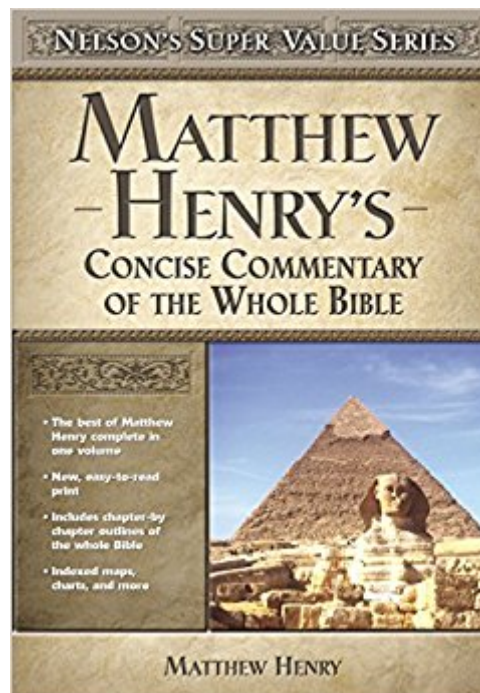




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Matthew Henry's Concise Commentary On The Whole Bible (Super Value Series)



Synopsis

Read the best of Matthew Henry's classic commentary on the Bible in one convenient book. Henry's profound spiritual insights have touched lives for over 300 years. Indexed maps and charts make this a book any pastor, student, Bible teacher, or devotional reader will treasure!

Book Information

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Customer Reviews

Matthew Henry (1662-1714) was a Presbyterian minister in England who began his commentary on the Bible in 1704. He completed his work up to the end of Acts before his death. Afterward, his ministerial friends completed the work from Henry's notes and writings.

The reason I give this three stars is because it balances my love for the commentary with the print size of the book. Matthew Henry is, in my opinion, one of the most amazing commentators of the Bible I have ever read. He has a great devotional style and shows a great knowledge of what God's words says and means. He is easy to read and does a fine job of explaining even the difficult passages. You may not agree with everything he says, but then again, since when has anyone ever agreed 100% with anyone? On the other hand, you better have a magnifying glass to read this particular edition. The type is EXTREMELY small and sometimes very hard to read. I still use this edition but if I ever run across an edition of the complete commentary that has far bigger type, I will definitely get it and retire this one. If anyone knows of a bigger-type complete commentary (even if it

is multi-volume), please respond to this and let me know.

Although somewhat antiquated language by today's standards, the MH commentary is by far one of the best commentaries out there. It has far more practical application than many of today's modern commentaries, and does not get bogged down in theological discussions that can be daunting to the everyday reader and student of the Bible. I highly recommend Matthew Henry's commentary to anyone who is looking for a companion to the Bible in order to deepen their understanding of God's Holy Word.

Matthew Henry (1662-1714) was a Presbyterian minister, whose practical and devotional 6-volume *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged* is still frequently used today. His other works are available in *The Complete Works of Rev. Matthew Henry : 2-Volume Set*. His comment on Genesis 2:21-25 is frequently quoted to couples: *“the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.”* Here are some other comments: Deut 5:6-22: *“There is some variation here from that record (Ex 20) | The most considerable variation is in the fourth commandment. In Exodus 20 the reason annexed is taken from the creation of the world; here it is taken from their deliverance out of Egypt, because that was typical of our redemption by Jesus Christ, in remembrance of which the Christian Sabbath was to be observed.”* 1 Sam 28:7-14: *“The witch [of Endor], upon sight of the apparition, was aware that her client was Saul | Had she believed that it was really Samuel whom she saw, she would have had more reason to be afraid of him, who was a good prophet, than of Saul, who was a wicked king.”* 2 Chron 36:22-23: *“These last two verses of this book have a double aspect. 1. They look back to the prophecy of Jeremiah, and show how that was accomplished. God had, by him, promised the restoring of the captives and the rebuilding of Jerusalem, at the end of seventy years | Job 1:6-12: “It is matter of wonder that God should give Satan such a permission as this, but he did it for his own glory, the honor of Job, the explanation of Providence, and the encouragement of his afflicted people in all ages. He suffered job to be tried, as he suffered Peter to be sifted, but took care that his faith should not fail | It is a matter of comfort that God has the devil*

