

ADDITIONS TO ESTHER

The Greek version of Esther, found in the Septuagint, contains six additions not found in the Hebrew version of Esther that is in most Bibles. These additions to Esther consist of a prologue, prayers by Mordecai and Esther, the texts of the decrees from King Ahasuerus, amplifications to, and elaborations of, the narrative, and a postscript. In the “Wycliffe Bible” and the first edition of the King James Bible (1611), these additions to Esther are included, but are placed at the end of the Hebrew version of Esther, beginning with verse 4 of Chapter 10, and concluding in Chapter 16. That format is followed here; but in addition, the place where each passage occurs in the Greek version of Esther, and where it would belong in the Hebrew version of Esther, is indicated at the beginning of each section in parentheses. (Modern translations of the Apocrypha, such as the *New English Bible*, and the *Good News Bible*, print the entire Greek version of Esther with these additions clearly marked.) Also, in the Greek version of Esther, the names of several of the principals are spelled differently. In order to avoid confusion, and to aid comprehension, here they have been changed to the Hebrew names.

(In the Greek Esther, the following verses also appear as verses 4-13 of Chapter 10.)

CHAPTER 10

⁴ And Mordecai said, These things be done of (or by) God.

⁵ I have mind on a dream, which I saw, signifying these same things, and nothing of those was void.

⁶ A little well, that waxed [*or grew*] into a flood (or a river), and was turned into light, and (*the*) sun, and (*then was*) turned again into full many waters, *this well* is Esther, whom the king took into wife, and would that she were his queen.

⁷ And the two dragons, I am, and Haman;

⁸ and (*the*) folks that came together, be these, that endeavoured to do away the name of (*the*) Jews.

⁹ But my folk Israel it is, that cried to the Lord; and the Lord made safe his people, and he hath delivered us from all evils, and he hath done great signs, or tokens, and wonders among (*the*) heathen men [*or the Gentiles;*]

¹⁰ and he hath commanded two lots to be, one of God's people, and the other of all heathen men [*or of all (the) Gentiles*].

¹¹ And then ever either lot came into a day ordained, or determined, [*or set*], from that time before God and all folks.

¹² And the Lord had mind on his people, and had mercy on his heritage.

¹³ And these days shall be kept in the month (*of*) Adar, or *March*, in the fourteenth and the fifteenth day of the same month, with all busyness and joy of the people gathered into one

company, into all the generations of the people of Israel afterward.

(In the Greek Esther, and likewise for the Hebrew Esther, the following verse serves as a Postscript after the 10 new verses added to Chapter 10.)

CHAPTER 11

¹ In the fourth year, when Ptolemy and Cleopatra reigned, Dositheus, that said himself to be a priest and of the kin of Levi, and Ptolemy, his son, brought this epistle of lots into Jerusalem, which epistle they said, that Lysimachus, the son of Ptolemy, translated. *This is a rubric; for this beginning was in the common translation, which beginning is not told in Hebrew, neither at any of the translators. [The fourth year, reigning Ptolemy and Cleopatra, Dositheus, that a priest and of Levi kindred said himself to be, and Ptolemy, his son, brought this epistle of Purim, the which they said, Lysimachus, the son of Ptolemy, in Jerusalem to have interpreted. This forsooth was the beginning in the common translation, that neither in Hebrew, nor with any of the interpreters is told.]*

(In the Greek Esther, verses 2-12 that follow, serve as a Prologue to Chapter 1; in the Hebrew Esther, they would be placed at verse 5 of Chapter 2.)

² In the second year, when Arta-xerxes*, (*that is, Xerxes, or Ahasuerus*), the mightiest king reigned, Mordecai, the son of Jair, the son of Shimei, the son of Kish, of the lineage of

Benjamin, saw a dream in the first day of the month Nisan, *that is, June; [The second year, reigning Artaxerxes* the most, the first day of the month Nisan, Mordecai, the son of Jair, son of Shimei, son of Kish, of the lineage of Benjamin,]*

*In the Hebrew Esther, this king is called Ahasuerus; his son is called Artaxerxes (though historically the son may have been “Artaxerxes II” and the father “Artaxerxes I”). In order to avoid confusion, and to aid comprehension, the Hebrew name of the king will be used in this translation.

³ and *Mordecai was a man a Jew, that dwelled in the city of Susa, a great man, and among the chief or the first men, of the king’s hall. [a man Jew, that dwelt in the city of Susa, a great man, and among the first of the king’s hall, saw a sweven (or a dream).]*

⁴ And he was of that number of prisoners [*or captives*], which Nebu-chadnezzar, the king of Babylon, had translated (*or had transferred*) from Jerusalem with Jeconiah, king of Judah. And this was his dream.

