

## 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

<sup>4</sup> And Mordecai said, These things be done of God.

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

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

<sup>7</sup> And the two dragons, I am, and Haman;

<sup>8</sup> and folks that came together, be these, that enforced *or endeavoured* to do away the name of Jews.

<sup>9</sup> 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 heathen men [*or the Gentiles;*]

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

<sup>11</sup> And then ever either lot came into a day ordained, or determined, from that time before God and all folks. [*And either lot came into the set day before God now from that time to all Gentiles.*]

<sup>12</sup> And the Lord had mind on his people, and had mercy on his heritage.

<sup>13</sup> And these days shall be kept in the month 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

<sup>1</sup> 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 [*or Purim*] 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, [or 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.)

<sup>2</sup> In the second year, when Artaxerxes\* the most reigned/the mightiest *king* reigned, Mordecai, the son of Jair, the son of Shimei, the son of

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\* **CHAPTER 11:2** 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 henceforth.

Kish, of the lineage of Benjamin, saw a dream in the first day of the month Nisan, *that is, June*;

<sup>3</sup> and *Mordecai* was a man a Jew, that dwelled in the city of Susa, a great man, and among the chief men or the first men of the king's hall.

<sup>4</sup> And he was of that number of prisoners [*or captives*], which Nebu-chadnezzar, the king of Babylon, had translated *or brought over* from Jerusalem with Jeconiah, king of Judah. And this was his dream.

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

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

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

<sup>8</sup> 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.

<sup>9</sup> And the folk of just [*or rightwise*] men, dreading their evils, was disturbed, and made ready to death.

<sup>10</sup> 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.

<sup>11</sup> *And then* the light and the sun rose up; and meek men were enhanced, and devoured noble men.

<sup>12</sup> 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

<sup>1</sup> Forsooth Mordecai dwelled that time in the hall of the king, with Bigthan or Gabatha and Teresh or Tharra, the honest servants and chaste [*or geldings*] of the king, that were porters of the palace.

<sup>2</sup> And when he had understood the thoughts of them, and had before-seen full diligently their busynesses, he learned that they endeavoured them to set [*or to put*] their hands upon the king Ahasuerus, and he told of that thing to the king.

<sup>3</sup> And when enquiring was had of ever either of *them*, the king commanded them, that acknowledged [*or had confessed*]*their treason*, to be led to the death.

<sup>4</sup> 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 of the thing to letters.

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

<sup>6</sup> Forsooth Haman, the son of Hammedatha, a Bougean, was most glorious before the king, and he would have annoyed Mordecai, and his

people, for the twain [*or two*] honest and chaste servants of the king that were slain. *Hitherto is the proem; those things, that pursue[or follow], were set[or put]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.*

(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

<sup>1</sup> *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.

<sup>2</sup> 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 power, but govern *my* subjects by mercy and softness, that they, leading *their* life in silence without any dread, should use peace coveted of all deadly men.

<sup>3</sup> And when I asked of my counsellors, how this might be [*ful*] filled, one, Haman by name, that passed other men in wisdom and faithfulness, and was the second after the king,

<sup>4</sup> showed [*or told*] to me, that a people was scattered in all the roundness 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.

<sup>5</sup> And when we had learned this thing, and saw, that one folk rebelled against all the kind of men, *and that it* used wayward [*or shrewd*] laws, and was contrary to our commandments, and disturbed or troubled the peace and according [*or the accord*] of provinces subject to us,

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

<sup>7</sup> that cursed [*or wicked*] men go down to hell in one day, and yield peace to our empire, which they had troubled [*or have disturbed*]. *Hitherto is the sampler of the epistle; these things, that pursue[or 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 any of the translators.*

(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.)

<sup>8</sup> Forsooth Mordecai besought the Lord, and was mindful of all his works/and he was mindful

of all the works of the Lord, [*Mordecai forsooth prayed the Lord, mindful of all his works,*]

<sup>9</sup> and said, Lord God, King Almighty, all things be set in thy lordship, *either power*, and there is none, that may against-stand [*or withstand*] thy will; if thou deemest for to save Israel, we shall be delivered anon.

