alternate translation: "someone came in and reported to the king"

See: Metonymy

Esther 9:11 (#4)**"the report of the number of those who were killed"**

You can say this with an active form, and you can say who did the action. Alternate translation: "how many people the Jews had killed"

See: Active or Passive

Esther 9:12 (#1)**"have slaughtered and destroyed"**

These terms mean the same thing and are used together for emphasis. Alternate translation: "killed"

See: Doublet

Esther 9:12 (#2)**"500 men"**

Alternate translation: "five hundred men"

See: Numbers

Esther 9:12 (#3)**"with"**

Alternate translation: "including"

Esther 9:12 (#4)**"ten sons of"**

Alternate translation: "10 sons"

See: Numbers

Esther 9:12 (#5)**"In the rest of the provinces of the king, what have they done"**

The king is making a statement, but he uses a question form to show that he is very convinced 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"

See: Rhetorical Question

Esther 9:12 (#6)**"Now what is your petition? And it will be given to you. And what is your request? Again, and it will be done"**

These two statements mean basically the same thing. Ahasuerus says the same thing twice to show that he is truly disposed to give Esther what she wants. If it would be confusing, you do not need to repeat both phrases in your translation. Alternate translation: "is there anything more that you want? Tell me, and I will do it for you"

See: Parallelism

Esther 9:12 (#7)**"And it will be given to you." - "and it will be done"**

You can capture these parallel passive statements with one statement using an active form. You can also say who will do the action. Alternate translation: "I will do it for you"

See: Active or Passive

Esther 9:12 (#8)**"your petition?" - "your request"**

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: "anything more that you want"

See: Abstract Nouns

Esther 9:13 (#1)**"If it is good to the king"**

This is an idiom that has been used many times in the story. Alternate translation: "if it seems like a good idea to you, O king"

See: Idiom

Esther 9:13 (#2)**"let it be given"**

You can say this with an active form, and you can indicate that Esther is asking the king to do it. Alternate translation: "please allow"

See: Active or Passive

Esther 9:13 (#3)**"also tomorrow to the Jews who are in Susa to do according to the law of today"**

Alternate translation: "all the Jews who live in Susa to obey today's decree tomorrow also" or "to do tomorrow also what was decreed that they should do today"

Esther 9:13 (#4)**"are in Susa"**

Alternate translation: "in the capital city of Susa"

Esther 9:13 (#5)**"let the ten sons of Haman hang"**

The request is not for the king to allow the bodies to be impaled (or hanged), but instead, for the king to order this. Alternate translation: "and have the bodies of Haman's ten sons hanged [or impaled]"

Esther 9:13 (#6)**"let the ten sons of Haman hang"**

The purpose of this would not be to kill the sons, since they are already dead, but to demonstrate

publicly that the enemies of the Jews had been completely defeated.

See: Symbolic Action

Esther 9:13 (#7)**"let the ten sons of Haman hang"**

It is implicit that since Haman's sons are already dead, what Esther is actually asking for is for their bodies to be impaled or hanged. If it would be helpful in your language, you could say this explicitly. Alternate translation: "the bodies of Haman's ten sons"

See: Assumed Knowledge and Implicit Information

Esther 9:13 (#8)**"ten sons of"**

Alternate translation: "10 sons"

See: Numbers

Esther 9:13 (#9)**"the pole"**

See how you translated this in [2:23](#). Review the note there if that would be helpful.

See: Translate Unknowns

Esther 9:14 (#1)**"And the king said for this to be done"**

You can say this with an active form. Alternate translation: "the king granted both of Esther's requests"

See: Active or Passive

Esther 9:14 (#2)**"And a law was given in Susa"**

This phrase, "in Susa," seems to indicate that this refers to Esther's first request. If it would be helpful in your language, you could say that explicitly. Alternate translation: "he issued a decree allowing

the Jews in Susa to fight against their enemies again the next day"

See: Assumed Knowledge and Implicit Information

Esther 9:14 (#3)

"And a law was given in Susa"

This can be stated in active form as in the UST.

See: Active or Passive

Esther 9:14 (#4)

"in Susa"

Alternate translation: "in the capital city of Susa"

Esther 9:14 (#5)

"they hanged"

This was Esther's second request. You can say who did the action. Alternate translation: "he ordered his servants to hang [or impale] the bodies of Haman's ten sons"

See: Assumed Knowledge and Implicit Information

Esther 9:14 (#6)

"ten sons of"

Alternate translation: "10 sons"

See: Numbers

Esther 9:15 (#1)

"were in Susa"

Alternate translation: "who lived in the capital city of Susa"

Esther 9:15 (#2)

"And" - "assembled themselves"

Alternate translation: "joined together"

Esther 9:15 (#3)

"on day 14"

Alternate translation: "on day 14"

See: Ordinal Numbers

Esther 9:15 (#4)

"of the month of Adar"

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in [3:7](#), [3:13](#), [8:12](#), and [9:1](#).

