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Chapter 1 : A Critical and Exegetical Commentary on the Book of Esther

*The Book of Esther: A Critical And Exegetical Commentary [Lewis Bayles Paton] on blog.quintoapp.com *FREE* shipping on qualifying offers. Fully reset from scratch and printed on 7 x 10 paper with plenty of margin for notes, this still unsurpassed in many ways commentary is designed for scholars who are serious about their Bible.*

Another high-ranking Persian government officer, Artabanus, eventually assassinated him. Xerxes is famous in secular history for two things: However, he too suffered defeat, in a three-fold manner. His soldiers lost the battle of Thermopylae to the Spartans, his army also lost at the battle of Plataea, and the Greeks destroyed his navy in the battle of Salamis. The writer mentioned the vast area Xerxes controlled cf. Perhaps he did this to avoid confusion with another Ahasuerus Daniel 9: These were political subdivisions of the satrapies cf. Susa was the name of both the capital city and the royal fortress that occupied a separate part of the city. The Hebrew word translated "capital" NASB or "citadel" NIV habirah refers to an acropolis or fortified area that stood 72 feet above the rest of the city. A wall two and one-half miles long surrounded it. For days six months he entertained his guests Esther 1: This was evidently the military planning session that Ahasuerus conducted to prepare for his campaign against the Greeks. The Greek historian Herodotus referred to this meeting and said it took Ahasuerus four years B. Herodotus, The Histories, 7: The more lavish the king's hospitality, the greater his claim to supremacy. Triumph of God's Sovereignty, p C, toward the end of Artaxerxes' reign. Olmstead, History of the Persian Empire, p At least nine receive mention Esther 1: According to the Talmud the queen refused to come because Gabriel had smitten her with leprosy. The counsel of seven Esther 1: These men were cabinet-level officials in the government. The king's advisers feared that Vashti's rebellion would lead to a popular women's liberation movement and to a revolution among the aristocratic wives particularly Esther 1: There is extra-biblical evidence that no one could revoke Persian laws once they were official Esther 1: He wrote the following concerning the Persian postal service the original Pony Express , to which the writer of Esther alluded several times Esther 1: The entire plan is a Persian invention; and this is the method of it. Along the whole line of road there are men they say stationed with horses, in number equal to the number of days which the journey takes, allowing a man and horse to each day; and these men will not be hindered from accomplishing at their best speed the distance which they have to go, either by snow or rain, or heat, or by the darkness of night. The first rider delivers his dispatch to the second, and the second passes it to the third; and so it is born from hand to hand along the whole line. A king who rules the whole known world spends his time giving lavish banquets! It reveals a society fraught with danger, for it is ruled by the pride and pomposity of buffoons whose tender egos can marshal the state's legislative and administrative machinery for the furtherance of selfish and childish causes. Indeed, in such a setting, it will not seem incongruous to find this same machinery of state mobilized to effect the slaughter of one of its own minorities, or to find that this is an end that the king can both blissfully contemplate and cavalierly condone. Bush, Ruth , Esther , pp , Cf. Many biblical scholars believe she was Amestris, the mother of Artaxerxes who ruled from to B. It's likely that Esther was either out of favor or dead; for Amestris exercised great influence as the queen mother during her son's reign. It's possible that Vashti was pregnant with her son at the time and therefore unwilling to appear before the men.

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The Book of Adam and Eve, Also Called the Conflict of Adam and Eve With Satan A Book of the Early Eastern Church, Translated From the Ethiopic, With Notes From the Kufale, Talmud, Midrashim, and Other Eastern Works by Solomon Caesar Malan.

