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## Chapter 1 : Bible Commentary - Matthew Henry Consise

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Chapter 1 Verses 1, 2 The first verse of the Bible gives us a satisfying and useful account of the origin of the earth and the heavens. The faith of humble Christians understands this better than the fancy of the most learned men. From what we see of heaven and earth, we learn the power of the great Creator. And let our make and place as men, remind us of our duty as Christians, always to keep heaven in our eye, and the earth under our feet. The Son of God, one with the Father, was with him when he made the world; nay, we are often told that the world was made by him, and nothing was made without him. Oh, what high thoughts should there be in our minds, of that great God whom we worship, and of that great Mediator in whose name we pray! And here, at the beginning of the sacred volume, we read of that Divine Spirit, whose work upon the heart of man is so often mentioned in other parts of the Bible. Observe, that at first there was nothing desirable to be seen, for the world was without form, and void; it was confusion, and emptiness. In like manner the work of grace in the soul is a new creation: Verses God said, Let there be light; he willed it, and at once there was light. Oh, the power of the word of God! And in the new creation, the first thing that is wrought in the soul is light: Those who by sin were darkness, by grace become light in the Lord. Darkness would have been always upon fallen man, if the Son of God had not come and given us understanding, 1Jo 5: The light which God willed, he approved of. God divided the light from the darkness; for what fellowship has light with darkness? In heaven there is perfect light, and no darkness at all; in hell, utter darkness, and no gleam of light. Though the use of them is allowed to man, they are from God, and to his service and honour they must be used. The earth, at his command, brings forth grass, herbs, and fruits. God must have the glory of all the benefit we receive from the produce of the earth. If we have, through grace, an interest in Him who is the Fountain, we may rejoice in him when the streams of temporal mercies are dried up. All these are the works of God. The stars are spoken of as they appear to our eyes, without telling their number, nature, place, size, or motions; for the Scriptures were written, not to gratify curiosity, or make us astronomers, but to lead us to God, and make us saints. The lights of heaven are made to serve him; they do it faithfully, and shine in their season without fail. We are set as lights in this world to serve God; but do we in like manner answer the end of our creation? Verses God commanded the fish and fowl to be produced. This command he himself executed. Verses Man was made last of all the creatures: Yet man was made the same day that the beasts were; his body was made of the same earth with theirs; and while he is in the body, he inhabits the same earth with them. God forbid that by indulging the body, and the desires of it, we should make ourselves like the beasts that perish! Man was to be a creature different from all that had been hitherto made. Flesh and spirit, heaven and earth, must be put together in him. God said, "Let us make man. Into that great name we are baptized, for to that great name we owe our being. Man was made upright, Ec 7: His understanding saw Divine things clearly and truly; there were no errors or mistakes in his knowledge; his will consented at once, and in all things, to the will of God. His affections were all regular, and he had no bad appetites or passions. His thoughts were easily brought and fixed to the best subjects. Thus holy, thus happy, were our first parents in having the image of God upon them. But how is this image of God upon man defaced! May the Lord renew it upon our souls by his grace! He that feeds his birds will not starve his babes. Verse 31 When we come to think about our works, we find, to our shame, that much has been very bad; but when God saw his work, all was very good. Good, for it was all just as the Creator would have it to be. All his works, in all places of his dominion, bless him; and therefore, bless thou the Lord, O my soul. Let us bless God for the gospel of Christ, and when we consider his almighty power, let us sinners flee from the wrath to come. If new--created unto the image of God in holiness, we shall at length enter the "new heavens and new earth, wherein dwelleth righteousness.