See: Hebrew Months

Esther 9:15 (#5)

"in Susa"

Alternate translation: "in the capital city of Susa"

Esther 9:15 (#6)

"300 men"

Alternate translation: "three hundred men"

See: Numbers

Esther 9:15 (#7)

"But they did not stretch out their hand to the plunder"

Here, the expression **to stretch out a hand** means to take something from another person. Alternate translation: "they did not take the things that belonged to them"

See: Idiom

Esther 9:16 (#1)

"assembled themselves and stood for their lives"

Here, **standing** is a metaphor meaning to defend oneself and to fight back instead of running away from an enemy. See how you translated this in [8:11](#). Alternate translation: "joined together to fight back against their enemies"

See: Metaphor

Esther 9:16 (#2)

"assembled themselves and stood for their lives"

It's implicit here, and stated explicitly in the next verse, that these other Jews fought their enemies only on the thirteenth day. If it would be helpful in your language, you could say that explicitly here. Alternate translation, add: "on the thirteenth day of the month of Adar"

See: Assumed Knowledge and Implicit Information

Esther 9:16 (#3)

"and they rested from their enemies"

Here, **resting** is a figurative way of saying that they no longer needed to fight against their enemies because they had won the battle. Alternate translation: "they had no more trouble from their enemies"

See: Metaphor

Esther 9:16 (#4)

"and they slaughtered 75,000 of those who hated them"

Alternate translation: "and killed 75,000 of them"

Esther 9:16 (#5)

"75,000"

Alternate translation: "seventy-five thousand"

See: Numbers

Esther 9:16 (#6)

"they did not stretch out their hand"

Alternate translation: "they did not take the things that belonged to them" or "they did not take the valuable things" or "they did not take their possessions"

Esther 9:17 (#1)

"On day 13"

Alternate translation: "on the thirteenth day"

See: Ordinal Numbers

Esther 9:17 (#2)

"of the month of Adar"

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in [3:7](#), [3:13](#), [8:12](#), [9:1](#), and [9:15](#).

See: Hebrew Months

Esther 9:17 (#3)

"On the fourteenth of it, then they made it a day of feasting and rejoicing"

Alternate translation: "they devoted the next day, the fourteenth day of the month of Adar, to joyful celebration" or "they feasted joyfully the next day, the fourteenth day of the month of Adar"

Esther 9:17 (#4)

"On the fourteenth of it"

Alternate translation: "on day 14"

See: Ordinal Numbers

Esther 9:17 (#5)

"feasting and rejoicing"

This phrase expresses a single idea by using two words connected with "and." The word **rejoicing** tells how they celebrated. Alternate translation: "joyful celebration"

See: Hendiadys

Esther 9:17 (#6)

"feasting"

This is a figure of speech in which a part of something is used to mean the whole thing. The celebrations must have included more than just

eating special meals together, but the story uses those meals to refer to the entire celebrations.

See: Synecdoche

Esther 9:18 (#1)

"But the Jews who were in Susa assembled themselves"

Alternate translation: "but the Jews who lived in the capital city of Susa"

Esther 9:18 (#2)

"assembled themselves"

The implication is that they did this to fight against their enemies. This can be stated explicitly. Alternate translation: "the Jews who lived in Susa joined together to fight against their enemies"

See: Assumed Knowledge and Implicit Information

Esther 9:18 (#3)

"on the thirteenth of it and on the fourteenth of it"

If it would be helpful in your language, you could say which month this is. Alternate translation: "on the thirteenth and fourteenth days of the month of Adar"

See: Assumed Knowledge and Implicit Information

Esther 9:18 (#4)

"on the thirteenth of it"

Alternate translation: "on day 13"

See: Ordinal Numbers

Esther 9:18 (#5)

"and on the fourteenth of it"

Alternate translation: "and on day 14"

See: Ordinal Numbers

Esther 9:18 (#6)

"And they rested on the fifteenth of it, and they made it a day of feasting and rejoicing"

Resting is a figurative way of saying that they no longer needed to fight against their enemies because they had won the battle. Alternate translation: "they defeated them, and there was no fighting on the fifteenth day. They devoted that day to joyful celebration"

See: Metaphor

Esther 9:18 (#7)

"on the fifteenth of it"

Alternate translation: "on day 15"

See: Ordinal Numbers

Esther 9:18 (#8)

"feasting and rejoicing"

This phrase means the same thing as in the previous verse. Alternate translation: "for feasting joyfully"

See: Hendiadys

Esther 9:19 (#1)

"Therefore"

This term introduces the result of the events that were described in the previous verse. Alternate translation: "for that reason" or "that is why"

See: Connect — Reason-and-Result Relationship

Esther 9:19 (#2)

"the Jews, the ones of the open country, the ones who dwell in the cities of the open areas"

These two phrases mean similar things. They are used together to make the identification of this group clear. The first phrase means that they lived in rural areas. The second phrase means they lived in settlements that did not have walls around them, that is, in villages. You can combine these phrases.