⁵ *He saw that voices, and noises, and thunders, and earth-movings [or earthquakes], and great troubling [or disturbing], appeared upon the earth.*

⁶ And lo! two great dragons, and *they were* made ready against them-selves into battle;

⁷ at whose cry all (*the*) nations were stirred together, to fight against the folk of just [*or rightwise*] men.

⁸ And that was a day of darkneses, and of peril, of tribulation, and of anguish, and great dread [*or great fear*] was then upon the earth.

⁹ And the folk of just [*or rightwise*] men, dreading their (*own*) evils, was disturbed (*or troubled*), and made ready to (*or for the*) death.

¹⁰ And they cried to God; and when they cried, a little well increased [*or waxed*] into a full great flood, and it turned again into full many waters.

¹¹ *And then* the light and the sun rose up; and meek men were enhanced (*or exalted*), and devoured (*the*) noble men.

¹² And when Mordecai *in his sleep* had seen this thing, and had risen from his bed, he thought, what God would do, and he had fast set [*or fixed*] in his soul *this vision*, and coveted to know, what the dream signified.

(In the Greek Esther, verses 1-6 that follow conclude the Prologue to Chapter 1; in the Hebrew Esther, they would be placed at verse 21 of Chapter 2.)

CHAPTER 12

¹ Forsooth Mordecai dwelled (*at*) that time in the hall of the king, with Bigthan (*or Gabatha*) and Teresh (*or Tharra*), the honest servants and chaste (*or the honest and chaste servants*), [*or (the) geldings*] of the king, that were porters, (*or doorkeepers, or guards*), of the palace.

² And when he had understood the thoughts of them, and had before-seen full diligently their busynesses, he learned that they endeavoured them(*selves*) to set [*or to put*] their hand(s) upon

the king Ahasuerus, and he told of that thing to the king.

³ And when enquiring was had of ever either of *them*, the king com-manded them, that acknowl-edged [*or had confessed*]*their treason*, to be led to the death.

⁴ And the king wrote in books that thing, that was done, and also Mordecai took mind of this thing to *be written in letters*./Forsooth the king wrote in books that, that was done, but also Mordecai betook the mind, (*or the memory, or remem-brance*) of the thing to letters.

⁵ And the king commanded Mordecai, that he should dwell in the hall of the palace, and he gave to him gifts for the telling.

⁶ Forsooth Haman, the son of Ham-medatha, a Bougaean (*or an Agagite*), was most glorious before the king, and he would have annoyed (*or harmed*) Mordecai, and his people, for the twain honest (*and chaste*) servants (*or the two eunuchs*) of the king that were slain. *Hitherto is the proem; those things, that pursue(or that follow), were set in that place where it is written in the book, And they took away the goods, either the chattels of them; which things we found in the common translation. [Haman forsooth, the son of Hammedatha, (a) gelding, was most glorious before the king, and would annoy (or do harm) to Mordecai, and his people, for the two geldings of the king that were slain. Hitherto the proem; those things, that follow, in that place were put, where is written in the volume, And they wasted*

the goods, or their substances; the which only in the common translation we have found.]

(In the Greek Esther, verses 1-7 below follow verse 13 of Chapter 3; in the Hebrew Esther, these 7 verses would also follow verse 13 of Chapter 3.)

CHAPTER 13

¹ *Soothly this was the sampler of the epistle. The greatest king Ahasuerus, from India unto Ethiopia, saith health to the princes and dukes of an hundred and seven and twenty provinces, which *princes and dukes* be subject/s to his empire.*

² *When I was lord of full many folks, and I had made subject all the world to my lordship, I would not mis-use the greatness of (*my*) power, but govern (*my*) subjects by (*or with*) mercy and softness, (*so*) that they, leading *their* life in silence without any dread, should use peace coveted of (*or by*) all deadly (*or mortal*) men.*

³ *And when I asked of my coun-sellors, how this might be [*ful*] filled, one, Haman by name, that (*sur*)passed other men in wisdom and faithfulness, and was the second after the king,*

⁴ *showed [*or told*] to me, that a people was scattered in all the round-ness of lands, the which *people* used new laws, and did against the custom of all folks, and despised the commandments of kings, and defouled by his dissention the according of all nations, [*or the one accord, or the concord, of diverse nations with their dissentions defoul.*]*