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### Chapter 2 : Revelation Overview - Matthew Henry's Concise Commentary on the Bible

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Chapter 5 Verses 1, 2 None will find happiness in this world or the next, who do not seek it from Christ by the rule of his word. He taught them what was the evil they should abhor, and what the good they should seek and abound in. Verses Our Saviour here gives eight characters of blessed people, which represent to us the principal graces of a Christian. The poor in spirit are happy. These bring their minds to their condition, when it is a low condition. They are humble and lowly in their own eyes. They see their want, bewail their guilt, and thirst after a Redeemer. The kingdom of grace is of such; the kingdom of glory is for them. Those that mourn are happy. That godly sorrow which worketh true repentance, watchfulness, a humble mind, and continual dependence for acceptance on the mercy of God in Christ Jesus, with constant seeking the Holy Spirit, to cleanse away the remaining evil, seems here to be intended. Heaven is the joy of our Lord; a mountain of joy, to which our way is through a vale of tears. Such mourners shall be comforted by their God. The meek are happy. The meek are those who quietly submit to God; who can bear insult; are silent, or return a soft answer; who, in their patience, keep possession of their own souls, when they can scarcely keep possession of anything else. These meek ones are happy, even in this world. Meekness promotes wealth, comfort, and safety, even in this world. Those who hunger and thirst after righteousness are happy. Righteousness is here put for all spiritual blessings. These are purchased for us by the righteousness of Christ, confirmed by the faithfulness of God. Our desires of spiritual blessings must be earnest. The merciful are happy. We must not only bear our own afflictions patiently, but we must do all we can to help those who are in misery. We must have compassion on the souls of others, and help them; pity those who are in sin, and seek to snatch them as brands out of the burning. The pure in heart are happy; for they shall see God. Here holiness and happiness are fully described and put together. The heart must be purified by faith, and kept for God. Create in me such a clean heart, O God. None but the pure are capable of seeing God, nor would heaven be happiness to the impure. As God cannot endure to look upon their iniquity, so they cannot look upon his purity. The peace-makers are happy. They love, and desire, and delight in peace; and study to be quiet. They keep the peace that it be not broken, and recover it when it is broken. If the peace-makers are blessed, woe to the peace-breakers! This saying is peculiar to Christianity; and it is more largely insisted upon than any of the rest. Yet there is nothing in our sufferings that can merit of God; but God will provide that those who lose for him, though life itself, shall not lose by him in the end. They call the proud happy, and admire the gay, the rich, the powerful, and the victorious. May we find mercy from the Lord; may we be owned as his children, and inherit his kingdom. With these enjoyments and hopes, we may cheerfully welcome low or painful circumstances. Verses Ye are the salt of the earth. Mankind, lying in ignorance and wickedness, were as a vast heap, ready to putrify; but Christ sent forth his disciples, by their lives and doctrines to season it with knowledge and grace. If they are not such as they should be, they are as salt that has lost its savour. If a man can take up the profession of Christ, and yet remain graceless, no other doctrine, no other means, can make him profitable. Our light must shine, by doing such good works as men may see. What is between God and our souls, must be kept to ourselves; but that which is of itself open to the sight of men, we must study to make suitable to our profession, and praiseworthy. We must aim at the glory of God. The mercy revealed in the gospel leads the believer to still deeper self-abhorrence. Verses The Jewish teachers had taught, that nothing except actual murder was forbidden by the sixth commandment. Thus they explained away its spiritual meaning. Christ showed the full meaning of this commandment; according to which we must be judged hereafter, and therefore ought to be ruled now. All rash anger is heart murder. By our brother, here, we are to understand any person, though ever so much below us, for we are all made of one blood. Malicious slanders and censures are poison