Wayne House and William D. Lexham Press Publication Date: Yahweh takes a people for Himself and dwells among them as their God. In this volume, Eugene Carpenter interacts with the most current scholarship and analyzes the Hebrew text to trace this important theme through Exodus. Throughout his commentary, Carpenter gives readers his own translation, demonstrates how the theology of Exodus interacts with the rest of the Bible, and offers suggestions for applying Exodus to the Church. Carpenter served as a pastor and teacher in a variety of church and ministry settings. An expert Hittitologist, Hoffner brings his understanding of ancient Near Eastern cultures to the text of 1–2 Samuel, providing a commentary that is sure to make an impact for years to come. First and Second Samuel pick up where the book of Judges leaves off, continuing the narrative sweep of the history of Israel. They cover the life of the prophet Samuel, the rise and fall of Saul as King, and the reign of King David. He was considered a world expert on ancient Near Eastern culture specializing in the Hittite language, history, and civilization. Loken then tells us what the characters and events in Ezra and Nehemiah teach us about worship, life, and God. This rare combination makes this contribution both scholastic and applicable. He regularly leads tours to Israel. But what is the real message of Esther? In this commentary, Anthony Tomasino closely examines the Hebrew text to explore the motifs of feasting, sovereignty, assertiveness, and reversal in the book of Esther. He also explores its connection with the celebration of Purim, the theme of the invincibility of the Jews, and the conspicuous absence of any mention of God. He is the author of *Written Upon the Heart: Song of Songs Editor*: In this commentary, A. Boyd Luter argues that the Song contains an inverted parallel structure that divides it into seven sections, taking a young couple from their initial longings and expressions of affection for each other, to their wedding day, and on to the various struggles that threaten to derail their love. For each section, Luter comments on the text and background of the Song and provides helpful suggestions for how it might be preached and applied today. *A Survey of Preaching in the New Testament*. Old Testament expert Dr. Abner Chou provides detailed discussions of the authorship, date, and historical background, as well as textual and genre issues. Before beginning verse-by-verse commentary, Chou provides context for key theological issues present in the book, making it a comprehensive and valuable work for any study of Lamentations. He has been involved in research for commentaries, books, and journal articles, and has contributed papers to the Evangelical Theological Society. The minor prophets Amos, Jonah, and Micah were each called out of their ordinary lives to deliver timely messages–both to their original audiences and for us, today. In this volume, JoAnna M. Hoyt examines these themes in depth, revealing the complexity of the relationship between God and his people. Throughout her commentary, Hoyt closely examines the text of these three prophetic books, giving us a scholarly and applicable exploration for the church. Hoyt is a visiting professor at Dallas Theological Seminary, and an adjunct professor at the Graduate Institute of Applied Linguistics. Her main area of research is Hebrew exegesis and linguistics. She has a Ph. In addition to her academic work she worked in campus ministry for seven years and continues to be active in ministry. Wayne House and W. Along the way, Baugh examines ancient sources to provide a first-century perspective, while also interacting with recent scholarship and ultimately asking what this letter means for the modern-day believer. He is also an ordained minister and served at Greenlane Presbyterian Church from – According to Ehorn, this is seen in the themes that Paul addresses throughout his letter: Prior to New College, he completed an M. Tenney Award for New Testament studies. He has contributed several articles to the Baker Illustrated Bible Dictionary forthcoming and written many book reviews in academic journals. At the same time, the letter admonishes readers to extend mercy to those who inadvertently rebel against God, both inside and outside the church. What Matters Most to Jesus.

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Notes. Upper corner of page 9/10 and page / torn off - numbers on pages before and after visible in place of actual page numbers. Many pages cracked and torn.