Alternate translation: "the Jews who live in villages in the countryside"

See: Parallelism

Esther 9:19 (#3)

"make day 14 of" - "and a good day"

The implication is that this explanation is being offered for the benefit of city-dwelling Jews who might wonder why rural Jews celebrate this holiday on a different day. If it would be helpful in your language, you could say this explicitly. Alternate translation, add: "rather than on the fifteenth day."

See: Assumed Knowledge and Implicit Information

Esther 9:19 (#4)

"make day 14 of" - "and a good day"

Alternate translation: "observe this holiday on the fourteenth day"

Esther 9:19 (#5)

"day 14 of"

Alternate translation: "the fourteenth day"

See: Ordinal Numbers

Esther 9:19 (#6)

"the month of Adar"

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in [3:7](#), [3:13](#), [8:12](#), [9:1](#), [9:15](#) and [9:17](#).

See: Hebrew Months

Esther 9:19 (#7)

"for rejoicing and for feasting"

As in verses 17 and 18, this means "by celebrating joyfully"

See: Hendiadys

Esther 9:19 (#8)

"and a good day"

This expression generally means a day of happiness or celebration.

See: Idiom

Esther 9:19 (#9)

"and for the sending of gifts, a man to his friend"

Giving gifts, in this culture as in many cultures, was a way of acknowledging a special occasion. Alternate translation: "and by giving gifts to one another"

See: Symbolic Action

Esther 9:19 (#10)

"a man to his friend"

Here, a **man** means "a person." The term **friend** would include family members and neighbors as well as social friends. Alternate translation: "to one another"

See: Idiom

Esther 9:20 (#1)

"And" - "wrote these things"

Alternate translation: "wrote an account of all of these events"

Esther 9:20 (#2)

"all the Jews who were in all the provinces of the king Ahasuerus"

Alternate translation: "all the Jews everywhere in the kingdom"

Esther 9:20 (#3)

"the near ones and the far ones"

This is a figurative way of referring to something by speaking of two extreme parts of it in order to include everything in between. This expression

means the Jews who lived in or near Susa, those who lived far away, and all Jews in between. Alternate translation: “everywhere they lived”

See: Merism

Esther 9:21 (#1)

“to set up for them to be making”

Here, **to set up** means to establish, and to **make** a day means to observe it as a holiday. Alternate translation: “to establish ... as a holiday”

See: Idiom

Esther 9:21 (#2)

“day 14”

Alternate translation: “the fourteenth day”

See: Ordinal Numbers

Esther 9:21 (#3)

“of the month of Adar”

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in [3:7](#), [3:13](#), [8:12](#), [9:1](#), [9:15](#), [9:17](#), and [9:19](#).

See: Hebrew Months

Esther 9:21 (#4)

“day 15 of it”

Alternate translation: “the fifteenth day”

See: Ordinal Numbers

Esther 9:21 (#5)

“every year by year”

This expression means “every year.” Alternation translation: “each year”

See: Idiom

Esther 9:22 (#1)

“as the days when” - “as”

This verse gives the reason for what Mordecai told the Jews to do in the previous verse. Alternate translation: “because those were the days when”

See: Connect — Reason-and-Result Relationship

Esther 9:22 (#2)

“the Jews rested on them from their enemies”

As in verses 16, 17, and 18, **resting** here is a figurative way of saying that they no longer needed to fight against their enemies because they had won the battle. Alternate translation: “the Jews stopped fighting because they had defeated their enemies”

See: Metaphor

Esther 9:22 (#3)

“and” - “the month when”

Alternate translation: “And that was the month when”

Esther 9:22 (#4)

“it had turned for them from sorrow into joy and from mourning into a good day”

These two phrases mean similar things. The repetition is used to emphasize how dramatic and wonderful the change was. If it would be helpful in your language, you could combine these phrases and say something like “after being very sad, they became very happy.” Alternate translation: “they changed from being very sorrowful and crying to being very joyful and celebrating”

See: Parallelism

Esther 9:22 (#5)