that kills secretly and slowly. Christ told them that how light soever they made of these sins, they would certainly be called into judgment for them. We ought carefully to preserve Christian love and peace with all our brethren; and if at any time there is a quarrel, we should confess our fault, humble ourselves to our brother, making or offering satisfaction for wrong done in word or deed: And when we are preparing for any religious exercises, it is good for us to make that an occasion of serious reflection and self-examination. What is here said is very applicable to our being reconciled to God through Christ. While we are alive, we are in the way to his judgement-seat; after death, it will be too late. When we consider the importance of the case, and the uncertainty of life, how needful it is to seek peace with God, without delay! Verses Victory over the desires of the heart, must be attended with painful exertions. But it must be done. Every thing is bestowed to save us from our sins, not in them. All our senses and powers must be kept from those things which lead to transgression. Those who lead others into temptation to sin, by dress or in other ways, or leave them in it, or expose them to it, make themselves guilty of their sin, and will be accountable for it. If painful operations are submitted to, that our lives may be saved, what ought our minds to shrink from, when the salvation of our souls is concerned? There is tender mercy under all the Divine requirements, and the grace and consolations of the Spirit will enable us to attend to them. Verses There is no reason to consider that solemn oaths in a court of justice, or on other proper occasions, are wrong, provided they are taken with due reverence. But all oaths taken without necessity, or in common conversation, must be sinful, as well as all those expressions which are appeals to God, though persons think thereby to evade the guilt of swearing. The worse men are, the less they are bound by oaths; the better they are, the less there is need for them. Our Lord does not enjoin the precise terms wherein we are to affirm or deny, but such a constant regard to truth as would render oaths unnecessary. And the sum of all is, that Christians must avoid disputing and striving. If any say, Flesh and blood cannot pass by such an affront, let them remember, that flesh and blood shall not inherit the kingdom of God; and those who act upon right principles will have most peace and comfort. Verses The Jewish teachers by "neighbour" understood only those who were of their own country, nation, and religion, whom they were pleased to look upon as their friends. The Lord Jesus teaches that we must do all the real kindness we can to all, especially to their souls. We must pray for them. While many will render good for good, we must render good for evil; and this will speak a nobler principle than most men act by. Others salute their brethren, and embrace those of their own party, and way, and opinion, but we must not so confine our respect. It is the duty of Christians to desire, and aim at, and press towards perfection in grace and holiness. And therein we must study to conform ourselves to the example of our heavenly Father, 1Pe 1: Surely more is to be expected from the followers of Christ than from others; surely more will be found in them than in others. Let us beg of God to enable us to prove ourselves his children.

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### Chapter 3 : Editions of Matthew Henry's Commentary on the Whole Bible by Matthew Henry

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While reading it, however I could not help but notice how often it seemed that Henry seemed to be preaching and not simply expounding on the Bible. If the reader asks the question, given A, how does B necessarily follow? Also, if indeed He is an omnipotent God and He knows all that was and will be why would he need to regret anything about his creation? Thirdly, Later in Deuteronomy Because inasmuch as God is talking to Moses then we have to consider the verse in light of the Christian doctrine. And in the Christian theology 1. Jesus is God incarnate, and Moses is not God. Moses had a mother and a father; but Jesus only had a mother miraculous birth 3. Jesus was not accepted as a prophet by his people as a whole; but Moses was. Moses was a religious, social and political leader, and a king of his people; but Jesus was only a religious leader i. Moses was given a new revelation and a new law; but Jesus only came to confirm what was revealed onto Moses. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Jesus was a chaste bachelor his whole life and did not have children; Moses married and had children. Jesus was crucified; but Moses was not he died a natural death. Jesus was resurrected after three days and has a heavenly abode, but Moses is buried here on earth. Jesus went to Hell for 3 days, and Moses did not. Jesus died for the sins of the world; but Moses did not. Though Henry use John 7: It comes from the one who sent me. In conclusion, I really did enjoy reading this book and I learned a lot about Christianity, and when taking my review into consideration the reader should also keep in mind that I have not read any other expository works and for that reason cannot say if this is the best work out there. This is not an easy read and I definitely had to use external resources which greatly aid me in my journey and helped with understanding. Matthew Henry 1. Genesis to Deuteronomy: Matthew Henry 2. Joshua to Esther: Matthew Henry 3. Job to Song of Solomon: Matthew Henry 4. Isaiah to Malachi: Matthew Henry 5. Matthew to John: Matthew Henry 6. Acts to Revelation: Old Testament Studies I: Old Testament Studies II: Intro to the Old Testament: New Testament History and Literature:

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### Chapter 4 : Genesis 1 Commentary - Matthew Henry Commentary on the Whole Bible (Concise)

