

# **The Motley Crew – August 18, 2010**

## **Matthew 18:10-20**

### **The Questions**

Read Matthew 18:10-14

1. How does God use angels?
2. OK ... who took verse 11?
3. How do you like being compared to a sheep?
4. What are the similarities and differences?
5. What do you think? It seems to me that the owner was a little careless with the 99 sheep.
6. What does this say about the 99 that didn't go astray?

Read Matthew 18:15-20

7. Who is my brother?
8. What are the benefits of going alone?
9. The second step is also important. Who would you pick to go with you?
10. And who has the final say?
11. Did you see the Office of the Keys here?
12. Why go through all this trouble?
13. How do we treat a pagan or a tax collector?
14. How do we explain verse 19?

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## Matthew 18:10-20

### Suggested Answers

#### Read Matthew 18:10-14

#### The Parable of the Lost Sheep

10 "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.[a]

12 "What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? 13 And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. 14 In the same way your Father in heaven is not willing that any of these little ones should be lost.

#### Footnote:

a. Matthew 18:10 Some manuscripts *heaven*. 11 *The Son of Man came to save what was lost*.

1. How does God use angels?

As serving spirits. Dr. Lenski observed that "God uses his angels as ministering spirits and often assigns individual angels for special duties." (p. 692).

Among the many examples of angels are these two:

#### **Acts 12:1-10. Peter's Miraculous Escape From Prison.**

1 It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. 2 He had James, the brother of John, put to death with the sword. 3 When he saw that this pleased the Jews, he proceeded to seize Peter also. This happened during the Feast of Unleavened Bread. 4 After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover.

5 So Peter was kept in prison, but the church was earnestly praying to God for him.

6 The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance. 7 Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists.

8 Then the angel said to him, "Put on your clothes and sandals." And Peter did so. "Wrap your cloak around you and follow me," the angel told him. 9 Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a

vision. **10**They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him.

**11**Then Peter came to himself and said, "Now I know without a doubt that the Lord sent his angel and rescued me from Herod's clutches and from everything the Jewish people were anticipating."

*and*

### **Matthew 1:18-25. The Birth of Jesus Christ.**

**18**This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. **19**Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

**20**But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. **21**She will give birth to a son, and you are to give him the name Jesus,<sup>[c]</sup> because he will save his people from their sins."

**22**All this took place to fulfill what the Lord had said through the prophet: **23**"The virgin will be with child and will give birth to a son, and they will call him Immanuel"<sup>[d]</sup>—which means, "God with us."

**24**When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. **25**But he had no union with her until she gave birth to a son. And he gave him the name Jesus.

### **Footnotes**

c. [Matthew 1:21](#) Jesus is the Greek form of Joshua, which means the LORD saves.

d. [Matthew 1:23](#) Isaiah 7:14

Angels occur in many other contexts. A search on the word "angel" at Bible Gateway returned 184 instances of "angel" in the New Testament. Luke recorded that an angel ministered to Jesus in the garden of Gethsemane:

### **Luke 22. Jesus Prays on the Mount of Olives**

**39**Jesus went out as usual to the Mount of Olives, and his disciples followed him. **40**On reaching the place, he said to them, "Pray that you will not fall into temptation." **41**He withdrew about a stone's throw beyond them, knelt down and prayed, **42**"Father, if you are willing, take this cup from me; yet not my will, but yours be done." **43**An angel from heaven appeared to him and strengthened him. **44**And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

**45**When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. **46**"Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."

Angels are also messengers, as we saw in the early chapters of Luke where angels bring messages to Zechariah, Mary, Joseph and the Shepherds. The Magi also obeyed the instruction of an angel in

Matthew 2:11, "And having been warned in a dream not to go back to Herod, they returned to their country by another route." This function of being a messenger is part of the origin of the word. The Biblical name for angel comes from *mal'akh* (meaning "messenger")

It was also observed that angels look over children ... and old crazy guys (like several in the room, who will remain nameless, Randy and Doug). And, as we have seen, they give comfort. Jesus was comforted both in Gethsemane, and when He came out of the wilderness, as we see in Matthew 4:11, "Then the devil left him, and angels came and attended him."

