

The Motley Crew
Matthew 13
May 5, 2010

The Questions

Read Matthew 13:31-35

1. What is the seed?
2. What about these branches and the birds of the air?
3. Has anybody ever worked with yeast? What is it like?
4. What does this say about the Kingdom of Heaven?

Read Matthew 13:36-43

5. Who are the sons of the kingdom?
 6. Who are the weeds?
 7. How do we know the difference?
 8. Do you believe in angels?
 9. Where is this place of weeping and gnashing of teeth?
 10. Where is this place of righteousness and shining like the sun?
 11. My life goal is to get to heaven by grace and take as many with me as possible along the way! Who else wants to go?
-

The Motley Crew

Matthew 13

May 5, 2010

Some Suggested Answers

We opened with prayer.

Read Matthew 13:31-35

The Parables of the Mustard Seed and the Yeast

31 He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. **32** Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches."

33 He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount [a] of flour until it worked all through the dough."

34 Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. **35** So was fulfilled what was spoken through the prophet:

"I will open my mouth in parables,

I will utter things hidden since the creation of the world." [b]

Footnotes:

a. [Matthew 13:33](#). Greek three satas (probably about 1/2 bushel or 22 liters)

b. [Matthew 13:35](#). Psalm 78:2 (NIV):

2 I will open my mouth in parables,

I will utter hidden things, things from of old-

1. What is the seed?

It is Christ Himself, because the whole Kingdom grows out of Him. A seed planted ... and great things grow. Jesus planted in the ground ... and great things continue to grow!

John 1:1-2 (New International Version). The Word Became Flesh:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

This is a reference to Christ Himself, since the Kingdom of Heaven literally grows out of his life and death. This is the seed that grows into a very large "tree" or leavens a very large amount of "flour."

2. What about these branches and the birds of the air?

Daniel 4:20-22 (New International Version). Daniel interprets a dream for King Nebuchadnezzar:

The tree you saw, which grew large and strong, with its top touching the sky, visible to the whole earth, with beautiful leaves and abundant fruit, *providing food for all, giving shelter to the beasts of the field, and having nesting places in its branches for the birds of the air-* you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth. [emphasis added]

Ezekiel 17:22-23 (New International Version)

22 "This is what the Sovereign LORD says: I myself will take a shoot from the very top of a cedar and plant it; I will break off a tender sprig from its topmost shoots and plant it on a high and lofty mountain. **23** On the mountain heights of Israel I will plant it; it will produce branches and bear fruit and become a splendid cedar. *Birds of every kind will nest in it; they will find shelter in the shade of its branches.* [emphasis added]

In Christ, we can find refuge and shelter, both temporally and eternally.

The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. *The NET Bible.*

Now this is designed to express the small beginnings of the Gospel dispensation, of the ministry of the word, of the grace of God in the hearts of his people, and of the small number of them at first. ... But when it is grown, it is the greatest among herbs, and becometh a tree. Luke says, "a great tree," [Luke 13:19](#) for to such a size did the mustard tree grow in the land of Judea ,... *John Darby.*

The mustard seed is not the smallest seed known today, but it was the smallest seed used by farmers and gardeners there and at that time, and under favorable conditions, the plant could reach about ten feet in height. *A tree ... its branches.* Likely an allusion to Daniel 4:21, suggesting that the kingdom of heaven will expand to world domination and that people from all nations will find rest in it. *TNIV Study Bible; Concordia Self-Study Bible.*

3. Has anybody ever worked with yeast? What is it like?

A couple of our members have some experience with baking and bread making, and with the effect of yeast in causing the rising of dough. A little amount will treat a large amount of flour. Note that each Greek *sata* was over 16 pounds each for a total of over 48 pounds of flour, as much as a woman could work at one time (*The NET Bible; Lutheran Study Bible*).

In other Bible passages, yeast is used as a symbol of evil or uncleanness. Here it is a positive symbol of growth. Although yeast looks like a minor ingredient, it permeates the whole loaf. Although the kingdom began small and was nearly invisible, it would soon grow and have a great impact on the world. *Life Application Study Bible*

In the bible, yeast usually symbolizes that which is evil or unclean. Here, however, it is a symbol of growth. As yeast permeates a batch of dough, so the kingdom of heaven spreads through a person's life. Or it may signify the growth of the kingdom by the inner working of the

Holy Spirit (using God's word). *TNIV Study Bible; Concordia Self-Study Bible.*

See Mark 8:15 (New International Version): "Be careful,' Jesus warned them. 'Watch out for the yeast of the Pharisees and that of Herod.'"