⁵ And when we had learned this thing, and saw, that one folk rebel against all the kind of men, *and that it used wayward, [or shrewd, (or de-praved)]* laws, and was contrary to our commandments, and disturbed, or troubled, the peace and according *[or the accord]* of provinces subject to us,

⁶ we commanded, that whichever *[or whosoever]* Haman showed, which *(or who)* is sovereign *[or provost]* of all *(the)* provinces, and is the second from the king, and whom we honour in the place of *(a)* father, *(that)* they with their wives and children, be done away of *(or by)* their enemies, and no man have mercy upon them, in the fourteenth day of the twelfth month *(of)* Adar, *or March*, of the present year;

⁷ *(so)* that *(the)* cursed *[or wicked]* men go down to hell *(or into the grave)* in one day, and yield peace to our empire, which they had troubled *[or disturbed]*. *Hitherto is the sampler of the epistle; these things, that pursue[or (that) follow], I found written after that place, where it is read,* And Mordecai went, and did all things, which Esther had commanded to him; *nevertheless those things be not had in Hebrew, and utterly those be not said at (or by) any of the translators[or interpreters].*

(In the Greek Esther, verses 8-19 below follow verse 17 of Chapter 4; in the Hebrew Esther, these 11 verses would also follow verse 17 of Chapter 4.)

⁸ Forsooth Mordecai besought the Lord, and was mindful of all his works, or and he was

mindful of all the works of the Lord, [*Mordecai forsooth pray-ed the Lord, mindful of all his works,*]

⁹ and said, Lord God, King Almighty, all things be set in thy lordship, *either power*, and there is none, that may against-stand thy will; if thou deemest for to save Israel, we shall be delivered anon (*or at once*). [*and said, Lord, Lord, king almighty, in thy power all things be set, and there is not, that may withstand to thy will; if thou deem to save Israel, anon we shall be delivered.*]

¹⁰ Thou madest heaven and earth, and whatever thing [*or and all thing that*] is contained in the compass of heaven.

¹¹ Thou *art* Lord of all things, and there is none that against-standeth thy majesty.

¹² Thou knowest all things, and knowest, that not for pride and spite, *neither* for any covetousness of *vain* glory I did this thing, that I worshipped not Haman the most proud man [*or that I honour not the most proud Haman;*]

¹³ for I was ready willfully (*or will-ingly*) to kiss, or for I was ready to have kissed willfully (*or willingly*), yea, the steps of his feet for the health (*or the deliverance*) of Israel, [*forsooth gladly for the health of Israel also the steps of his feet I were ready to kiss,*]

¹⁴ but I dreaded, lest I should bear over to man, or to a man, the honour of my God, and lest I should worship any man except my God.

¹⁵ And now, Lord King, God of Abraham, have thou mercy on thy people, for our enemies will

lose us (*or they desire to destroy us*), and do away thine heritage;

¹⁶ despise not thy part, which thou again-boughtest (*or redeemedest*) from Egypt. [*not despise thou thy part, that thou hast again-bought from Egypt.*]

¹⁷ Hear thou my prayer, and be thou merciful to the lot, and the part of thine heritage; and turn thou our mourning into joy, (*so*) that we living praise thy name, Lord; and close thou not the mouths of men praising thee.

¹⁸ And all Israel with like mind and beseeching cried to the Lord, for cause that certain death nighed to them (*or because that certain death approached unto them*).

(In the Greek Esther; verses 1-19 below follow the preceding verses, prior to Chapter 5; in the Hebrew Esther, these 19 verses would also follow the preceding verses, prior to Chapter 5.)

CHAPTER 14

¹ Also queen Esther fled [*or flew*] to the Lord, and dreaded the peril, that nighed (*or approached*).

² And when she had put away the king's clothes *that pertained to the queen*, she took clothes covenable to (*or suitable for*) weepings and mourn-ing; and for diverse ointments, she filled (*or covered*) her head with ashes and drit, or vile power, *or dust*, and she meeked (*or humbled*) her body with fastings; and with braiding, or twisting [*or tearing or pulling*] away of her hair,

she filled all (*the*) places, in which she was wont to be glad;

³ and she besought the Lord God of Israel, and said, My Lord, which alone art our King, help me a woman left alone, and of whom none other helper is except thee; [*And she pray-ed the Lord God of Israel, saying, My Lord, that art king alone, help me (who is) solitary (or alone), and of whom save thee is none other helper;*]

⁴ my peril is in my hands.