Dr. Lenski emphasized that Jesus is deeply concerned about "... all wrong conduct toward any 'one of these little ones,' children or beginners in the faith or any in the church that seem unimportant." He continued: "They are so precious that God delegates his angels to watch over them." (p. 691)

*Despise not one of these little ones.* Not merely one of the children, but those saints whom the world regards as insignificant and unimportant. To despise is, literally, to look down upon, and hence, to neglect. This forbids all caste in the church. *People's New Testament.*

*Despise* (καταπρονησητε). Literally, "think down on," with the assumption of superiority. *Robertson's Word Pictures of the New Testament.*

One of our members reported their individual experiences with angels in Vietnam and before surgery (the one in the corner who said "we're gonna take good care of you, and everything is going to be okay."). Another member had an angel with her in the recovery room following surgery.

For some, verse 10 is one of the verses cited to the proposition that each person has a guardian angel.

*In heaven their angels do always behold the face of my Father.* The doctrine of guardian angels is emphatically taught in the Scriptures. See 1Ki 19:5-8; Ps 91:11; Heb 1:13; Ac 27:23. Who can afford to despise the children who have representatives right at the throne of God? *People's New Testament.*

See also Daniel 10:13,20; Daniel 12:1.

It is important to note that other commentators do not agree with the quotation concerning guardian angels. This is perhaps another case of "Now I know in part; then I shall know fully, even as I am fully known." (1 Cor. 13:12)

2. OK ... who took verse 11?

The Missing Verse 11: "The Son of Man came to save what was lost."

This verse was not in the earliest and most reliable texts, such as Codex Vaticanis and Codex Sinaiticus (both from the middle of the 4<sup>th</sup> century). Thus, the textual evidence against the verse was so overwhelming that it was taken out of Matthew's account in most recent translations. Biblical scholars feel that it was most likely inserted from Luke 19:10 ("For the Son of Man came to seek and to save what was lost.").

We have been blessed in the last 200 years to have had several significant discoveries of texts from as old as the 1<sup>st</sup> century in the case of the Dead Sea Scrolls. And these discoveries have verified the accuracy of the transcriptions of Scripture that were made over the centuries.

And no, Doug didn't take it ;)

3. How do you like being compared to a sheep?

It's okay.

Another smart alack noted that he's been compared to other barnyard animals ... accurately!

4. What are the similarities and differences?

They wander off. And, they're soft and cuddly.

Isaiah 53:6 (New International Version)

We all, like sheep, have gone astray,  
each of us has turned to his own way;  
and the LORD has laid on him  
the iniquity of us all.

Oh yeah, they eat grass (and other vegetative material), but sometimes they stink! Fortunately, we have a Good Shepherd!

5. What do you think? It seems to me that the owner was a little careless with the 99 sheep.

He had to know that they would be okay, or he wouldn't have left them alone. In that part of the world, sometimes pastures in the mountains are located in a geographic bowl, which would tend to keep the sheep in one area. A good sheep dog would be of great help.

Also, as one of our members pointed out, someone who owned 100 sheep was considered very wealthy, and probably had a kinsman or two to help out. The ordinary person would have a herd of 10 or so. A "well off" person might have a herd of 40.

This illustration of the anxiety of the shepherd for lost sheep is used to show the deep interest that God feels in any one of the straying little ones. As the shepherd feels a deep and anxious interest in the straying sheep, and seeks to hunt and to save it, so the Father above seeks the salvation of all the humble ones in his kingdom. *People's New Testament*.

6. What does this say about the 99 that didn't go astray?

He loves them deeply, too, and doesn't love them any less as the parable of the Prodigal Son shows us. There, the father wasn't unhappy with those who stayed, it's just that he was overjoyed to have the one son returned to the family fold.

" 'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.' " Luke 15:31-32

He rejoices over [the ninety-nine], too though they have caused him no special trouble but, strange to say, and yet not strange at all, the one that caused him all the trouble gives him the greater joy. *Lenski*, p. 695.

Luke 15 has three similar parables to the account in Matthew:

- The Parable of the Lost Sheep

- The Parable of the Lost Coin
- The Parable of the Lost Son

Note that in Luke's accounts, Jesus has a different audience than in Matthew's account. In Matthew, the audience is his disciples, while in Luke's account the audience is a group of Pharisees and teachers of the law. (Luke 15:1-2.)

“ ... there is rejoicing in the presence of the angels of God over one sinner who repents.”  
 Luke 15:10

## **Read Matthew 18:15-20**

### **A Brother Who Sins Against You**

15 "If your brother sins against you,[b] go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. 16 But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'[Deut. 19:15] 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

18 "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. [Matt. 16:19]

19 "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. 20 For where two or three come together in my name, there am I with them."

