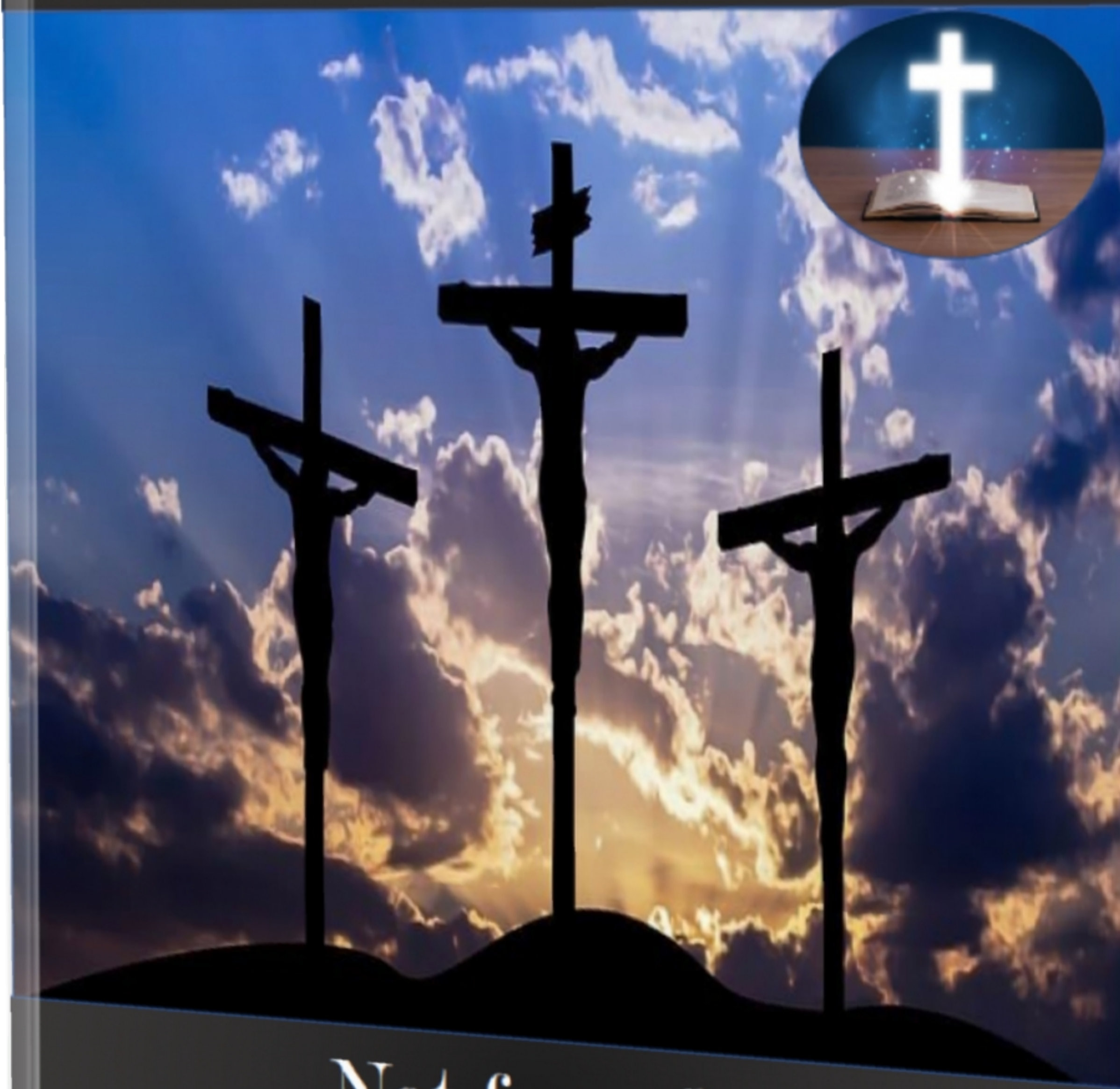


THE HOLY BIBLE  
KING JAMES VERSION  
WITH  
CONCISE COMMENTARIES



Not for sale





TIME  
AND  
AGAIN  
NOT  
FOR  
SALE

## FOREWORD

Then the spirit said unto Philip, go near, and join thyself to this chariot, and Philip ran thither to him, and heard him read the prophet Isaiah, and said, understandest thou what thou readeſt? And he ſaid, how can I, except ſome man ſhould guide me? And he deſired Philip that he would come up and ſit with him. Acts 8:29-31.