⁵ I have heard of (*or from*) my father, that thou, Lord, hast taken away Israel from all folks [*or shouldest have taken Israel from all Gentiles*], and our fathers from all their greater men before, (*so*) that thou shouldest wield an everlast-ing heritage; and thou hast done to them, as thou hast spoken, *or (hast) promised(them)*.

⁶ We have sinned in thy sight, and therefore thou hast betaken us into the hands of our enemies;

⁷ for we worshipped the gods of them. Lord, thou art just [*or Rightwise thou art, Lord*];

⁸ and now it sufficeth not to them, that they oppress us with hardest servage (*or with the harshest servi-tude*), but they reckon the strength of their hands to the power of (*their*) idols [*or maumets*],

⁹ and *therefore* they will change thy behests (*or thy commands*), and do away thine heritage, and close the mouths of men praising thee, and quench the glory of thy temple and [*of thine*] altar;

¹⁰ that they open the mouths of heathen men, or and they will open the mouths of heathen men, and praise the strength of *(their)* idols, and preach a fleshly king without end. [*that they open the mouths of Gentiles, and praise the strength of maumets, and preach a fleshly king into evermore.*]

¹¹ Lord, give thou not thy king's rod (*or thy sceptre*) to them, that be nought, lest they laugh at our falling; but turn thou the counsel of them upon themselves, and destroy thou him, that began to be cruel against us.

¹² Lord, have thou mind, and show thee to us in the time of tribulation; and, Lord, King of gods, and King of all power, give thou trust to me; [*Have mind, Lord, and show thee to us in time of our tribulation; and give to me trust, Lord, king of Jews, and of all power;*]

¹³ give thou a word well (*ad*)dressed (*or well-directed*), [*or a seemly word*], in my mouth in the sight of the lion *Ahasuerus**, and turn over his heart into the hatred of our enemy, (*so*) that both he perish, and other men that consented to him.

**"Ahasuerus" is here in the original text.*

¹⁴ But deliver us in (*or with*) thine hand, and help me, having none other help but thee,

¹⁵ Lord, that hast the cunning (*or the knowing, or the knowledge*) of all things; and Lord, thou knowest that I hate the glory of wicked men, and that I loathe the bed of uncircumcised men, and of each alien [*or of all (the) heathen*].

¹⁶ *Lord*, thou knowest my frailty and my need, that I hold abominable the sign of my pride and

of my glory, which is on mine head in the days of my showing, and that I loathe it as the cloth of a woman having unclean blood, and I bear *(it)* not, *or use it*, in the days of my stillness, [*Thou know-est infirmity and my need, that I loathe the sign of pride and of my glory, that is upon mine head in the days of my showing, and I loathe it as the cloth of the woman in flux of blood, and I bear not in the days of my silence,*]

¹⁷ and that I ate not in the board of Haman (*or at Haman's table*), neither the feast of the king pleased me, and I drank not the wine of moist (*or liquid*) sacrifices (*or the drink offerings*),

¹⁸ and that thine handmaid was never glad, since I was translated (*or brought*) hither till into (*the*) present day, but in thee, Lord God of Abraham.

¹⁹ Al! (*or O*) strong God above all, hear thou the voice of them, that have none other hope *than thee*, and deliver thou us from the hand(s) of wicked men, and deliver thou me from my dread.

(In the Greek Esther, the next 2 verses would follow verse 8 of Chapter 4; in the Hebrew Esther, these 2 verses would also follow verse 8 of Chapter 4.)

1' And no doubt that Mordecai sent to Esther, that she should enter to the king, and pray for her people, and for her country.

1" He said, Be thou mindful of the days of thy meekness, how thou were nourished (*or brought up*) in (*or by*) mine hand; for Haman, ordained the second from the king, or which is ordained

the second person in power from the king, spake against us into death; therefore thou inwardly call the Lord, and speak to the king for us, and deliver us from death.

(In the Greek Esther, verses 1-16 below, follow Esther's prayer, which follows Mordecai's prayer, all of which precede Chapter 5; in the Hebrew Esther, these 16 verses would replace the first 2 verses of Chapter 5.)

CHAPTER 15

¹ Forsooth in the third day she putted off the clothes of her adorning (*or of her mourning*), and was compassed with her glory.