“it had turned for them from sorrow into joy and from mourning into a good day”

It is implicit that the Jews were deeply distressed because they were being threatened with destruction, and they became very happy once they

were safe from all their enemies. If it would be helpful in your language, you could say that here. Alternate translation: “everything had changed for them. They had been deeply distressed because they were threatened with destruction. But they became very happy once they were safe from all their enemies”

See: Assumed Knowledge and Implicit Information

Esther 9:22 (#6)

"it had turned for them from sorrow into joy"

Turning represents changing. Alternate translation: “they changed from being very sad to being joyful”

See: Metaphor

Esther 9:22 (#7)

"from sorrow into joy"

The abstract nouns **sorrow** and **joy** can be expressed with adjectives such as “distressed” and “happy.”

See: Abstract Nouns

Esther 9:22 (#8)

"in order to make them days of"

These are things that Mordecai is telling the Jews to do in his letters. If it would be helpful in your language, you could say that here. Alternate translation: “so Mordecai told them to observe those days with”

See: Assumed Knowledge and Implicit Information

Esther 9:22 (#9)

"feasting and rejoicing"

As in verses 17, 18, and 19, this phrase expresses a single idea by using two words connected with “and.” The word “rejoicing” tells how the celebrating was to be done. Alternate translation: “joyful celebration” or “feasting joyfully”

See: Hendiadys

Esther 9:22 (#10)

"and sending of gifts, a man to his friend"

See how you translated this in verse 19. Review the notes there if that would be helpful. Alternate translation: “and by giving gifts to one another”

Esther 9:22 (#11)

"a man to his friend"

Here, a **man** means “a person.” The term **friend** would include family members and neighbors as well as social friends. Alternate translation: “to one another”

See: Idiom

Esther 9:22 (#12)

"and gifts to the needy"

In this culture as in many others, helping the poor was also a way of acknowledging a special occasion. The idea was that no one should miss out on the benefits of the wonderful thing that God had done. Alternate translation: “Mordecai also told them that they should help the poor on those days”

See: Symbolic Action

Esther 9:22 (#13)

"and gifts to the needy"

This is also something that Mordecai is telling the Jews to do in his letters. If it would be helpful in your language, you could say that here. Alternate translation: “Mordecai also told them that they should give gifts to the poor on those days”

See: Assumed Knowledge and Implicit Information

Esther 9:23 (#1)

"And" - "accepted" - "what Mordecai had written to them"

The implication seems to be that the Jews were glad to do what Mordecai had instructed, because they had already been doing it. You can add a word such as “readily” to indicate this.

See: Assumed Knowledge and Implicit Information

Esther 9:23 (#2)

"And" - "accepted"

Alternate translation: "agreed"

Esther 9:23 (#3)

"what they had begun to do"

You can put this information first, to present the events in logical and chronological order. Alternate translation: "the Jews were already celebrating those days that way"

See: Order of Events

Esther 9:24 (#1)

"For"

This introduces the reason for the events previously described. The story will now summarize everything that happened previously. The Jews were to celebrate because they were able to fight back when Haman plotted to destroy all of them. Alternate translation: "they would celebrate these days to remember"

See: Connect — Reason-and-Result Relationship

Esther 9:24 (#2)

"For"

If it would be helpful in your language, you could say here what this reason is explaining. Alternate translation: "they would establish those days as a holiday in order to remember how"

See: Assumed Knowledge and Implicit Information

Esther 9:24 (#3)

"the adversary of all the Jews"

This phrase gives clarifying information about Haman. Alternate translation: "the enemy of all the Jews"

See: Distinguishing Versus Informing or Reminding

Esther 9:24 (#4)

"had plotted concerning the Jews to annihilate them"

Alternate translation: "had tried to carry out a plan that would destroy the Jews"

Esther 9:24 (#5)

"And he had cast a Pur (which is "the lot")"

You can say explicitly why Haman did this. Alternate translation: "he threw Pur (that is, he threw lots) to find out what would be the best day"

See: Assumed Knowledge and Implicit Information

Esther 9:24 (#6)

"a Pur (which is "the lot")"

As in 3:7, the storyteller is giving both the Persian and the Hebrew name because this is the story behind the Festival of Purim, which takes its name from "Pur." So this is not repetition for emphasis. You can put in the Persian name and then the name for "lot" in your own language to show that the storyteller is doing this. Alternate translation: "a Pur (that is, a lot)"

See: How to Translate Names

Esther 9:24 (#7)

"to vex them and to destroy them"

The terms **vex** and **destroy** mean basically the same thing. They are used together to emphasize the degree to which Haman's deadly plans were distressing to the Jews. If it would be helpful in your language, you could combine the terms and express the emphasis with a word like "completely." Alternate translation: "and completely destroy them"