The man happened to have been reading one of the great prophecies about the coming of Chriſt and his ſuffering, and Philip had the privilege of telling the Ethiopian the good news about Jeſus. When the Ethiopian in the chariot ſaid, “How can I [underſtand Iſaiah], unleſs ſomeone explains it to me?” he diſplayed the curioſity and teach-ability that is eſſential for all followers of Jeſus. In that moment, Philip was a kind of commentary for a man who ſimply needed help with the historical and linguistic meanings of the text of Iſaiah.

A Bible commentary is a ſeries of notes explaining the meaning of paſſages of ſcripture. A commentary may explain the language uſed in a ſection of text. Or it may diſcuſs the historical background. Almoſt all commentaries attempt to explain the paſſage in terms of ſome ſystem of theology. Since a Bible commentary is written by human authors, it will reflect the beliefs and perſpective of thoſe writers.

Through a personal narrative, Bible commentaries provide deeper understanding and insight into the Bible and can be uſed to aſſiſt both casual readers of the Bible and thoſe who purſue ſerious ſtudy.

Commentaries are widely uſed in personal Bible ſtudy. The advantage of a Bible commentary is that one can quickly gain perſpective on the text’s meaning, as underſtood by the commentary’s author. One caution concerning Bible commentaries is that they ſhould not be uſed inſtead of personal ſtudy; rather, they are deſigned for uſe in addition to personal ſtudy. Since the commentary itſelf is not Scripture, it’s important for a reader to weigh what he reads againſt other ſources, as well as his own Spirit-led analysis. As the products of fallible people, commentaries are not neceſſarily correct in every word.

When we read the Bible, we can have complete confidence that it is God ſpeaking and not man. The phrase “thus ſays the Lord” or “tell the people” appears over a thouſand times in the Bible becauſe it is God ſpeaking through the authors of the Bible. Even when a prophet of God ſpoke, they never once ſpoke for themſelves but only for God. The Apoſtle Paul knew that “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteouſneſs, that the man of God may be complete, equipped for every good work” (2 Tim 3: 16-17). All ſcripture includes the Old Teſtament as well as the New Teſtament. The Apoſtle Peter would agree with Paul’s ſtatement as he wrote that “no prophecy of ſcripture comes from ſomeone’s own interpretation. For no prophecy

was ever Produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pet 1:20-21) Peter considered Paul's writings as Scripture as Peter wrote of Paul's letters or epistles, "there are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction as they do the other Scriptures" (2 Pet 3:16) so this shows clearly that, Scripture includes the New Testament too. We trust the Bible over anything that anyone else writes but what about study Bibles or Bible Commentaries? Can we trust them?

Bible commentaries are not inspired by God. They might be written by inspired men who have the spirit of God but that is never going to be equal to Scripture. It cannot override Scripture. It is only a man who writes and not God who inspires the words. Their comments might be inspiring but they are not inspired. These commentaries can be written under the guidance of the Holy Spirit but they are not God-breathed like the Bible itself is. Commentaries are never "thus says the Lord" in value. When you are not sure about a subject or need clarity or background on a verse or paragraph in a chapter, commentaries can be a great help in bringing understanding to the verses but their understanding can never contradict what the Scriptures say or you've got the wrong Bible commentary. If you're not sure about a Bible passage and you don't agree with or aren't sure about a commentator's comments, then it's best to just wait, move on, or find a trusted Christian mentor, elder, deacon, teacher, or pastor. The reading, understanding, and application of biblical truth have always been functions of the Christian community. The words of the prophets and apostles were directed at God's people (plural) at the start, and must be a community endeavor now. That is why we do personal Bible study, but we engage with others in Bible studies in homes and office buildings and schools and churches.

