

# **The Motley Crew – (Yes You Are!) – December 8, 2010**

## **Matthew 22:15-22**

### **The Questions**

Read Matthew 22:15-22

1. How have their plans to trap Jesus worked thus far?
2. How does it usually work for you when you try to “trap” someone?
3. Trap = pagideusosin (παγιδευσοσιν) - to ensnare – a verb found only here in the New Testament – it means like a bird in a hidden noose of thread. They wanted Jesus to say something wrong and not realize it until it was too late.
4. Do you see how they are using truths mixed with lies in their snare?
5. Is it any wonder Jesus saw through their snare?
6. One more thing – notice how evil intent will make strange bedfellows?
7. Is it possible that Godly intent would make strange bedfellows?
8. I can't help but smile when I think of that wonderful description of Jesus and how His answer actually fulfills their assessment of Him?
9. What is a hypocrite?
10. What do you think of Jesus' answer?
11. If they were so impressed with Him why did they leave Him?

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## Matthew 22:15-22

### Some Suggested Answers

#### Read Matthew 22:15-22

#### Paying the Imperial Tax to Caesar

**15** Then the Pharisees went out and laid plans to trap him in his words. **16** They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are. **17** Tell us then, what is your opinion? Is it right to pay the imperial tax[a] to Caesar or not?”

**18** But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me? **19** Show me the coin used for paying the tax.” They brought him a denarius, **20** and he asked them, “Whose image is this? And whose inscription?”

**21** “Caesar’s,” they replied.

Then he said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.”

**22** When they heard this, they were amazed. So they left him and went away.

Paying To Imperial Tax  
to Caesar

[Matt. 22:15-22](#)

[Mark 12:13-17](#)

[Luke 20:20-26](#)

**BLESSED** Lord, which has caused all holy Scriptures to be written for our learning; grant us that we may hear them, read, mark, learn, and inwardly digest them; that by patience, and comfort of Your Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which You have given us in our Savior Jesus Christ.

*Modernization by Doug Anderson of the Collect for the Second Sunday in Advent written by Thomas Cranmer, Archbishop of Canterbury, Book of Common Prayer, 1549.*

Note: The denarius was a common Roman coin of that day. On one side was the portrait of Emperor Tiberius and on the other the inscription in Latin: “Tiberius Caesar Augustus, son of the divine Augustus.” The coin was issued by Caesar and was used for paying tax to him. In distinguishing clearly between Caesar and God, Jesus also protested against the false and idolatrous claims made on the coins. *Concordia Self-Study Bible*, pp. 1481, 1482, notes 22:19 and 22:21.

We opened with prayer.

A prayer acronym: A C T S:

A – Adoration

C – Confess

T – Thanks

S – Supplication

Next Wednesday, we will meet as usual at 10:30 for praise and prayer, but we'll be moving to the Sanctuary at 11 AM to view the Children's Program.

As a group, we looked at schedules for the next several weeks. It seemed that most people would be available on Wednesday mornings, so the decision was made to continue to meet on Wednesdays. In short, there will be no Holy Day hiatus for the Motley Crew.

Pastor Eddie mentioned that in the coming year, we would, as a congregation, be looking at the topics covered in the book *The Unshakable Truth* by Josh McDowell. The 12 chapters in this book cover 12 basic truths for Christians. The book is widely available, including on-line and in e-Book formats. At a certain well-known on-line bookstore, new copies were priced as low as \$15.40, used copies as low as \$17.49, and the Kindle edition was \$9.99; the ePub edition at Barnes & Noble was \$15.00. New copies can be found for as low as \$9.99 (Borders, and others).

This is the product description from Amazon.com (and others):

The name Josh McDowell promises real-life, on-the-street Christian apologetics. McDowell, along with his son, Sean, draws on a lifetime of work to create this comprehensive handbook on what Christians believe, why they believe it, how it is relevant to life, and how they can pass it on to the next generation.

*The Unshakable Truth* is uniquely positioned in the way it presents apologetics relationally, focusing on how right believing affects not only believers but also the people they encounter. The authors help readers...

- understand God's grand plan of creation, incarnation, and re-creation.
- discover the 12 "truth statements" of Scripture and why they are credible and critical to living out the Christian faith.
- experience the authenticity of faith through practical examples and real-life stories that demonstrate how relevant the gospel is to life.

A spiritual gold mine for pastors, leaders, parents, and youth workers—anyone wanting to reveal Christianity's power in today's life and culture.