See: Hendiadys

Esther 9:25 (#1)

"But when she came to the face of the king"

In this summary, many details are communicated implicitly. **She** means Esther. Also, this verse continues the account of what this celebration is commemorating. If it would be helpful in your language, you could make these things explicit. Alternate translation: “the celebration also commemorated how Esther dared to come into the king’s presence without being summoned, and she won his favor”

See: Assumed Knowledge and Implicit Information

Esther 9:25 (#2)

"to the face of the king"

Here, **face** is a metonym meaning the presence of a person. This phrase means that Esther came into the king’s presence. Alternate translation: “into the king’s presence” or “before the king”

See: Metonymy

Esther 9:25 (#3)

"he said with the letter"

Once again, there is much information that is implicit here. If it would be helpful in your language, you could make it explicit. Alternate translation: “the king gave Mordecai the authority to send a letter throughout the empire saying that the Jews could defend themselves against their enemies”

See: Assumed Knowledge and Implicit Information

Esther 9:25 (#4)

"Let his evil plot that he plotted concerning the Jews return on his head"

His, **he**, and **him** in this sentence refer to Haman. **Return on his head** is an idiom that means that what a person was planning to do to someone else happened to that person instead. Use an idiom with that meaning in your language. Alternate translation: “the wicked plan that Haman developed against the Jews will be done to him”

See: Idiom

Esther 9:25 (#5)

"and let them hang him and his sons on the pole"

The letter itself did not say this. The story is summarizing the events in compressed form. It is speaking of the letter as if it were a person who could take action and give commands like this, but it was the king who gave the command. Alternate translation: “the king also ordered his servants to hang [or impale] Haman on a wooden pole [or hang Haman on a gallows]. When the Jews in Susa killed his ten sons, the king had their bodies hanged [or impaled] as well”

See: Personification

Esther 9:25 (#6)

"the pole"

See how you translated this in [2:23](#). Review the note there if that would be helpful.

See: Translate Unknowns

Esther 9:26 (#1)

"Therefore"

This introduces the reason why the Jews gave the name “Purim” to this celebration. Alternate translation: “for that reason” or “that is why”

See: Connect — Reason-and-Result Relationship

Esther 9:26 (#2)

"they called these days “Purim”"

They means the Jews. Alternate translation: “the Jews called these days Purim, like the word Pur”

See: Assumed Knowledge and Implicit Information

Esther 9:26 (#3)

"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.

See: How to Translate Names

Esther 9:26 (#4)

"on account of the name of Pur"

This is information that the original audience needed to understand how this celebration got its name. You can put this first in the verse because it explains what comes next. Alternate translation: "the Persian word for 'lot' is 'Pur'"

See: Background Information

Esther 9:26 (#5)

"the name of Pur"

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

See: Assumed Knowledge and Implicit Information

Esther 9:26 (#6)

"Therefore"

The story has just given the reason why the holiday is called Purim. Now it is going to give another reason. It will be explaining why the Jews added this holiday to their calendar, in addition to the festivals that were commanded in the Law of Moses. The next verse describes them adding the holiday. This verse gives the reasons why they did that. Alternate translation: "because"

See: Connect — Reason-and-Result Relationship

Esther 9:26 (#7)

"on account of all the words of this letter"

This is a reference to the letter that Mordecai wrote, as described in verses 20–22. Alternate translation: "because Mordecai wrote to them to tell them to observe this holiday"

Esther 9:26 (#8)

"and what they had seen concerning this and what had come upon them"

These two phrases mean similar things. The repetition is used to emphasize what a vivid experience it was to live through the events that this story describes. If it would be helpful in your language, you could combine the phrases and express the emphasis with a word like "amazing." Alternate translation: "the amazing things that had happened to them"

See: Parallelism

Esther 9:26 (#9)

"and what they had seen concerning this and what had come upon them"

These phrases say generally "this" and "what," but they are referring to the specific events the story has related. If it would be helpful in your language, you could describe these things specifically. Alternate translation: "because the Jews had been able to destroy the enemies who had wanted to destroy them"

See: Assumed Knowledge and Implicit Information

Esther 9:26 (#10)

"and what they had seen concerning this and what had come upon them"

You can put this first, before the information about Mordecai's letter, because it happened first. You can say "then" when you tell about the letter.

See: Order of Events

Esther 9:26 (#11)

"and what had come upon them"

This expression means "what had happened to them."