It is advisable to have as many Bible commentaries as possible because it is so helpful to see how other men view certain passages and to see if anyone can learn something from them. They might have insight that he doesn't have. They might have read something in the passage that he missed. Like the proverb that says "Without counsel plans fail, but with many advisers they succeed" (Prov. 15:22) and in a similar manner, the wise counsel that is often found in study Bibles or commentaries can help us make better decisions when the Bible appears to be silent on a particular subject. It's a great idea for those who desire the office of a pastor, deacon, elder, or teacher to have as many Bible study resources as they can get like Bible atlas', Bible concordances, Bible dictionaries, Greek or Hebrew lexicons, but also a study Bible or Bible commentary. Some call them study Bibles but they are usually the same thing since they have footnotes and comments concerning different Bible verses. Some study Bibles or Bible commentaries might even include Scriptures to support the commentator's comments.

In general, there are four types of Bible commentaries, each useful for the intended purpose to aid in the study of Scripture.

1. Expository: expository commentaries are typically written by pastors and expository Bible teachers who teach verse by verse through the Bible. These commentaries usually include teaching notes, outlines, illustrations and practical applications of the authors' study and teaching on the books of the Bible.
2. Exegetical: exegetical commentaries are typically written by Bible scholars and theologians. They are more technical academic in nature, concentrating on the original languages, context or grammar of the text. These commentaries are written by some of the most knowledgeable theologians in church history.
3. Devotional: devotional commentaries are designed to enhance the readers' personal reflection and practical application of the Bible text. They are geared for times of soul-searching and listening for the voice and heart of God through the text.
4. Cultural: cultural commentaries are meant to help readers gain an understanding of the cultural background of the Bible text.

Bible commentaries usually come in massive volumes – one for each book of the Bible! The print version of all volumes of word Biblical Commentary series would take up seven feet on our bookshelf. This is probably one of the biggest reasons that most people are in love with electronic Bible resources.

When we're doing in-depth study of biblical passages, we should read two or three or more commentaries, making notes as we read. We will quickly see where the commentators agree on the meaning and the emphases of texts, and we will gather numerous details not obvious with the simple reading of the text. We collect, for instance, these concise commentaries from Mathew Henry's Complete Commentary (MHC), Albert Barnes' New Testament Notes, Expository Notes with Practical Observations on the New Testament by William Burkitt, Robert Jamieson, A.R. Fausset and David Brown Bible Commentary (JFB), The People's New Testament (PNT), John Wesley's Notes on the Bible and others.

When it comes to choosing which specific commentaries to use, we note the type of commentary suited to our purpose (above). Then, we should note the theological assumptions of the commentators. Some scholars look at the Bible simply as one more human text, and they analyze it on purely linguistic and historical bases. On the other hand, scholars who believe in the divine inspiration and unique character of scripture will take things like miracles and the resurrection of Christ as historical realities, and will look for the cohesive themes of the revelation of God in Holy Scripture.

Most commentators agree on many issues; but sometimes they might be even reproached for heresies. For example, Albert Barnes had been tried (but not convicted) for heresy in 1836, mostly due to the views he expressed in Notes on Romans (1834) of the imputation of the sin of Adam, original sin, and the atonement. Therefore, just as we would prayerfully evaluate a sermon, evaluate the contents of any resource we read.

FINALLY, NO MATTER WHICH VERSION OF STUDY BIBLE OR COMMENTARY WE USE TRUST ONLY THE WORD OF GOD. 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. WHOSOEVER THEREFORE SHALL BREAK ONE OF THESE LEAST COMMANDMENTS, AND SHALL TEACH MEN SO, HE SHALL BE CALLED THE LEAST IN THE KINGDOM OF HEAVEN; BUT WHOSOEVER SHALL DO AND TEACH THEM, THE SAME SHALL BE CALLED GREAT IN THE KINGDOM OF HEAVEN. MATH 5:18-19.

THE WORD OF GOD ABIDES FOREVER.

## THE OLD TESTAMENT

The First Book of Moses, Called  
**Genesis**  
[GENESIS]



1

The Creation

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 ¶ And God said, Let there be light: and there was light.
- 4 And God saw the light, that *it was* good: and God divided the light from the darkness.
- 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
- 6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
- 8 And God called the firmament Heaven. And the evening and the morning were the second day.
- 9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
- 10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
- 11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
- 12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
- 13 And the evening and the morning were the third day.