² And when she shined in the king's (*or in the royal*) clothing, and had inwardly called the Governor of all things and the Saviour God, she took two servantesses,

³ and soothly she leaned on one, as not sustaining to bear her body, for delights and full great tenderness; [*and upon the one forsooth she leaned, as for delights and full much tenderness not suffering to bear her own body;*]

⁴ but the other servantess pursued the lady, and bare up her clothes trailing down upon the earth (*or upon the ground*). [*the tother forsooth of the damsels followed the lady, bearing up the clothes flowing down into the earth.*]

⁵ Soothly she was beshed [*or thrush-ed*] with (*the*) colour of roses in the cheer, or in (*or on*) her face, or And Esther in her face was coloured with rose colours, and with her pleasant and shining

[or bright] eyes she covered her sorrowful soul, that was drawn together with full much dread.

⁶ Therefore she entered through all the doors by order, and she stood against (*or before*) the king, where he sat upon the seat of his realm, and was clothed in the king's clothes, and shined in gold and precious stones, and he was dreadful in sight. *[Then she gone in all the doors by order, stood against (or before) the king, where he sat upon the see (or the throne) of his reign, clothed with king's clothes, and shining with gold and precious stones; and he was fearful in sight.]*

⁷ And when he had raised up his face, and had showed the madness, or austereness, of his heart with burning eyes, the queen felled *[or fell]* down *before him*; and when her colour was changed into paleness, she rested her head bowed down upon her handmaid.

⁸ And God turned the spirit of the king into mildness, and he hast(*en*)ed, and dreaded, and skipped *[or started]* out of the seat, or and the king hast(*en*)-ing, and dreading, rose up anon of (*or at once from*) his seat; and he sustain-ed her, or he held up the queen with his arms, till she came again to herself; and he spake fair *to her* by these words,

⁹ Esther, what *grief* hast thou? I am thy brother; do not thou dread,

¹⁰ thou shalt not die, *for this coming to me without (my) calling*; for this law is not made for thee, but for all (*other*)men. Therefore nigh thou hither, (*or And so approach thou to me*), *[or Come hither then]*,

11 and touch the sceptre, *that is, the king's rod*. And when she was still, he took the golden rod, and putted (*it*) on her neck; [*and touch the king's rod. And when she held her peace, he took the king's rod, and put (it) upon her neck;*]

12 and he kissed her, and said, Why speakest thou not to me?

13 And she answered, Lord, I saw thee as an angel of God, and mine heart was troubled for the dread of thy glory; [*The which answered, I saw thee, lord, as the angel of God, and mine heart is disturbed for dread of thy glory;*]

14 for, lord, thou art full wonderful, and thy face is full of graces.

15 And when she spake, again she felled down *in a swoon*, and was al-most dead. [*And when she spake, again she fell down, and utterly swooned.*]

16 Soothly the king was troubled, and all his servants comforted her.

(In the Greek Esther, verses 1-24 below, follow verse 12 of Chapter 8; in the Hebrew Esther, these 24 verses would also follow verse 12 of Chapter 8.)

1' The sampler of the letter of king Ahasuerus, which he sent for the Jews to all the provinces of his realm; and this same sampler is not had in the book of Hebrew. [*The sample of the epistle of king Ahasuerus, that for the Jews he sent to all the provinces of his realm; the which and it is not had in (the) Hebrew volume.*]

CHAPTER 16

¹ The great king Ahasuerus, from India unto Ethiopia, saith health to the dukes and princes of an hundred and seven and twenty provinces, that obey to our commandment. [*Ahasuerus, the great king, from India unto Ethiopia, of an hundred and seven and twenty provinces, to dukes and princes, that to our commanding obeish, saith greeting(s).*]

² Many men mis-use into pride the goodness and (*the*) honour of princes, which is given to them;

³ and not only they endeavor to oppress subjects to kings [*or and not only endeavor to oppress the subjects to the king*], but they bear not *duly* the glory given to them, and make ready treasons against them, that gave *their glory to them*.

⁴ And they be not appeased (*or satisfied*) to do not thankings for (*these*) benefices or goodnesses, and to defoul in themselves the laws of courtesy; but also they deem, that they may flee, or be able to flee, the sentence of God seeing all things.

⁵ And they break out into so much madness, that they endeavor *them-(selves)* with (*the*) ropes of leasings (*or of lies*) to destroy them, that keep diligently the offices betaken to them, and do so all things, (*so*) that they be worthy (*of*) the praising of all men; [*And in so much to madness break out, that to them that busily keep the offices taken to them, and so all things do, that they be worthy (of) the praising of all men, with the privy*

and subtle flatterings, or little cords, of leasings they endeavour to turn upside-down,]

⁶ while by subtle fraud *false men* deceive the simple ears of kings, and guessing other men by (*or to be of*) their own kind./and while *malicious men* guessing other men by (*or to be of*) their own kind *blameful* by subtle fraud, they deceive the simple ears of kings.