Yeast was usually pictured in the Bible was an evil thing, however, Jesus here uses yeast as a symbol of growth. The Kingdom will become pervasive in the world, and although virtually everyone has had access to the Bread of Life, not all will accept this gift of forgiveness.

The *greatness* of the Kingdom is illustrated in the Parable of the Mustard Seed; from one of the tiniest seeds grew a 10 foot plant, upon whose branches the birds of the air may find rest and refuge.

The *pervasiveness* of the Kingdom is illustrated in the Parable of the Yeast. It's not merely that the Kingdom, as evidenced by our churches, have spread throughout the world. Rather, it is also that the teachings of Christ have become incorporated in our everyday lives apart from our lives as worshipping Christians. As observed in the *Oxford Annotated Bible*, "God's rule, like *leaven* working in a hidden way, will pervade man's life, giving it a new quality."

One aspect of this pervasiveness is the presence of radio and television ministries. In many instances, the Word can effectively be disseminated by these methods, sometimes to people in places where there has never been a church or where the only church in a small community has closed. Likewise, radio and television ministries (and now the World Wide Web), provide a means to spread the word to those who are unable leave their homes, or to those who have not previously accepted God's invitation but who, almost by "accident", happen upon one of those ministries.

We can also see this in the huge number of hospitals, schools, orphanages and similar institutions that bear His Name or the names of saints. Throughout our country, we see institutions such as Methodist Hospital, St. Jude's Hospital for Children, and the like. In Oregon, the largest hospital is St. Vincent's Hospital, begun in 1875 by five nuns. In all such projects, the inspiration is Christ and His teachings pervading our lives "in a hidden way."

Another illustration of the pervasiveness of the Kingdom is how the sayings of Our Lord have been adapted in our everyday conversation. Just a few of those sayings include:

1. The blind leading the blind
2. A den of thieves
3. Going the extra mile
4. A good Samaritan
5. Left hand doesn't know what right hand is doing
6. On the straight and narrow
7. The salt of the earth
8. Sweating blood
9. Thirty pieces of silver
10. A wolf in sheep's clothing

A website that discusses the background and contemporary application of 30 such sayings is located at http://www.rejesus.co.uk/site/module/everyday_sayings_of_jesus/

4. What does this say about the Kingdom of Heaven?

The Kingdom will reach everyone.

Matthew 24:14 (New International Version): “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”

This will require some work. The yeast needs time to do its work, to rise the dough. But in time, the Word will reach all, “...and then the end will come.”

Think of how Christ has done this even today. He was just one Jew among thousands that were crucified by the Romans, but that one Jew has literally made all the difference in the world, and will continue to do so.

Read Matthew 13:36-43.

The Parable of the Weeds Explained

36 Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

37 He answered, "The one who sowed the good seed is the Son of Man. **38** The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, **39** and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

40 "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. **41** The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. **42** They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. **43** Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

5. Who are the sons of the kingdom?

The disciples specifically, and all believers generally.

6. Who are the weeds?

Unbelievers.

7. How do we know the difference?

By their fruit.

It was also pointed out that “good fruit” didn't necessarily mean that the person was a believer, or even one who was motivated by good reasons. Sometimes, people do good for the wrong reasons. Likewise, there are some who do great good, but it is never seen by the world.

One of our members talked about a movie that she had seen recently that mentioned the acronym “ARK:” Acts of Random Kindness.

Pastor pointed out that it probably isn't necessary for us to know the difference, and certainly that we

should not be making a judgment. This is reserved to Christ at the time chosen by God.

Another member mentioned Luther's sermon on the Tares, where Luther had emphasized that each person must be given as much time as possible to come to Christ. Anytime a person is burned at the stake, for example, the chance to change is snuffed out. Worse, we have appropriated to ourselves that which is given only to Christ, the right of judgment. A good example is the Good Thief, crucified at the same time as Christ, and who repented in the last hours of his life.

Pastor mentioned an old expression that he had heard: they can shun my teachings, but cannot stop my prayers.

8. Do you believe in angels?

The overwhelming response was "yes." For Lutherans, this topic has often been quietly shunned; it was regarded as a bit "mystic" and a bit "Catholic." However, there are many references to angels in the Bible, both the Old Testament and the New Testament (an article by Mary Fairchild states that there are 273 references to angels in the Bible; the URL is below). In today's reading, there are references in verse 39 ("The harvest is the end of the age, and the harvesters are angels."), and in verse 41 ("The Son of Man will send out his angels"). Several other New Testament passages are found below.

The Greek word for angel is ἀγγελος (aggelos), which is defined as "a messenger, envoy, one who is sent, an angel, a messenger from God." They are also described as ministering spirits who do God's work.