### 7. Who is my brother?

In the context of this passage of verses, Jesus is speaking about a fellow believer. However, it's a great first step, whether or not the other person is a believer.

### **Mark 2:13-17 (New International Version). The Calling of Levi**

13 Once again Jesus went out beside the lake. A large crowd came to him, and he began to teach them. 14 As he walked along, he saw Levi son of Alphaeus sitting at the tax collector's booth. "Follow me," Jesus told him, and Levi got up and followed him.

15 While Jesus was having dinner at Levi's house, many tax collectors and "sinners" were eating with him and his disciples, for there were many who followed him. 16 When the teachers of the law who were Pharisees saw him eating with the "sinners" and tax collectors, they asked his disciples: "Why does he eat with tax collectors and 'sinners'?"

17 On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

### **Luke 15:1-2 (NIV).**

1 Now the tax collectors and "sinners" were all gathering around to hear him. 2 But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

## 8. What are the benefits of going alone?

It's a chance for clarification, and a chance for confession & absolution. Finally, it's a chance to restore the brotherhood before it gets out of hand!

It was pointed out that it also helps to keep the issue private. One member pointed out that we too often tell others about this type of a situation, which gets a little “mob” behind us. That approach will take us down the wrong track, and create a poisoned atmosphere for both parties.

“Between thee and him alone” ... enjoins strict privacy and forbids blurting out the matter in public, or spreading it in secret by telling one or the other, or at once lodging complaint before the church authorities. This direction intends to shield the sinning brother and is prompted by love. It also makes it as easy as possible to confess the sin and to ask for pardon. ... Let both brethren respond to the Lord's kindly intent. *Lenski*, p. 699.

One member quoted her mother when she said “sweep your own doorstep first, before going out to sweep another person's doorstep.” This is an important reminder that we need to carefully look at our own conduct before we come to another in such a circumstance. If what I have done is not in complete accordance with God's will, it's critical that I recognize that first!

Going alone to another also give me a “reality check,” that is, the opportunity to ensure that I didn't misunderstand what the other person said or intended. Sometimes when we come into a conversation late, we can misunderstand the context of statements make by the parties. Using this approach will keep the matter from becoming common knowledge.

Another member related a circumstance when another person came to him with a complaint about a third person. The member forced that person to have a face-to-face meeting with the individual against whom he had the complaint. This resolved the situation, and was the approach that our member found to be the best approach in these situations.

Shew him his fault (ελεγχων). Such private reproof is hard to do, but it is the way of Christ.  
*Robertson's Word Pictures of the New Testament*

## 9. The second step is also important. Who would you pick to go with you?

Two of my elders. This is accordance with the instruction in Deut. 19:15, “One witness is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of two or three witnesses.”

This step will avoid a future “he said, she said” conflict that cannot be resolved with certainty. Two disinterested witnesses, however, will be able to report the full truth of the matter.

*If he neglect to hear the church.* The admonition and entreaty of the church through its elders. The church has power to admonish and to exclude. *People's New Testament.*

## 10. And who has the final say?

God through His Church.

One person asked whether or not this was an approach that would work in today's culture. Pastor Eddie related a couple of instances where this step was taken successfully,

In one instance, a member of the church had been slandering the Pastor. He went to her, but was unable to reach an accord. He then took two of his Elders with him, but again there was no accord. Finally, he took it to the church membership, explaining the slander and the truth of the matter, and telling the congregation that she had been removed from the church rolls and would be denied communion. He asked that she then be treated as anyone else who was outside of that church family, that is, with love and compassion, but also with the understanding that she was an unrepentant sinner. Soon after, she came to the realization that the things that she had been saying were wrong, and ultimately, there was repentance and reconciliation.

Pastor Eddie said that in his experience things always work out best when this approach is taken, and also related that in a couple of instances where this approach was not taken, that things turned out very badly.

11. Did you see the Office of the Keys here?

Matthew 18:18. "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Yes. The previous instance of the Office of the Keys passage was found in Matt. 16:19. ("I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.")