⁷ Which thing is proved both by eld stories, and by these things that be done each day; how the studies of kings be made shrewd (*or depraved*) by evil suggestions of some men. [*The which thing and of old stories is proved, and of these things that be done each day; how by evil suggestions of some men the studies of kings be depraved.*]

⁸ Wherefore it is to purvey for the peace of all (*the*) provinces.

⁹ And though we command diverse things, ye owe (*or ye ought*) not to guess, that this cometh of (*or from*) the unstableness of our soul, or of our heart; but that we give sentence *by our counsel* for the manner and need of times, as the profit of the common thing asketh.

¹⁰ And that ye understand more openly that thing, that we say; Haman the son of Hammedatha, a man of Macedonia by soul and folk [*or (by) will and kindred*], and an alien from the blood of Persians, and defouling our piety with his cruelty, was a pilgrim, *or a stranger*, and was received of (*or by*) us;

¹¹ and he feeled (*or experienced*) in himself so great courtesy *of (or from) us*, that he was called

our father, and he was worshipped [*or honoured*] of (*or by*) all men *as* the second *person* after the king;

¹² the which Haman was raised into so great swelling of pride, that he endeavoured to deprive us of the realm and of our life [*or of (our) spirit*].

¹³ For by some new and unheard (*of*) casts he asked into death Mordecai, by whose faith and benefices we live, and *also* the fellow of our realm, Esther, with all her folk;

¹⁴ and he thought these things, that when they were slain, he should set treason to our aloneness, *that is, to us-self (or ourselves) alone, [or our only-hood]*, and that he should translate, (*or transfer*), [*or over-bear, (or bear over)*] the realm of (*the*) Persians into *the realm of the* Macedonians.

¹⁵ Forsooth we found not the Jews in any guilt utterly, that were ordained to death by *him that is* the worst of dead-ly (*or mortal*) men; but again-ward (*or on the contrary*) that they/the Jews, use just laws, [*We forsooth utterly find in no blame the Jews, ordained to death of (or by) the worst man of deadly men; but again-ward, using right laws,*]

¹⁶ and be the sons of the highest and most God, and ever-living,/and be the sons of the highest and most, and of everlasting God, by whose benefice, or goodness, the realm was given both to our fathers and to us, and is kept unto this day. [*and (be) the sons of the highest, and the most, and evermore living God, through whose benefit and to*

our fathers and to us the realm is taken, and unto today is kept.]

17 Wherefore know ye, that those letters be void, which that Haman sent under our name. *[Wherefore those letters, that under our name he gave forth, knoweth to be as none.]*

18 For which great trespass both he that imagined it, and all his kindred, hangeth in gibbets before the gates of the city of Susa; for not we, but God yielded to him that, that he deserved. *[For the which hideous guilt before the gates of this city, that is, Susa, and he that cast, and all his kindred, hangeth in gibbets; not us, but God to him yielding that (that) he deserved.]*

19 Forsooth this commandment, which we send now, be *(it)* set forth in all *(the)* cities, /Therefore this behest, that we send forth now, be *it* set up in all *(the)* cities, *(so)* that it be leaveful to *(or lawful for)* the Jews to use their *(own)* laws.

20 Which Jews or Whom *also* ye owe *(or ye ought)* to help, *(so)* that they may slay them, that made them-selves ready to *(or for)* the death of *(the)* Jews, in the thirteenth day *[or the fourteenth day]* of the twelfth month, which is called Adar, *or March;*

21 for Almighty God hath turned this day of wailing and of mourning *[or of sorrow and of wailing]* into joy to *(or for)* them.

22 Wherefore and ye *(shall)* have this day among other feast days, and hallow it with all gladness;

23 *(so)* that it be known afterward, that all men, that obey faithfully to *the kings of Persia*, receive

worthy meed (*or reward*) for their faith; and that they, that set treason to the realm of them, perish for the felony.

²⁴ And each province and city, that will not be partner of this solemnity, perish by (*the*) sword and by fire; and be it so undone or destroyed, that not only it be without way to men, but also to beasts without end, for (*an*) ensample of despising and unobedience.

Wycliffe's Bible with Modern Spelling (Enhanced)

English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)

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Language: English

Dialect: Archaic

Translation by: Terry Noble

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2019-09-25

PDF generated using Haiola and XeLaTeX on 11 Nov 2022 from source files dated 10 Feb 2022

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