*Matthew Henry had the rare ability to express profound spiritual insights with simplicity and eloquence. Over the years his writings have been read for both their scholarship and devotion, and none more than the classic Commentary on the Whole Bible.*

The Holy Scriptures start with a revelation on the past Genesis 1 and they end with a revelation on the future. As with all prophecies the Revelation also is not easily understood. This is why it is sometimes called "the book with seven seals" and is much neglected by many Christians. The assembly or church is subject of a divine mystery revealed in the NT only compare Ephesians 3: The assembly also plays a subordinate part in the NT prophecies. It is much rather centred on the coming of the Lord Jesus to rapture the believers. And this rapture will happen anytime compare Revelation Most biblical prophecies including the ones in Revelation concern the time after the rapture. There have been many attempts up to the present day to interpret the Revelation in a different way. The historical interpretation sees in it a description of the whole time of Christendom. This way of interpretation was especially popular during the time of Reformation: Luther for example saw the Antichrist in the Pope. The spiritualizing method looks at the book as timeless symbolizing the fight between good and evil. The correct way however to consider the Revelation is to look at chapters 4 to 22 regarding the future see also paragraph 2 Purpose and Subject. This view has already been seen, in part, by the Church Fathers. The book of Revelation is the fulfilment of every biblical prophecy. It cannot be understood without knowing the OT prophets Ezekiel and Daniel especially , nor without knowing the words of the Lord Jesus in Matthew 24; Matthew 25; Matthew 1 and 2 Thessalonians. The language of Revelation is largely symbolical. One can only explain these symbols in connection with the Holy Scriptures as a whole and especially in connection with prophecy as a whole. For we learn from Peter, in 2 Peter 1: John mentions his name four times in the book Revelation 1: He is the author of the forth gospel and of three epistles. Domitian reigned from 81 to 95 AC. According to Revelation 1: However, doubts in relation to the authorship of Revelation have been raised from the time of Dionysius, Bishop of Alexandria and pupil of Origenes 2 nd part of 3 rd century onward. Addressee It is evident that the Revelation bears the style of an epistle at the beginning and at the end. Grace be unto you, and peace, from him which is, and which was, and which is to come. The final words of Revelation which are directed to all the saints contradict this thought. But the introductory words of the book also distinctly show that the Revelation is directed to all Christians. Blessed is he who reads and they who hear the words of this prophecy. The number seven of the churches in Asia Minor chap. The person of Jesus Christ, the Son of God and the Redeemer, is in the centre of these future events. We see the Lord Jesus as righteous judge in chapter 1 and as the one who will soon be coming in the last chapter. But also in the course of the entire book of Revelation we see, time and again, the Lord Jesus as the one who acts. There we see the Lord Jesus as judge of his church amidst the seven golden candlesticks. These churches symbolically present the whole of Christendom from the beginning to the end. Finally "the things which shall be hereafter" show us the events that will occur after the church has been raptured. They are described starting from chapter 4: The believers symbolized in the 24 elders of chapter 4: To start with we see God as creator and ruler, the Lord Jesus as the slain lamb and the believers gathered round the throne in heaven chapter 4 and 5. In the following paragraph chapters 6 to 11 the seven seals of the book are opened by the Lamb. Then seven blows of trumpets start two series of terrible plagues and judgments. Chapters 12 and 13 show the people of Israel during this time of tribulation, the casting of Satan to the earth and the most powerful men of that time, the head of the Roman Empire and finally the Antichrist. Chapters 14 and 15 show two kinds of martyrs of that time. Chapter 16 follows with a third series of judgments with seven vials of wrath. Chapter 17 and 18 show the judgment of Babylon which is Christendom departed from God. Finally chapter 19 brings in Christ appearing on earth. Chapters 20 to 22 show the Millennium and the eternal state with a new heaven and a new earth. The book of Revelation closes with solemn appeals of the Lord Jesus to men in general and to the

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believers especially. Peculiarities The expressions for Christ in the Revelation are as follows: The Lamb 28 x 5: Jesus 9 x 1:

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