Pulpit Commentaries Introduction We left two royal edicts in force, both given at the court of Shushan, one bearing date the thirteenth day of the first month, appointing that on the thirteenth day of the twelfth month then next ensuing all the Jews should be killed another bearing date the twenty-third day of the third month, empowering the Jews, on the day appointed for their slaughter, to draw the sword in their own defence and make their part good against their enemies as well as they could. Great expectation there was, no doubt, of this day, and the issue of it. Their enemies resolved not to lose the advantages given them by the first edict, in hope to overpower them by numbers the Jews relied on the goodness of their God and the justice of their cause, and resolved to make their utmost efforts against their enemies. The day comes at length and here we are told, I. What a memorable day it was made to posterity, by an annual feast, in commemoration of this great deliverance, called "the feast of Purim," Esther 9: Verses The Jews Avenged. We have here a decisive battle fought between the Jews and their enemies, in which the Jews were victorious. Neither side was surprised for both had notice of it long enough before, so that it was a fair trial of skill between them. Nor could either side call the other rebels, for they were both supported by the royal authority. The enemies of the Jews were the aggressors. They hoped, notwithstanding the latter edict, to have power over them, by virtue of the former Esther 9: Fight they would, though they plainly saw Providence fight against them and thus they were infatuated to their own destruction. If they would have sat still, and attempted nothing against the people of God, not a hair of their head would have fallen to the ground: But the Jews were the conquerors. It was turned to the contrary of what was expected, and the Jews had rule over those that hated them, Esther 9: We are here told, 1. What the Jews did for themselves Esther 9: They gathered themselves together in their cities, embodied, and stood upon their defence, offering violence to none, but bidding defiance to all. If they had not had an edict to warrant them, they durst not have done it, but, being so supported, they strove lawfully. Had they acted separately, each family apart, they would have been an easy prey to their enemies but acting in concert, and gathering together in their cities, they strengthened one another, and durst face their enemies. *Vis unita fortior--forces act most powerfully when combined.* Those that write of the state of the Jews at this day give this as a reason why, though they are very numerous in many parts, and very rich, they are yet so despicable, because they are generally so selfish that they cannot incorporate, and, being under the curse of dispersion, they cannot unite, nor as here gather together, for, if they could, they might with their numbers and wealth threaten the most potent states. What the rulers of the provinces did for them, under the influence of Mordecai. All the officers of the king, who, by the bloody edict, were ordered to help forward their destruction Esther 3: The provinces would generally do as the rulers of the provinces inclined, and therefore their favouring the Jews would greatly further them. But why did they help them? Not because they had any kindness for them, but because the fear of Mordecai fell upon them, he having manifestly the countenance both of God and the king. He was looked upon also as a thriving man, and one that waxed greater and greater Esther 9: Great men may, by their influence, do a great deal of good many that fear not God will stand in awe of them. What God did for them: Their hearts failed them when they came to engage, and none of the men of might could find their hands. What execution they did hereupon: No man could withstand them Esther 9: So strangely were the Jews strengthened and animated, and their enemies weakened and dispirited, that none of those who had marked themselves for their destruction escaped, but they smote them with the stroke of the sword. On the thirteenth day of the month Adar they slew in the city Shushan men Esther 9: The Chaldee paraphrase says that, when these ten were slain, Zeresh, with seventy more of his children, escaped, and afterwards begged their bread from door to door. On the fourteenth day they slew in Shushan more, who had escaped the sword on the former day of execution, Esther 9: This Esther obtained leave of the king for them to