*Gained thy brother.* For thyself, by restoring good feeling; for God, by leading him to a sense of sin and repentance. *People's New Testament.*

*Whatsoever ye shall bind.* What was said to Peter (Matt. 16:19) is addressed to all the apostles. It is spoken to all a second time (John 20:23). All had the keys as well as Peter. The apostles were, under the direction of the Holy Spirit, to establish the rules of the church discipline, as well as to announce the conditions of salvation by the gospel. These rules and conditions, found in Acts and the Epistles, bind and loose men. As they were to speak and write as moved by the Holy Spirit, what they announced would be ratified in heaven. *People's New Testament.*

Dr. Lenski pointed out that the sins that Jesus is talking about are not the ordinary, everyday sins of the type "... such as we all commit, sometimes daily." (p. 698) These are no danger to the fraternal bond. Rather, "Jesus has in mind graver sins such as all brethren would be compelled to consider too serious and too dangerous to allow them to pass without plain evidence of repentance." (p. 699)

12. Why go through all this trouble?

To win the brother back! And, as noted above, this is the approach that works, while not using this method always results in big trouble.

To gain him thus is to help to save him and is much like gaining a new member for Christ and for the church. *Lenski*, p. 700.

If a brother refused to listen and repent, the Church was informed of his sin. The entire believing community had the opportunity to regain him. *Lutheran Study Bible*, note 18:17, p. 1621.

13. How do we treat a pagan or a tax collector?

With evangelistic hearts and eyes!

Take 'em to dinner, like Jesus did!

Pray for them.

*Again I say* - And not only your intercession for the penitent, but all your united prayers, shall be heard. How great then is the power of joint prayer! *Wesley's Notes*.

This process includes the recognition of the sin, although some will deny it.

*Let him be to thee as an heathen man and a publican.* Have no religious fellowship with him, more than you would have with a heathen, or a publican. The publicans were usually apostate Jews. The orthodox Jews had no social intercourse with heathen or publicans. *People's New Testament*.

**Proverbs 25:**

21 If your enemy is hungry, give him food to eat;  
if he is thirsty, give him water to drink.

22 In doing this, you will heap burning coals on his head,  
and the LORD will reward you.

This passage from Proverbs is also used in Paul's letter to the Romans, Chapter 12:

17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.  
18 If it is possible, as far as it depends on you, live at peace with everyone. 19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. 20 On the contrary:

"If your enemy is hungry, feed him;  
if he is thirsty, give him something to drink.  
In doing this, you will heap burning coals on his head."

21 Do not be overcome by evil, but overcome evil with good.

14. How do we explain verse 19?

Matthew 18: 19. "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven."

What we ask has to be in line with God's will.

While we quote this verse in various circumstances, it is important to remember the context of this verse. The upshot is that if we follow this procedure in dealing with an unrepentant sinner, then Jesus will support us (the Church) in this action.

We also use verse 20 out of context. ("For where two or three come together in my name, there am I with them."). In the same manner as verse 19, it's okay to use this verse in other circumstances, but it's also important to remember the context in which our Lord uttered this sentence.

*If two of you shall agree.* Two shall constitute a Christian fellowship. The united prayers of this fellowship for any legitimate object shall be heard. The assurance of this is found in the fact that

Christ will be present wherever two or three are gathered in his name. Their united prayers will ascend, made mighty by the intercession of the Son of God. By his presence it becomes his prayer. *People's New Testament*.

## Parallel Verses

### The lost sheep

Matthew 18:10-14	Luke 15:4-7
<p><b>The Parable of the Lost Sheep</b></p> <p>10"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.[a]</p> <p>12"What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? 13And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. 14In the same way your Father in heaven is not willing that any of these little ones should be lost.</p> <p><b>Footnote</b></p> <p>a. Matthew 18:10 Some manuscripts heaven. 11 The Son of Man came to save what was lost.</p>	<p>4"Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? 5And when he finds it, he joyfully puts it on his shoulders 6and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' 7I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.</p>

### No parallel verses:

Forgiveness of injuries	Matthew 18:15-17
"Binding and loosing"	Matthew 18:18-20

### Luke 15 – Three Similar Parables

#### The Parable of the Lost Sheep

1Now the tax collectors and "sinners" were all gathering around to hear him. 2But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

3Then Jesus told them this parable: 4"Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? 5And when he finds it, he joyfully puts it on his shoulders 6and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' 7I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

#### **The Parable of the Lost Coin**

8"Or suppose a woman has ten silver coins[a] and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? 9And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' 10In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."

a. [Luke 15:8](#) Greek ten drachmas, each worth about a day's wages

#### **The Parable of the Lost Son**

11Jesus continued: "There was a man who had two sons. 12The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

13"Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. 14After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

17"When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! 18I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19I am no longer worthy to be called your son; make me like one of your hired men.' 20So he got up and went to his father.