Several people mentioned Guardian Angels, and one member who volunteered at Decatur General Hospital told of patients who talked about the Angels that they had seen. Martin Luther, too, mentioned Angels, and specifically in his Evening Prayer which includes, in part, "Let your holy angel be with me, that the evil foe may have no power over me."

One member quoted Hebrews 13:2: "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it."

Motley Crew member Beth mentioned that the Jews had a belief system concerning angels. In this system, there was an angel for everything, and that the angels formed a kind of Senate in service to God. She has provided a resource concerning angels; it will be posted on the web page.

Matthew 4:6 (New International Version)

"If you are the Son of God," he said, "throw yourself down. For it is written:

" 'He will command his angels concerning you,
and they will lift you up in their hands,
so that you will not strike your foot against a stone.' [Psalm 91:11,12]"

Hebrews 1:14 (New International Version)

Are not all angels ministering spirits sent to serve those who will inherit salvation?

1 Peter 1:12 (New International Version)

It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

See also Exodus 3:2; Exodus 23:20-21; Numbers 22:22-35; Luke 1:5-25; Luke 2:8-21; Psalms 91:11-12; 2 Peter 2:4, among many others. My copy of *Nave's Topical Bible* contains four pages

of references to angels.

The on-line version of *Nave's Topical Bible Online*, <http://www.naves-topical-bible.com/>, has three entries under "Angel:"

- Angels (a spirit, aka The Angel of the Lord)
<http://www.naves-topical-bible.com/ANGEL-a-spirit.html>
- Angel (The Holy Trinity, aka The Angel of God)
<http://www.naves-topical-bible.com/ANGEL-Holy-Trinity.html>
- Angel Of The Churches (from the Book of Revelation)
<http://www.naves-topical-bible.com/ANGEL-OF-THE-CHURCHES.html>

Another source for information is "Angels" from Torrey's *The New Topical Text Book*, 1897, <http://www.biblestudytools.com/concordances/torreys-topical-textbook/angels.html>

A third article is "What Does the Bible Say About Angels?" by Mary Fairchild, at About.com Guide, <http://christianity.about.com/od/whatdoesthebiblesay/a/angelsbible.htm>

9. Where is this place of weeping and gnashing of teeth?

Hades – Hell – Sheol. The Greek words include: *άδης* (hades; meaning hell); *γέεννα* (geenna; meaning hell or hell fire); *ταρταρόω* (tartaroo; meaning cast down to hell).

Verse 42 is likely a reference to Daniel 3:6: "Whoever does not fall down and worship will immediately be thrown into a blazing furnace."

Daniel 12:1-4 (New International Version). The End Times:

1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people — everyone whose name is found written in the book — will be delivered. **2** Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. **3** Those who are wise [Or *who impart wisdom*] will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. **4** But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge."

Luke 16:19-31 (New International Version). The Rich Man and Lazarus:

19 "There was a rich man who was dressed in purple and fine linen and lived in luxury every day. **20** At his gate was laid a beggar named Lazarus, covered with sores **21** and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

22 "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. **23** In hell, [Greek: Hades] where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. **24** So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

25 "But Abraham replied, 'Son, remember that in your lifetime you received your good

things, while Lazarus received bad things, but now he is comforted here and you are in agony. **26** And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'

27 "He answered, 'Then I beg you, father, send Lazarus to my father's house, **28** for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

29 "Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

30 " 'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

31 "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.' "

2 Peter 2:4, 9-10 (New International Version)

4 For if God did not spare angels when they sinned, but sent them to hell, [[a](#)] putting them into gloomy dungeons [[b](#)] to be held for judgment; ... [and Noah was saved, and Sodom and Gomorrah were condemned, and Lot was saved] ... — **9** if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. [[c](#)] **10** This is especially true of those who follow the corrupt desire of the sinful nature [[d](#)] and despise authority.

Footnotes:

- a. [2 Peter 2:4](#) Greek Tartarus
- b. [2 Peter 2:4](#) *Some manuscripts* into chains of darkness
- c. [2 Peter 2:9](#) *Or* unrighteous for punishment until the day of judgment
- d. [2 Peter 2:10](#) *Or* the flesh

One member asked about the Biblical source of Purgatory. Pastor Eddie mentioned that there was one brief passage that provided the support, and one of the members was able to cite 1 Corinthians 3:10-15:

10 By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. **11** For no one can lay any foundation other than the one already laid, which is Jesus Christ. **12** If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, **13** his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. **14** If what he has built survives, he will receive his reward. **15** If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

10. Where is this place of righteousness and shining like the sun?

Heaven.