See: Idiom

Esther 9:27 (#1)

"the Jews set up and accepted for themselves and for their seed and for all those who unite themselves to them (" - "to be making these two days"

Alternate translation: “the Jews said that they would tell their descendants and those people who became Jews to be certain to celebrate this festival”

Esther 9:27 (#2)

"the Jews set up and accepted"

“Set up” and “accepted” mean basically the same thing. The repetition is used to emphasize that the Jews definitely agreed to do this. If it would be helpful in your language, you could combine these words. Alternate translation: “agreed to establish”

See: Doublet

Esther 9:27 (#3)

"and for their seed"

As in [6:13](#), **seed** means “descendants.” Alternate translation: “and for their descendants”

See: Idiom

Esther 9:27 (#4)

"and it will not pass away"

This expression means that the Jews would never stop celebrating the feast of Purim every year. you could put this last since it applies to the whole verse. Alternate translation: “always” or “forever”

See: Idiom

Esther 9:27 (#5)

"to be making these two days"

To present things in chronological order, you can put this before the reference to Jewish descendants and converts to Judaism. Alternate translation: “to establish those two days as holidays and to observe them”

See: Order of Events

Esther 9:27 (#6)

"according to their writing"

Alternate translation: “in the way that Mordecai had told them to do in the letter”

Esther 9:27 (#7)

"and according to their appointed time"

This means the fourteenth and fifteenth days of the month of Adar, as specified in [9:21](#). Alternate translation: “on those exact days of the month of Adar”

Esther 9:27 (#8)

"every year by year"

This expression means “each and every year.” Alternate translation: “every single year”

See: Idiom

Esther 9:28 (#1)

"And these days are remembered and are made"

This gives the result of the reasons described in verses 26 and 27. Alternate translation: “therefore” or “that is why”

See: Connect — Reason-and-Result Relationship

Esther 9:28 (#2)

"And these days are remembered and are made"

Remembered and **made** mean basically the same thing here. The repetition is used to emphasize that the Jews have been faithful in doing this. If it would be helpful in your language, you could express the general meaning by saying something like “So the Jews have celebrated these days.” Alternate translation: “therefore they said that they would remember and celebrate on those two days”

See: Doublet

Esther 9:28 (#3)

"And these days are remembered and are made"

This expression uses two passive forms, but you could say the same thing using active forms. Alternate translation: "so the Jews have celebrated and observed these days"

See: Active or Passive

Esther 9:28 (#4)

"in every generation by generation"

This expression means "in each and every generation." Alternate translation: "in every single generation"

See: Idiom

Esther 9:28 (#5)

"family by family"

This expression means "every family." Alternate translation: "every Jewish family"

See: Idiom

Esther 9:28 (#6)

"province by province, and city by city"

This could be a figure of speech that refers to something by speaking of two extreme parts of it in order to include everything in between those parts. Generally speaking, a province would be the largest division of the empire that would identify a person's location, and a city would be the smallest. Particularly, since the Jews would continue to celebrate Purim after the Persian empire and its provinces no longer exist, you might choose to express the meaning of this figure of speech in a more general way. Alternate translation: "everywhere they have lived"

See: Merism

Esther 9:28 (#7)

"province by province"

This expression means "every province." Alternate translation: "in every single province"

See: Idiom

Esther 9:28 (#8)

"and city by city"

This expression means "every city." Alternate translation: "in every single city"

See: Idiom

Esther 9:28 (#9)

"And these days of Purim will not pass away from the midst of the Jews, and their remembrance will not come to an end from their seed"

As in verse 27, this expression means that the Jews will never stop celebrating the feast of Purim. You can say this positively. Alternate translation: "will always observe the Festival of Purim faithfully"

See: Double Negatives

Esther 9:28 (#10)

"And these days of Purim will not pass away from the midst of the Jews, and their remembrance will not come to an end from their seed"

These two phrases mean similar things. The repetition is used to emphasize that the Jews will definitely not stop celebrating Purim each year. If it would be helpful in your language, you could combine the phrases and express the emphasis with a word like "definitely" or "certainly" or "always." Alternate translation: "the Jews and their descendants will certainly always continue to celebrate this festival of Purim"

See: Parallelism

Esther 9:28 (#11)

"from the midst of the Jews"

Alternate translation: "within the Jewish community"

Esther 9:28 (#12)

"and their remembrance will not come to an end"

Alternate translation: “will always observe”

Esther 9:28 (#13)

"from their seed"

"As in verse 27, **seed** means ""descendants.""

Alternate translation: “and for their descendants”

See: Metaphor

Esther 9:29 (#1)

"the daughter of Abihail"

This information reminds the reader who Esther was.

See: Distinguishing Versus Informing or Reminding

Esther 9:29 (#2)

"Abihail"

This man was Esther’s father and Mordecai’s uncle.
See how you translated his name in [2:15](#).