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do, for the greater terror of their enemies, and the utter crushing of that malignant party of men. The king had taken account of the numbers that were put to the sword the first day Esther 9: It is supposed that they were hanged in chains and left hanging for some time. The Jews in the country kept to their orders, and slew no more of their enemies than what were slain the thirteenth day, which were in all, among all the provinces, 75,, Esther 9: If all these were Amalekites as the Jews say, surely now it was that the remembrance of Amalek was utterly put out, Exodus In these several executions it is taken notice of that on the prey they laid not their hand, Esther 9: But the Jews would not do so by them, [1. But their humanity forbade them to do that, though that was designed against them. They slew none but those they found in arms and therefore they did not take the spoil, but left it to the women and little ones, whom they spared, for their subsistence otherwise as good slay them as starve them, take away their lives as take away their livelihoods. Herein they acted with a consideration and compassion well worthy of imitation. What a satisfaction they had in their deliverance. The Jews in the country cleared themselves of their enemies on the thirteenth day of the month, and they rested on the fourteenth day Esther 9: The Jews in Shushan, the royal city, took two days for their military execution, so that they rested on the fifteenth day, and made that their thanksgiving-day, Esther 9: Both of them celebrated their festival the very day after they had finished their work and gained their point. When we have received signal mercies from God we ought to be quick and speedy in making our thankful returns to him, while the mercy is fresh and the impressions of it are most sensible. Verses The Feast of Purim. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, 27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year 28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. We may well imagine how much affected Mordecai and Esther were with the triumphs of the Jews over their enemies, and how they saw the issue of that decisive day with a satisfaction proportionable to the care and concern with which they expected it. How were their hearts enlarged with joy in God and his salvation, and what new songs of praise were put into their mouths! But here we are told what course they took to spread the knowledge of it among their people, and to perpetuate the remembrance of it to posterity, for the honour of God and the encouragement of his people to trust in him at all times. The history was written, and copies of it were dispersed among all the Jews in all the provinces of the empire, both nigh and far, Esther 9: They all knew something of the story, being nearly concerned in it--were by the first edict made sensible of their danger and by the second of their deliverance but how this amazing turn was given they could not tell. Mordecai therefore wrote all these things. Nehemiah, at every turn, takes notice of divine Providence and the good hand of his God upon him, which is very proper to stir up devout affections in the minds of his readers but Mordecai never so much as mentions the name of God in the whole story. Even those that have the root of the matter in them are apt to lose the savour of religion, and let their leaf wither, when they converse wholly with those that have little religion. But, because there is so little of the language of Canaan in this book, many think it was not written by Mordecai, but was an extract out of the journals of the kings of Persia, giving an account of the matter of fact, which the Jews themselves knew how to comment upon. A festival was instituted, to be observed yearly from generation to generation by the Jews, in remembrance of this wonderful work which God wrought for them, that the children who should be born might know it, and declare it to their children, that they might set their hope in God, Psalm Posterity would reap the benefit of this deliverance, and therefore ought to celebrate the memorial of it. Now concerning this festival we are here told, 1. When it was observed--every year on the fourteenth and fifteenth days of the twelfth month, just a month before the passover, Esther 9: Thus the first month and the last month of the year kept in remembrance the months that were past, even the days when God preserved them. They kept two days together as thanksgiving days, and did not think them too much to spend in praising God. Let us not be niggardly in our returns of praise to him who bestows his favours so liberally upon us. Observe, They did not

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keep the day when they fought, but the days when they rested, and on the fifteenth those in Shushan, and both those days they kept. The sabbath was appointed not on the day that God finished his work, but on the day that he rested from it. The modern Jews observe the thirteenth day, the day appointed for their destruction, as a fasting-day, grounding the practice on Esther 9: But that refers to what was in the day of their distress Esther 4: How it was called--The feast of Purim Esther 9: The name of this festival would remind them of the sovereign dominion of the God of Israel, who served his own purposes by the foolish superstitions of the heathen, and outwitted the monthly prognosticators in their own craft Isaiah By whom it was instituted and enacted. It was not a divine institution, and therefore it is not called a holy day, but a human appointment, by which it was made a good day, Esther 9: The Jews ordained it, and took it upon themselves Esther 9: They bound themselves to this by common consent. Mordecai and Esther confirmed their resolve, that it might be the more binding on posterity, and might come well recommended by those great names. It is well when those who are in authority use their authority to authorize that which is good. Though they wrote with authority, they wrote with tenderness, not imperious, not imposing, but in such language as the council at Jerusalem use in their decree Acts Peace and truth be with you. By whom it was to be observed--by all the Jews, and by their seed, and by all such as joined themselves to them, Esther 9: The observance of this feast was to be both universal and perpetual the proselytes must observe it, in token of their sincere affection to the Jewish nation and their having united interests with them. A concurrence in joys and praises is one branch of the communion of saints. Why it was to be observed--that the memorial of the great things God had done for his church might never perish from their seed, Esther 9: God does not work wonders for a day, but to be had in everlasting remembrance. What he does shall be forever, and therefore should for ever be had in mind, Ecclesiastes 3: In this affair they would remember, 1. Because he had devised against the Jews to destroy them. Their enemies aim at no less than their destruction on God therefore let them depend for salvation. When Esther, in peril of her life, came before the king, he repealed the edict, Esther 9: This also must be remembered, that wherever this feast should be kept, and this history read in explication of it, this which she did might be told for a memorial of her. Good deeds done for the Israel of God ought to be remembered, for the encouragement of others to do the like. God will not forget them, and therefore we must not. Their own prayers, and the answers given to them Esther 9: The matters of their fastings and their cry.

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