"But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

21"The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.[b]'

b. [Luke 15:21](#) Some early manuscripts son. Make me like one of your hired men.

22"But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. 23Bring the fattened calf and kill it. Let's have a feast and celebrate. 24For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

25"Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. 26So he called one of the servants and asked him what was going on. 27'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.'

28"The older brother became angry and refused to go in. So his father went out and pleaded with him. 29But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. 30But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'

31" 'My son,' the father said, 'you are always with me, and everything I have is yours. 32But we had to

celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.' "

## For Additional Study

### Online Resources

[Book of Concord in PDF Format](http://www.lcms.org/graphics/assets/media/LCMS/TrigBOC.pdf), 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 important 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 S. C. Abbott and Jacob Abbott, *Illustrated New Testament*  
<http://www.studylight.org/com/ain/>

Albert Barnes, *Notes on the New Testament*  
<http://www.studylight.org/com/bnn/>

Harold F. Buls  
<http://www.pericope.org/buls-notes/index.html> and  
<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

The Adam Clarke Commentary  
<http://www.studylight.org/com/acc/>

Burton Coffman, *Commentary on the Whole Bible*  
<http://www.studylight.org/com/bcc/>

John Darby, *Synopsis of the Bible*  
<http://www.ewordtoday.com/comments/matthew/darby/matthew1.htm>

*The Greek Interlinear Bible*,  
[http://www.scripture4all.org/OnlineInterlinear/Greek\\_Index.htm](http://www.scripture4all.org/OnlineInterlinear/Greek_Index.htm)  
Based on NA26/27. A word-by-word translation of the Greek New Testament.

David Guzik, *Commentaries on the Bible*  
<http://www.studylight.org/com/guz/>

*The Geneva Study Bible*  
<http://www.ewordtoday.com/comments/matthew/geneva/matthew1.htm>

John Gill, *Exposition of the Bible*  
<http://www.ewordtoday.com/comments/matthew/gill/matthew1.htm>

Matthew Henry, *Commentary on the Whole Bible* (Complete)  
<http://www.ewordtoday.com/comments/matthew/mh/matthew1.htm>

Matthew Henry, *Commentary on the Whole Bible* (Concise)

<http://www.ewordtoday.com/comments/matthew/mhc/matthew1.htm>

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

<http://www.ewordtoday.com/comments/matthew/jfb/matthew1.htm>

B.W. Johnson, *People's New Testament*

<http://www.ewordtoday.com/comments/matthew/johnson/matthew1.htm>

John Lightfoot, *Bible Commentary*

<http://www.ewordtoday.com/comments/matthew/light/matthew1.htm>

Martin Luther, *Commentary on Galatians*

<http://www.studylight.org/com/mlg/>

J. W. McGarvey, *Original Commentary on Acts*

<http://www.studylight.org/com/oca/>

J. W. McGarvey and Philip Y. Pendleton, *The Fourfold Gospel* (also known as "Harmony Of the Four Gospels")

<http://www.ewordtoday.com/comments/matthew/four/matthew1.htm>

Alexander Maclaren's commentaries on the books of the Bible (various titles)

<http://www.gutenberg.org/browse/authors/m#a2330>

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.

A.T. Robertson, *Word Pictures of the New Testament*

<http://www.studylight.org/com/rwp/>

C. I. Scofield, *The Scofield Reference Notes* (1917 Edition)

<http://www.studylight.org/com/srn/>

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R.A. Torrey, *The Treasury of Scripture Knowledge*

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W.E. Vine, *Expository Dictionary of New Testament Words*

<http://www.antioch.com.sg/bible/vines/>

John Wesley, *Explanatory Notes on the Whole Bible*

<http://www.ewordtoday.com/comments/matthew/wesley/matthew1.htm>

Other Additional Resources:

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

## **Other Resources**

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

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Hoerber, Robert G., ed., *Concordia Self-Study Bible*. NIV (Great Rapids, Zondervan: 1973, 1984).

Lenski, R.C.H., *The Interpretation of St. Matthew's Gospel* (Minneapolis: Augsburg Publishing House, 1943, reprinted 1964)

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

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

Alexander Maclaren, *Expositions of Holy Scripture* (Text from Project Gutenberg)

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