See: How to Translate Names

Esther 9:29 (#3)

"and Mordecai"

Since the Hebrew verb wrote is feminine singular, it means that the letter was from Esther. The mention of **Mordecai** here probably means that Mordecai helped her to write the letter. Alternate translation: “with Mordecai”

Esther 9:29 (#4)

"the Jew"

This phrase gives information about Mordecai to remind the reader.

See: Distinguishing Versus Informing or Reminding

Esther 9:29 (#5)

"And" - "wrote with all power"

Alternate translation: “using her royal authority” or “using the authority that she had as queen”

Esther 9:29 (#6)

"to set up this second letter of Purim"

This second letter of Purim could refer to: (1) this letter that Esther is writing, which is the second letter that the Jews will receive about the festival of Purim. Alternate translation: “an additional letter about Purim with her authority” or (2) the second letter that Mordecai wrote (See: verses 20–22), creating the festival of Purim. Alternate translation: “to confirm what Mordecai had written about Purim in his second letter” In either case, this letter from Esther is to add her royal authority to what Mordecai had already written.

See: Numbers

Esther 9:30 (#1)

"And he sent letters"

While this says “**he**,” in context it refers to the letter that Esther wrote with Mordecai’s help. Alternate translation: “they sent copies of this second letter” or “Mordecai ordered messengers to take copies of the letter”

See: When Masculine Words Include Women

Esther 9:30 (#2)

"to all the Jews, to 127 provinces, the kingdom of Ahasuerus"

These three phrases all mean the same thing. The repetition emphasizes that Esther and Mordecai sent this second letter out comprehensively throughout the empire. Alternate translation: “to all the Jews throughout the entire empire of Ahasuerus”

See: Parallelism

Esther 9:30 (#3)

"127 provinces"

The letter was not sent to the provinces as geographical territories, but to the Jews who lived

in them. The Jews are being described by something associated with them, the places where they lived.

See: Metonymy

Esther 9:30 (#4)

"127 provinces"

Alternate translation: "one hundred and twenty-seven provinces"

See: Numbers

Esther 9:30 (#5)

"words of peace and truth"

The abstract nouns **peace** and **truth** can be expressed in other ways. Alternate translation: "encouraging the Jews that they are now safe and can live peacefully"

See: Abstract Nouns

Esther 9:30 (#6)

"words of peace and truth"

The Hebrew word translated as **truth** here also refers to things that are "sure" or "secure." When "peace" and "truth" are paired together, they can refer to a peaceful, stable political environment, as in 2 Kings 20:19 and Jeremiah 33:6. Alternate translation: "with a message that assured them of their peaceful and stable situation"

Esther 9:31 (#1)

"to set up these days of Purim at their appointed times according to what Mordecai the Jew and Esther the queen had set up for them"

Alternate translation: "in this second letter, Mordecai the Jew and Queen Esther confirmed that Purim should be celebrated on the fourteenth and fifteenth days of the month of Adar"

Esther 9:31 (#2)

"the Jew"

This phrase gives clarifying information about Mordecai.

See: Distinguishing Versus Informing or Reminding

Esther 9:31 (#3)

"and according to what they had set up concerning their lives and concerning their seed, the matters of the fasts and their outcry"

This is referring to background information that the original audience would have known. They would have known what the fasting was about. It could be either: (1) fasting as a part of Purim. We know that some Jews fasted on the 13th day of the month of Adar to commemorate the day that Haman intended to destroy them, or (2) other times of fasting. Ever since the destruction of Jerusalem, the Jews had been fasting and mourning in the fifth month of the year to show their sorrow over what had happened. (The story refers to the Babylonian conquest of Jerusalem in [2:6](#).) You could put this information in a footnote if it would help your readers to understand this.

Esther 9:31 (#4)

"and concerning their seed"

Here, **seed** is a metaphor meaning the offspring or descendants of the Jews. Alternate translation: "and for their descendants" or "and for their offspring"

See: Idiom

Esther 9:32 (#1)

"and it was written in the book"

You can say this with an active form, and you can say who did the action. Alternate translation: "and the royal scribes made an official record of it"

See: Active or Passive

Esther - Chapter 10 Introduction

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.

Esther 10:1 (#1)

"And the king Ahasuerus set"

This introduces a new event in the story. Use a natural way to introduce a new event in your language.