John 14:1-4. Jesus Comforts His Disciples

1 "Do not let your hearts be troubled. Trust in God; trust also in me. **2** In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. **3** And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. **4** You know the way to the place where I am going."

Psalm 33:13-14 (New International Version)

13 From heaven the LORD looks down
and sees all mankind;

14 from his dwelling place he watches
all who live on earth

There was a discussion about the phrase, "shining like the sun." Mention was made of the Book of Revelation, but the precise quotation was not known.

Daniel 12:3.

"Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever."

One reference concerning heaven that was cited by the *Lutheran Study Bible* is **Revelation 19:6-9:**

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

"Hallelujah!

For our Lord God Almighty reigns.

7 Let us rejoice and be glad
and give him glory!

For the wedding of the Lamb has come,
and his bride has made herself ready.

8 Fine linen, bright and clean,

was given her to wear." (Fine linen stands for the righteous acts of the saints.)

9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!' " And he added, "These are the true words of God."

Another reference cited by the *Lutheran Study Bible* is **Revelation 22:3-5 (New International Version):**

3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. **4** They will see his face, and his name will be on their foreheads. **5** There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

One member also mentioned a commentator who wrote that the original Greek language promoted the idea of the sun emerging from behind a cloud.

11. My life goal is to get to heaven by grace and take as many with me as possible along the way! Who else wants to go?

We didn't get to this question this week. It will be added to next week's questions, but it is a pretty safe guess what the answer will be.

We closed with prayer.

Be joyful in hope, patient in affliction, faithful in prayer.
Romans 12:12

John Newton, "On What Has Now Been Sown" (1779)

On what has now been sown
Thy blessing, Lord, bestow;
The power is Thine alone
To make it spring and grow.
Do Thou in grace the harvest raise,
And Thou alone shalt have the praise.

Parallel Verses

The Mustard Seed & The Leaven

Matt. 13:31-35

Mark 4:30-32 (The Mustard Seed only)

Luke 13:18-21

The Mustard Seed & The Leaven		
Matt. 13:31-35	Mark 4:30-32 (The Mustard Seed only)	Luke 13:18-21
<p>31He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. 32Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the</p>	<p>30Again he said, "What shall we say the kingdom of God is like, or what parable shall we use to describe it? 31It is like a mustard seed, which is the smallest seed you plant in the ground. 32Yet when planted, it grows and becomes the largest of all garden</p>	<p>18Then Jesus asked, "What is the kingdom of God like? What shall I compare it to? 19It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds of the air perched in its branches."</p>

<p>birds of the air come and perch in its branches." 33He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount[a] of flour until it worked all through the dough." 34Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. 35So was fulfilled what was spoken through the prophet: "I will open my mouth in parables, I will utter things hidden since the creation of the world."[b]</p> <p>Footnotes:</p> <ul style="list-style-type: none"> a. Matthew 13:33 Greek three satas (probably about 1/2 bushel or 22 liters) b. Matthew 13:35 Psalm 78:2 	<p>plants, with such big branches that the birds of the air can perch in its shade."</p>	<p>20Again he asked, "What shall I compare the kingdom of God to? 21It is like yeast that a woman took and mixed into a large amount[a] of flour until it worked all through the dough." Footnotes:</p> <ul style="list-style-type: none"> a. Luke 13:21 Greek three satas (probably about 1/2 bushel or 22 liters)
--	--	--

For Additional Study:

Online Resources

[Book of Concord in PDF Format](#), The Lutheran Church — Missouri Synod
<<http://www.lcms.org/graphics/assets/media/LCMS/TrigBOC.pdf>> (2MB file)

These texts are in the public domain and may be copied and distributed freely. The source of these translations is *Triglot Concordia: The Symbolical Books of the Evangelical Lutheran Church* (St. Louis: Concordia Publishing House, 1921). *A number of other Lutheran texts can be found in the Belief and Practice section of the website of the Lutheran Church-Missouri Synod:*
<http://www.lcms.org/pages/internal.asp?NavID=112>

John Gill's Exposition of the Bible.

<<http://www.ewordtoday.com/comments/matthew/gill/matthew11.htm>>

Matthew Henry's Complete Commentary.

<http://www.ewordtoday.com/comments/matthew/mh/matthew11.htm>

Matthew Henry's Concise Commentary

<<http://www.ewordtoday.com/comments/matthew/mhc/matthew11.htm>>

Jamieson, Faussett, and Brown, *Commentary Critical and Explanatory on the Whole Bible*.