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

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

<sup>12</sup> 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;*]

<sup>13</sup> for I was ready willfully to kiss/I was ready to have kissed willfully, yea, the steps of his feet for the health of Israel,

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

<sup>15</sup> And now, Lord King, God of Abraham, have thou mercy on thy people, for our enemies will lose us, and do away thine heritage;

<sup>16</sup> despise not thy part, which thou again-boughtest from Egypt.

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



<sup>18</sup> And all Israel with like mind and beseeching cried to the Lord, for cause that certain death nighed to 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

<sup>1</sup> Also queen Esther fled [*or flew*] to the Lord, and dreaded the peril, that nighed.

<sup>2</sup> And when she had put away the king's clothes *that pertained to the queen*, she took clothes covenable to weepings and mourning; and for diverse ointments, she filled her head with ashes and drit, or vile power, *or dust*, and she meeked her body with fastings; and with braiding, or twisting, [*or tearing, or pulling*] away of her hair, she filled all places, in which she was wont to be glad;

<sup>3</sup> and she besought [*or prayed*] 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, [*or My Lord, that art king alone, help me solitary, and of whom save thee is none other helper*];

<sup>4</sup> my peril is in my hands.

<sup>5</sup> I have heard of 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, that thou shouldest wield an everlasting

heritage; and thou hast done to them, as thou hast spoken, *or promised*.

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

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

<sup>8</sup> and now it sufficeth not to them, that they oppress us with hardest servage, but they reckon the strength of their hands to the power of idols *[or maumets]*,

<sup>9</sup> and *therefore* they will change thy behests, and do away thine heritage, and close the mouths of men praising thee, and quench the glory of thy temple and *[of thine]* altar,

<sup>10</sup> that they open the mouths of heathen men/ and they will open the mouths of heathen men, and praise the strength of 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.]*

<sup>11</sup> Lord, give thou not thy king's rod 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.

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

13 give thou a word well addressed, [*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, that both he perish, and other men that consented to him.

14 But deliver us in thine hand, and help me, having none other help but thee,

15 Lord, that hast the knowing 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 heathen*].

16 Lord, thou knowest my frailty and my need, that I hold abominable [*or loathe*] 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 [*or in the flux of blood*], and I bear not, *or use it*, in the days of my stillness [*or my silence*],

17 and that I ate not in the board of Haman, neither the feast of the king pleased me, and I drank not the wine of moist sacrifices,

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

19 A! strong God above all, hear thou the voice of them, that have none other hope *than thee*, and deliver thou us from the hands 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

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\* **CHAPTER 14:13** “Ahasuerus” is here in the original text.

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 in mine hand; for Haman, which is ordained the second person in power from the king, hath spoken against us into death; therefore thou inwardly call the Lord, and speak thou 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

<sup>1</sup> Forsooth in the third day she putted off the clothes of her adorning, *or of her mourning*, and was encom-passed with her glory.

<sup>2</sup> And when she shined in the king's clothing, and had inwardly called the Governor of all things and the Saviour God, she took two servantesses,

<sup>3</sup> and soothly she leaned on one, as not sustaining to bear her *[own]* body, for delights and full great tenderness;

<sup>4</sup> but the other servantess *[or damsel]* pursued *[or followed]* the lady, and bare up her clothes trailing *[or flowing]* down upon the earth.

<sup>5</sup> Soothly she was beshed with colour of roses in the cheer/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.

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

<sup>7</sup> 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.

<sup>8</sup> And God turned the spirit of the king into mildness, and he hasted, and dreaded, and skipped [*or started*] out of the seat/and the king hasting, and dreading, rose up anon of his seat; and he sustained her/he held up the queen with his arms, till she came again to herself; and he spake fair *to her* by these words,

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

<sup>10</sup> thou shalt not die, *for this coming to me without calling*; for this law is not made for thee, but for all *men*. Therefore nigh thou hither [*or Come hither then*],

<sup>11</sup> and touch the sceptre, *that is, the king's rod*. And when she was still [*or held her peace*], he

took the golden rod, and putted [*or put*] [*up*] on her neck;

<sup>12</sup> and he kissed her, and said, Why speakest thou not to me?

<sup>13</sup> And she answered, Lord, I saw thee as an angel of God, and mine heart was troubled [*or disturbed*] for the dread of thy glory;

<sup>14</sup> for, lord, thou art full wonderful, and thy face is full of graces.