See: Introduction of a New Event

Esther 10:1 (#2)

"And" - "set a tribute"

Alternate translation: "Then ... levied a tax"

Esther 10:1 (#3)

"on the land and the islands of the sea"

The purpose of this chapter is to describe the greatness of Mordecai. It does that by showing that he was second in command to a very powerful emperor. Referring to both the land and the sea is a way to include everything that lives in a very large area of the earth. If it would be helpful in your language, you could express the general meaning by saying something like "everyone throughout his empire." Alternate translation: "on all the people in the empire ... even the people who lived on the islands in the Mediterranean Sea" or "on everyone throughout the land and even the far-away islands"

See: Merism

Esther 10:1 (#4)

"and the islands of the sea"

The phrase **the islands of the sea** likely refers to the fact that the Persian kings had conquered territories reaching all the way to the

Mediterranean Sea. If it would be helpful in your language, you could say that explicitly. Alternate translation: "which reached all the way to the Mediterranean Sea."

See: Assumed Knowledge and Implicit Information

Esther 10:1 (#5)

"on the land and the islands of the sea"

These geographic features were not expected to pay the tax. The land and coastlands represent the people living there. The story is describing those people by reference to something associated with them, the places where they live.

See: Metonymy

Esther 10:2 (#1)

"And all the deeds of his power and his might"

Power and **might** mean essentially the same thing. They are used together to emphasize how powerful King Ahasuerus was. If it is more natural in your language, you can use one word with that meaning, with another word that gives it emphasis. Alternate translation: "all that he achieved because of how very powerful he was" or "all the great things that he did because of his great power"

See: Doublet

Esther 10:2 (#2)

"his power and his might"

The abstract nouns **power** and **might** can be translated with an adjective. See the UST.

See: Abstract Nouns

Esther 10:2 (#3)

"with the full account of"

Alternate translation: "They also wrote a full account"

Esther 10:2 (#4)**"the greatness of Mordecai"**

Alternate translation: "of how important Mordecai was" or "of how the king had honored Mordecai for the great things he had done"

Esther 10:2 (#5)**"had made him great"**

See how you translated this phrase in 3:1 and 5:11.
Alternate translation: "had promoted him"

Esther 10:2 (#6)**"are they not written in the book of the events of days for the kings of Media and Persia"**

This is actually a statement. The question form is used to emphasize the certainty of the statement. If questions are not used this way in your language, then use a statement instead, as in the UST.

See: Rhetorical Question

Esther 10:2 (#7)**"are they not written"**

You can say this with an active form, and you can say who did the action. Alternate translation: "The king's scribes made a record ..."

See: Active or Passive

Esther 10:2 (#8)**"are they not written"**

Because it comes first logically, you can put this first in the verse, if it would be helpful in your language.

Esther 10:2 (#9)**"the book of the events of days for the kings of Media and Persia"**

See how you translated this in [2:23](#). Alternate translation: "the royal record books of Media and Persia"

See: Idiom

Esther 10:3 (#1)**"For"**

This word indicates that this verse will give the reason why the scribes made a record about Mordecai.

See: Connect — Reason-and-Result Relationship

Esther 10:3 (#2)**"the Jew"**

This phrase gives clarifying information about Mordecai.

See: Distinguishing Versus Informing or Reminding

Esther 10:3 (#3)**"was second to the king Ahasuerus"**

Alternate translation: "was the second most important person after King Ahasuerus himself"

Esther 10:3 (#4)**"and great among the Jews"**

Alternate translation: "and a great leader of the Jews"

Esther 10:3 (#5)**"his brothers"**

Here, **brothers** is a figurative way of describing fellow members of the same people group. Alternate translation: "fellow Jews"

See: When Masculine Words Include Women

Esther 10:3 (#6)**"seeking good for his people and speaking peace to all its seed"**

These two phrases basically mean the same thing. The repetition is used to emphasize how hard

Mordecai worked for the good of his people. If it would be helpful in your language, you could combine these phrases and say something like, “He worked hard so his people and their descendants would prosper.”

See: Parallelism

Esther 10:3 (#7)

"seeking good for his people and speaking peace to all its seed"

The abstract nouns **good** and **peace** refer in this context to prosperity and security. You could translate these ideas with verbs, for example, you could say, “He worked hard to make sure that his people would prosper and their descendants would be secure.”

See: Abstract Nouns

Esther 10:3 (#8)

"seeking good for his people"

Seeking is a figurative way to describe actively trying to do something or work hard for something.

See: Metaphor

Esther 10:3 (#9)

"and speaking peace to all its seed"

Speaking peace is a figurative way of describing actions that benefit the general welfare of others.

See: Idiom

Esther 10:3 (#10)

"to all its seed"

"As in verses 27 and 28, **seed** means "descendants." **seed** means "descendants." Even if you combine the two parallel phrases, you can still convey the idea of “down through the generations” with a word such as “always.” Alternate translation: “to all of their descendants”

See: Metaphor