- 14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
- 15 and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
- 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
- 17 And God set them in the firmament of the heaven to give light upon the earth,
- 18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
- 19 And the evening and the morning were the fourth day.
- 20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.
- 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
- 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
- 23 And the evening and the morning were the fifth day.
- 24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.
- 26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- 27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

- 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
- 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.
- 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.
- 31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

## 2

- 1 Thus the heavens and the earth were finished, and all the host of them.
- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

## Man in the Garden of Eden

- 4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
- 5 and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.
- 6 But there went up a mist from the earth, and watered the whole face of the ground.

- 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
- 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
- 10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
- 11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold;
- 12 and the gold of that land is good: there is bdellium and the onyx stone.
- 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.
- 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
- 15 ¶ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
- 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
- 18 ¶ And the LORD God said, *It is not good* that the man should be alone; I will make him a help meet for him.
- 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.
- 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

- 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.
- 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
- 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman [*heb. Isha*], because she was taken out of Man [*heb. Ish*].
- 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
- 25 And they were both naked, the man and his wife, and were not ashamed.

## 3

## Man's Disobedience

- 1 Now the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- 3 but of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- 4 And the serpent said unto the woman, Ye shall not surely die:
- 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
- 6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
- 7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

- 8 ¶ And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
- 9 And the LORD God called unto Adam, and said unto him, Where *art* thou?
- 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.
- 11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
- 12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.
- 13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.
- 14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
- 15 and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.
- 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;



- 18 thorns also and thistles shall it bring forth to thee;  
and thou shalt eat the herb of the field:
- 19 in the sweat of thy face shalt thou eat bread,  
till thou return unto the ground;  
for out of it wast thou taken:  
for dust thou *art*, and unto dust shalt thou return.
- 20 ¶ And Adam called his wife's name Eve [*living*]; because she was  
the mother of all living.
- 21 Unto Adam also and to his wife did the LORD God make coats of  
skins, and clothed them.
- 22 ¶ And the LORD God said, Behold, the man is become as one of us,  
to know good and evil: and now, lest he put forth his hand, and  
take also of the tree of life, and eat, and live for ever:
- 23 therefore the LORD God sent him forth from the garden of Eden, to  
till the ground from whence he was taken.
- 24 So he drove out the man: and he placed at the east of the garden of  
Eden cherubim, and a flaming sword which turned every way, to  
keep the way of the tree of life.

## 4

## Cain and Abel

- 1 And Adam knew Eve his wife; and she conceived, and bare Cain  
[*gotten, or acquired*], and said, I have gotten a man from the LORD.
- 2 And she again bare his brother Abel. And Abel was a keeper of  
sheep, but Cain was a tiller of the ground.
- 3 And in process of time it came to pass, that Cain brought of the  
fruit of the ground an offering unto the LORD.
- 4 And Abel, he also brought of the firstlings of his flock and of the fat  
thereof. And the LORD had respect unto Abel and to his offering:
- 5 but unto Cain and to his offering he had not respect. And Cain was  
very wroth, and his countenance fell.
- 6 And the LORD said unto Cain, Why art thou wroth? and why is thy  
countenance fallen?

- 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall be* his desire, and thou shalt rule over him.
- 8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
- 9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?
- 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
- 11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.
- 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
- 13 And Cain said unto the LORD, My punishment *is* greater than I can bear.
- 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.
- 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.
- 16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.
- 17 ¶ And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.
- 18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.
- 19 And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.
- 20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

- 21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ.
- 22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.
- 23 ¶ And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.
- 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.
- 25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth [appointed, or put]: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.
- 26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

## 5

## The Descendants of Adam

- 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
- 2 male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
- 3 And Adam lived a hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:
- 4 and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
- 5 and all the days that Adam lived were nine hundred and thirty years: and he died.
- 6 ¶ And Seth lived a hundred and five years, and begat Enos:
- 7 and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 and all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 and all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 and all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 and all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived a hundred sixty and two years, and he begat Enoch:

19 and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 and all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 and all the days of Enoch were three hundred sixty and five years:

24 and Enoch walked with God: and he *was* not; for God took him.

25 ¶ And Methuselah lived a hundred eighty and seven years, and begat Lamech:

26 and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 and all the days of Methuselah were nine hundred sixty and nine years: and he died.

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