ĀfÂçÃ â ¬Ä Æœin a chain.ĀfÂçÃ â ¬Ä â,,ç He could afflict job without leave from God first asked and obtained, and then no further than he had leaveĀfÂçÃ â ¬Ä Â| It is a limited power that the devil hasĀfÂçÃ â ¬Ä Â| SatanĀfÂçÃ â ¬Ä â,,çs departure from this meeting of the sons of God. He went forth now, not to go to and fro, rambling through the earth, but with a direct course, to fall upon poor Job, who ĀfÂçÃ â ¬Ä Â| knows nothing of the matter.ĀfÂçÃ â ¬Ä Â•Song of Solomon Introduction: ĀfÂçÃ â ¬Ä Å“It is a parable, which makes divine things more difficult to those who do not love them, but more plain and pleasant to those who do. Experienced Christians here find a counterpart of their experiences, and to them it is intelligible. It isĀfÂçÃ â ¬Ä Â| [a] nuptial song, wherein, by the expressions of love between a bridegroom and his bride, are set forth and illustrated the mutual affections that pass between God and a remnant of mankindĀfÂçÃ â ¬Ä Â| It requires some pains to find out what is the meaning of the Holy Spirit in the several parts of this bookĀfÂçÃ â ¬Ä Â| this of SolomonĀfÂçÃ â ¬Ä â,,çs will exercise the capacity of the most learned, and there are depths in it in which an elephant may swim.ĀfÂçÃ â ¬Ä Â•Isa 14:4-23: ĀfÂçÃ â ¬Ä Å“The fall of the king of Babylon; a most curious composition is here prepared. It gives us an account of the life and death of this mighty monarchĀfÂçÃ â ¬Ä Â| Perhaps Belshazzar was projecting an expedition to Jerusalem at the time when God but him offĀfÂçÃ â ¬Ä Â| ĀfÂçÃ â ¬Ä ÆœHow has thou fallen from heaven, O Lucifer! Son of the morning!ĀfÂçÃ â ¬Ä â,,ç Has such a star become a clod of clay? Did ever any man fall from such a height of honor and power into such an abyss of shame and misery?ĀfÂçÃ â ¬Ä Â•Ezek 28:11-19: ĀfÂçÃ â ¬Ä Å“After the ruin of the king of Tyre is foretold it is bewailedĀfÂçÃ â ¬Ä Â| He appeared in as much splendor as the high priest when he was clothed with his garments for glory and beautyĀfÂçÃ â ¬Ä Â| And when iniquity was once found in him it increased; he grew worse and worseĀfÂçÃ â ¬Ä Â| He disgraces the crown he wears, and so has forfeited it.ĀfÂçÃ â ¬Ä Â•Dan 9:20-27: ĀfÂçÃ â ¬Ä Å“The times here determined are somewhat hard to be understood. In general, it is seventy weeks, that is, seventy times seven years, which makes just 490 years. The great affairs that are yet to come lie within the compass of these yearsĀfÂçÃ â ¬Ä Â| Difficulties arise about these seventy weeksĀfÂçÃ â ¬Ä Â| They are dated ĀfÂçÃ â ¬Ä Æœfrom that going forth of the commandment to restore and rebuild Jerusalem.ĀfÂçÃ â ¬Ä â,,ç I should most incline to understand this of the edict of Cyrus mentioned Ezra 1:1. And it looks as though the seventy weeks should begin immediately upon the expiration of the seventy years, but by this reckoning the Persian monarchy, from the taking of Babylon by Cyrus to AlexanderĀfÂçÃ â ¬Ä â,,çs conquest of Darius, lasted but 130 yearsĀfÂçÃ â ¬Ä Â| Concerning the termination of them, interpreters are not agreed. Some make

them end at the death of Christ. But others think they end three years and a half after the death of Christ. Concerning the division of them into seven weeks, and sixty-two weeks, and one week, the reason is as hard to account for as anything else. But whatever uncertainty we may labor under concerning the exact fixing of these times, there is enough certain to answer the two great ends. Reckon these seventy weeks from which of the commandments to build Jerusalem we please, it is certain that they have expired above 1,500 years ago. Matt 2:23: "In this is said to be fulfilled what was spoken of by the prophets, 'He shall be called a Nazarene,' which may be looked upon, (1) As a name of honor and dignity, though primarily it signifies no more than a man of Nazareth. (2) It speaks him to be the great Nazarite. Not that Christ was, strictly, a Nazarite, for he drank wine, and touched dead bodies, but he was EMINENTLY so. To be called a Nazarene was to be called a despicable man. Let no name of reproach for religion's sake seem hard to us, when our Master was himself called a

Nazarene. Matt 5:17-20:

"[Jesus] protests against the thought of cancelling and weakening the Old Testament. The Savior of souls is the DESTROYER of nothing that comes from God, much less of those excellent dictates which we have from Moses and the prophets. The care of God concerning his law extends itself even to those things that seem to be of least account on it. Matt 16:13-20:

"Some by this rock understand Peter himself as an apostle. Now Peter being that apostle by whose hand the first stones of the church were laid, both in Jewish converts (Acts 2) and in the Gentile converts (Acts 10), he might in some sense be said to be the rock on which it was built. Others, by this rock, understand Christ. He took occasion from Peter, to speak of himself as the Rock. Others, by this rock understand this confession understanding it of Christ himself. Take away that this truth itself, and the universal church falls to the ground. Matt 24: "He foretells the ruin that was coming upon the people of the Jews. The Romans setting up the abomination of desolation in the holy place. Some understand by this an image, or statue, set up on the temple by some of the Roman governors, which was very offensive to the Jews. Now those to whom Christ said this immediately, did not live to see this dismal day, none of all the twelve but John only; but they left the direction to their successors in profession, who pursued it,

and it was of use to them; for when the Christians in Jerusalem and Judea saw the ruin coming on, they all retired to a town called Pella where they were safe. Matt 27:52-53: "We may raise many enquiries concerning it, which we cannot resolve: as, (1) Who these saints were, that did arise. Some think, the ancient patriarchs. Others think, those that arose were modern saints, such as had seen Christ in the flesh, but died before him. Some think that they arose only to bear witness of Christ's resurrection; and, having finished their testimony, retire to their graves again. But it is more agreeable to suppose that they arose as Christ did, to die no more. Matt 28:11-15: "We have here the confession of the adversaries that were upon the guard. The result of their debate was, that those soldiers must by all means be bribed off, and hired not to tell tales. The sham was ridiculous, and carried along with it its own confutation. If they slept, how could they know anything of the matter, or say who came?... But lest the soldiers should object the penalty they incurred by the Roman law for sleeping upon the guard, which was very severe (Acts 12:19), they promised to interpose with the governor. If really these soldiers had slept, and so suffered the disciples to steal him away, the priests and elders would certainly have been the forwardest to solicit the governor to punish them. Mark 13:28-37: "it follows, neither the Son; but is there anything which the Son is ignorant of? There were those in the primitive times, who taught from this text, that there were some things that Christ, as man, was ignorant of. Christ, as God, could not be ignorant of anything; but the divine wisdom which dwelt in our Saviour did communicate itself to the human soul; so that his human nature might sometimes not know some things; therefore Christ is said to grow in wisdom (Lk 2:52). Luke 3:21-38: "A long account of Christ's pedigree, which had been more briefly related by St. Matthew. Luke, designing to show that Christ was the seed of the woman, that should break the serpent's head, traces his pedigree upward as high as Adam, and begins it with Eli, or Heli, who was the father, not of Joseph, but of the virgin Mary. Luke 16:19-31, "this sets before us the wrath to come, and is designed for our awakening. This parable is not like Christ's other parables, in which spiritual things are represented by similitudes borrowed from worldly things. Is this a parable? What similitude is there in this? Our Saviour came to bring us acquainted with another world. Luke 21:20-28:

ĀfĀçĀ â ¬Ā Ā“ĀfĀçĀ â ¬Ā ĒœJerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled.ĀfĀçĀ â ¬Ā â„ç ĀfĀçĀ â ¬Ā Ā| The Gentiles shall keep possession of it, and it shall be purely Gentile, til a great part of the Gentile world shall have become ChristianĀfĀçĀ â ¬Ā Ā| Others understand it of what is yet to come. Jerusalem shall be possessed by the Gentiles, till the time come when the kingdoms of this world shall become ChristĀfĀçĀ â ¬Ā â„çs kingdoms, and then all the Jews shall be converted.ĀfĀçĀ â ¬Ā Ā•Jn 2:1-11: ĀfĀçĀ â ¬Ā Ā“It was certain that this was WINE. The governor knew this when he drank itĀfĀçĀ â ¬Ā Ā| The common method was ĀfĀçĀ â ¬Ā Ā| Good wine is brought out to the best advantage at the beginning of a feast, but ĀfĀçĀ â ¬Ā Ēœwhen they have well drunk,ĀfĀçĀ â ¬Ā â„ç good wine is but thrown away upon them, worse will serve themĀfĀçĀ â ¬Ā Ā| Christ, in providing thus plentifully for the guests, though he hereby allows a sober cheerful use of wine, he returns the thanks of the table to the bridegroom.. Temperance per force is a thankless virtue; but if divine providence gives us abundance of the delights of the sense, and divine grace enables us to use them moderately, this is self-denial that is praiseworthy.ĀfĀçĀ â ¬Ā Ā•Acts 15:36-41: ĀfĀçĀ â ¬Ā Ā“The disagreement between Paul and Barnabas about an assistant. Barnabas would have his nephew ĀfĀçĀ â ¬Ā Ā| Mark, to go along with themĀfĀçĀ â ¬Ā Ā| But Paul thought it was not fit he should be thus honored, at least, not till he had been longer tried. If a man deceive me once, it is his fault; but, if twice, it is my own, for trusting him.ĀfĀçĀ â ¬Ā Ā•Rom 1:19-32: ĀfĀçĀ â ¬Ā Ā“The being of God may be apprehended, but cannot be comprehended. Finite understandings cannot perfectly know an infinite being; but, there is that which may be knownĀfĀçĀ â ¬Ā Ā| Those common natural notions which they had of God were imprinted upon their hearts by the God of nature himself.ĀfĀçĀ â ¬Ā Ā•Rom 9:6-13: ĀfĀçĀ â ¬Ā Ā“Some of AbrahamĀfĀçĀ â ¬Ā â„çs seed were chosen, and others not; God therein wrought according to the counsel of his willĀfĀçĀ â ¬Ā Ā| The people of Israel were taken into the covenant, while the Edomites were rejected. Such a difference did God put between these two nationsĀfĀçĀ â ¬Ā Ā| Others understand it of the election and rejection of particular persons---some loved, and others hated, from eternity. But the apostle speaks of Jacob and Esau, not in their own persons, but as ancestors. Nor does God condemn any merely because he will do it, without any reason taking from their own deserts.ĀfĀçĀ â ¬Ā Ā•1 Cor 3:11-15: ĀfĀçĀ â ¬Ā Ēœthe fire shall try every manĀfĀçĀ â ¬Ā â„çs workĀfĀçĀ â ¬Ā â„ç; ĀfĀçĀ â ¬Ā Ā“There is a day coming that will distinguish one man from another, and one manĀfĀçĀ â ¬Ā â„çs work from anotherĀfĀçĀ â ¬Ā â„çs, as the fire distinguishes gold from drossĀfĀçĀ â ¬Ā Ā| If he have built upon the right foundation ĀfĀçĀ â ¬Ā Ā| he will suffer loss,

though he may in the general have been an honest and upright Christian. This part of his work will be lost, though he himself may be saved. 1 Cor 15:12-19: [Paul] argues for the resurrection, from the case of those who were baptized for the dead. But what is this baptism for the dead? Some understand the passage of the martyrs: Why do they suffer martyrdom for their religion? This is sometimes called the baptism of blood by the ancients. Some understand it of a custom that was observed among many who professed the Christian name in the first ages, of baptizing some in the name and stead of catechumens dying without baptism. But whether this be the meaning, or whatever else may be, doubtless the apostle's argument was good and intelligible to the Corinthians. 1 Pet 3:18-20: "The apostle passes from the example of Christ to that of the old world. Noah and his family, who believed and were obedient, were saved in the ark. Though the patience of God wait long upon sinners, yet it will expire at last; it is beneath the majesty of the great God always to wait upon man in vain. It is better to follow the example of Noah in the ark. It is easy to see why this commentary has been prized by Christians for so long; for those not wanting to invest in the complete 6-volume set, this one-volume edition makes a very serviceable replacement.

Bought it for my best friend and she loved it! I have one as well and it has really enhanced my bible study time, given me more insight into the back story behind the scriptures and helped me understand things from a different perspective. I definitely recommend this for your bible study collection!

Matthew Henry's Concise Commentary is opened every time I study. I use the ESV Study Bible, my computer, and this commentary. While the original commentary is numerous volumes, this one is much shorter (hence: concise). From a few short sentences to several long paragraphs, Henry interprets small chunks of biblical texts to reveal what is happening and how it works in God's salvation story. Henry realized long ago that the entirety of the Bible points to the person and work of Jesus Christ, and this shines through in this terrific volume. I'm not sure what other reviewers mean by the type size being too small; it's actually much larger than most Bible types/fonts.

Matthew Henry, this man knew God's point of view in the Scriptures, and was able to explain what so many of us find difficult to understand as we read the Bible. God has revealed Himself to us, this commentary is in keeping with the scholarly work and spirit of the Holy Bible, expounding on the

Christian world view Christ Himself unfolds as He lived. I was told to use Matthew Henry as a commentator from a man I met from India. His name M.A. Thomas, He was in the United States for some medical testing. I had 2 hours with him in discussion at lunch. He has started many Christian collages in India. His son Samual now is president over M.A. Thomas's work (Hope International), as his Dad is now with the Lord. It was M.A. Thomas who told me in our discussion to use Matthew Henry as a reference in reading scripture. Advice well taken. You will gain more understanding as you explore the depths of Gods word in reading this work.

I am very pleased. It will be a tremendous help with Bible study. The title may say "concise", but is actually really comprehensive. Great addition to my library.

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