<sup>15</sup> And when she spake, again she felled down in a swoon, and was almost dead [*or utterly swooned*].

<sup>16</sup> 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.)

<sup>1</sup> 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 [*or in the Hebrew volume*].

## CHAPTER 16

<sup>1</sup> 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.*]

<sup>2</sup> Many men mis-use into pride the goodness and honour of princes, which is given to them;

<sup>3</sup> and not only they endeavor to oppress [*the*] subjects to kings [*or 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*.

<sup>4</sup> And they be not appeased to do not thankings for benefices [*or benefits*] or goodnesses, and to defoul in themselves the laws of courtesy; but also they deem, that they may flee the sentence of God seeing all things.

<sup>5</sup> And they break out into so much madness, that they endeavor *them* with ropes, [*or with the little cords, or the privy and subtle flatterings*] of leasings to destroy them, that keep diligently [*or busily*] the offices betaken to them, and do so all things, that they be worthy the praising of all men;

<sup>6</sup> while by subtle fraud *false men* deceive the simple ears of kings, and guessing other men by their own kind./and while *malicious men* guessing other men by their own kind *blameful* by subtle fraud, they deceive the simple ears of kings.

<sup>7</sup> Which thing is proved both by eld [*or old*] 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.

<sup>8</sup> Wherefore it is to purvey for the peace of all provinces.

<sup>9</sup> And though we command diverse things, ye owe not to guess, that this cometh of 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.

<sup>10</sup> 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 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 us;

<sup>11</sup> and he feeled in himself so great courtesy *of us*, that he was called our father; and he was worshipped [*or honoured*] of all men *as the second person* after the king;

<sup>12</sup> the which Haman was raised into so great swelling of pride, that he enforced to deprive us of the realm and of our life.

<sup>13</sup> For by some new and unheard casts he asked into death Mordecai, by whose faith and benefices [*or benefits*] we live, and *also* the fellow of our realm, Esther, with all her folk;

<sup>14</sup> and he thought these things, that when they were slain, he should set treason to our aloneness [*or onlyhood*], *that is, to us-self alone*, and that he should translate [*or over-bear*] the realm of Persians into *the realm of the Macedonians*.

<sup>15</sup> Forsooth we found not the Jews in any guilt utterly [*or We forsooth utterly find in no blame the Jews*], that were ordained to death by *him that is the worst of deadly men*; but again-ward that they/the Jews, use just laws,

<sup>16</sup> and be the sons of the highest and most God, and ever living/and be the sons of the highest and [*the*] most, and of everlasting [*or evermore living*]



God, by whose benefice [*or benefit*], or goodness, the realm was given both to our fathers and to us, and is kept unto this day.

<sup>17</sup> Wherefore know ye, that those letters be void, which that Haman sent under our name.

<sup>18</sup> For which great trespass both he that imagined *it*, and all his kindred, hangeth in gibbets before the gates of he city of Susa; for not we, but God yielded to him that, that he deserved.

<sup>19</sup> Forsooth this commandment, which we send now, be set forth [*or purposed*] in all cities./ Therefore this behest, that we send forth now, be *it* set up in all cities, that it be leaveful to the Jews to use their laws.

<sup>20</sup> Which Jews ye owe to help, that they may slay them, that made themselves ready to the death of Jews, in the thirteenth day of the twelfth month, which is called Adar, *or March*; [*To whom ye shall be to help, that those men, the which themselves to their death had made ready, they may slay, the fourteenth day of the twelfth month, that is called Adar;*]

<sup>21</sup> for Almighty God hath turned this day of wailing and of mourning into joy to them. [*this forsooth day of sorrow and of wailing the Almighty God turned to them into joy.*]

<sup>22</sup> Wherefore and ye have this day among other feast days, and hallow it with all gladness;

<sup>23</sup> that it be known afterward [*or hereafter*], that all men, that obey faithfully to *the kings of Persia*, receive worthy meed 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 sword and by fire; and be it so undone or destroyed [*or done away*], that not only it be without way to men, but also to beasts without end [*or into evermore*], for ensample [*or example*] of despising and unobedience.

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

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Language: English

Dialect: Archaic

Translation by: Terry Noble

Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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