<<http://www.ewordtoday.com/comments/matthew/jfb/matthew11.htm>>

B. W. Johnson's Bible Commentary

<<http://www.ewordtoday.com/comments/matthew/johnson/matthew11.htm>>

Greek Interlinear Bible, http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm

Based on NA26/27. A word-by-word translation of the Greek New Testament.

John Lightfoot's *Bible Commentary*

<http://www.ewordtoday.com/comments/matthew/light/matthew12.htm>

J. W. McGarvey and Philip Y. Pendleton, *The Fourfold Gospel or A Harmony of the Four Gospels* (Cincinnati, The Standard Publishing Company, 1914)

<http://www.ewordtoday.com/comments/matthew/four/matthew12.htm>

The NET Bible. <<http://bible.org/netbible/>> A completely new translation of the Bible with 60,932 translators' notes. It was completed by more than 25 scholars – experts in the original biblical languages – who worked directly from the best currently available Hebrew, Aramaic, and Greek texts. Excellent notes, citing both the Greek and Hebrew, as needed. Greek and Hebrew fonts available without cost.

[Harold H. Buls - Sermon Notes](http://www.pericope.org/buls-notes/index.html) <<http://www.pericope.org/buls-notes/index.html>> and a second collection, [Sermon Notes of Dr. Harold H. Buls](http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-bul.html)

<<http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-bul.html>>. Adapted from *Exegetical Notes, Series A, Festival Season Sundays, Gospel Texts*, by Harold H. Buls, Concordia Theological Seminary Press: Ft Wayne IN, 1980, pp.9-12.

W. Robertson Nicoll, *The Greek Expositor's Testament*. Vol. 1. Five Volumes. (New York: George H. Doran Co., ca. 1910). Excellent notes on the Greek text and summaries of commentators. Available at Google Books (www.books.google.com) and the Internet Archive (www.archive.org; easier to find here than at Google Books).

Other Additional Resources:

<http://www.hymnsandcarolsofchristmas.com/SPLC/Motley%20Crew%20Research%20Resources.html>

Other Resources

Barker, Kenneth L., ed., *TNIV Study Bible* (Grand Rapids: Zondervan, 2006)

Concordia: The Lutheran Confessions. Readers Edition. (St. Louis: Concordia Publishing House, 2006)

Davies, Benjamin, ed., *Baker's Pocket Harmony of the Gospels* (Baker Book House, 1975). Formerly printed as *Harmony of the Four Gospels*.

Goodrick, Edward W. and John R. Kohlenberger III, eds., *The Strongest NIV Exhaustive Concordance* (Grand Rapids: Zondervan, 1999). This is the second edition, originally published as the *Zondervan NIV Exhaustive Concordance*. The first edition was originally published as *The NIV Exhaustive Concordance*. It should be distinguished from *The NIV Complete Concordance* by the same authors.

Green, Jay P., ed., *The Interlinear Greek-English New Testament*. Vol. IV. Second Edition. (Hendrickson Publishers, 1985)

Halley, Henry H., *Halley's Bible Handbook*. New Revised Edition (24th Edition). (Grand Rapids: Zondervan Publishing House, 1965)

Hickie, W.J., *Greek-English Lexicon to the New Testament* (Grand Rapids: Baker Book House, 1977). This is a reprint of an older edition, originally published by Macmillan, August. 1893. A contemporary review described this as "A handy little volume, compiled on sound principles from trustworthy authorities." The 1911 edition is available online and for download at http://openlibrary.org/b/OL17866849M/Greek-English_lexicon_to_the_New_Testament

Hoerber, Robert G., ed., *Concordia Self-Study Bible*. NIV (Great Rapids, Zondervan: 1973, 1984). Note that many of the *Concordia Self-Study Bible* notes are identical to those in the *TNIV Study Bible*.

Life Application Study Bible (Carol Stream, IL: Tyndale House Publishers, 2005). Also published by Zondervan (bonded leather and genuine leather editions). Several good charts in the back of the volume, as well as good notes.

The Lutheran Study Bible (St. Louis: Concordia Publishing House, 2009).

May, Herbert G., and Bruce M. Metzger, eds., *The Oxford Annotated Bible* (New York: Oxford University Press, 1965)

Nave, Orville J., ed., *Nave's Topical Bible* (Nashville: Thomas Nelson Publishers, 1979)

New Bible Dictionary. Second Edition. (Wheaton, IL: Tyndale House Publishers, 1962)

NIV Archeological Study Bible (Grand Rapids: Zondervan, 2005)

Rogers, Cleon L. Jr., and Cleon L. Rogers III, eds., *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan Publishing House, 1998)

Strong, James, ed., *The New Strong's Exhaustive Concordance of the Bible*. (Nashville: Thomas Nelson Publishers, 1990)