For more information, see

[http://www.josh.org/site/c.ddKDIMNtEqG/b.6098849/k.716E/Know\\_Why\\_You\\_Believe.htm](http://www.josh.org/site/c.ddKDIMNtEqG/b.6098849/k.716E/Know_Why_You_Believe.htm)

Pastor Eddie noted that the congregation gave over \$1100 on the Veterans Sunday for the Bible Sticks (an MP3 player that comes pre-loaded with the entire New Testament). At \$25 each, this is 44 Bibles for soldiers, plus the Bibles given to spouses and children of deployed soldiers. Great job, St. Paul's!

1. How have their plans to trap Jesus worked thus far?

Not so well. See Matt. 21:23-27:

### *The Authority of Jesus Questioned*

**23** Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. “By what authority are you doing these things?” they asked. “And who gave you this authority?”

**24** Jesus replied, “I will also ask you one question. If you answer me, I will tell you by what authority I am doing these things. **25** John’s baptism—where did it come from? Was it from heaven, or of human origin?”

They discussed it among themselves and said, “If we say, ‘From heaven,’ he will ask, ‘Then why didn’t you believe him?’ **26** But if we say, ‘Of human origin’—we are afraid of the people, for they all hold that John was a prophet.”

**27** So they answered Jesus, “We don’t know.”

Then he said, “Neither will I tell you by what authority I am doing these things.

So far, every attempt to confront or question Jesus has been turned away; the people were astonished by His teachings.

2. How does it usually work for you when you try to “trap” someone?

Not well. Face to face honesty always works better.

This is similar to hearing gossip. It's always better to go directly to the person involved.

He who digs a pit for his neighbor ordinarily falls into it himself. [\*Clarke's Commentary on the Bible\*](#)

3. Trap = pagideusosin (παγιδευσοσιν) - to ensnare or entangle – a verb found only here in the New Testament – it means like a bird in a hidden noose of thread. They wanted Jesus to say something wrong and not realize it until it was too late.

But Jesus couldn't be deceived, because He truly helped people.

*How they might entangle him* - To entangle means to "ensnare," as birds are taken by a net. This is done secretly, by leading them within the compass of the net and then suddenly springing it over them. So to entangle is artfully to lay a plan for enticing; to beguile by proposing a question, and by leading, if possible, to an incautious answer. This was what the Pharisees and Herodians endeavored to do in regard to Jesus. *Barnes' Notes on the Bible*.

A similar question: “Does this dress make me look fat?”

The conversation turned to the kinds of questions that unscrupulous lawyers sometimes use, where there is more than thing being said or inferred in the question. In college Philosophy classes, this is called the fallacy of complex question. An example: “Are you still beating your wife?” Whether you answer “yes” or “no” there is the implication that you beat your wife, whether or not that is true. Such answers must be carefully answered. In a court room, ask the lawyer “what is the question?” If that doesn't work, ask the judge to direct the attorney to rephrase the question.

4. Do you see how they are using truths mixed with lies in their snare?

Some of the things that they said:

man of integrity = true

teach the way of God with truth = true

not swayed by men = true (unless they cry out for help)

pays attention to the opinions of men = false

This is an old trick used by salesmen. When trying to make a sale, some will shamelessly flatter the customer. Then, they ask a series of questions that are answered with a “yes” ... before then “popping the question.”

With honeyed words of flattery, ... they seek to throw Jesus off his guard. Their masters have coached them well, for they have put into their disciples' mouth an acknowledgment of Jesus which every Jew should have most sincerely made. In their lying fashion they ape the truth quite perfectly. *Lenski*, p. 862.

“A half truth, like half a brick, is always more forcible as an argument than a whole one. It carries better.” Stephen Leacock.

5. Is it any wonder Jesus saw through their snare?

Nope.

While I might be ensnared, Jesus is God and therefore omniscient. Can't get anything past Our Lord!

*But Jesus perceived their wickedness,....* Luke says, "their craftiness"; and Mark says, "knowing their hypocrisy"; for there was, a mixture of malice, hypocrisy, and artfulness, in the scheme they had formed; but Christ being the omniscient God, saw the wickedness of their hearts, knew their hypocritical designs, and was well acquainted with all their artifice ... [\*Gill's Exposition of the Entire Bible\*](#)

6. One more thing – notice how evil intent will make strange bedfellows?

The Pharisees and the Herodians are now working together. Remember that the Pharisees despise the Herodians. But the testimony of the Herodians would carry more weight if Jesus is tried in a Roman court. In a few days, Herod and Pilate are going to find themselves in a similar situation because of Jesus. Luke's Gospel noted “That day Herod and Pilate became friends – before this they had been enemies.” (Luke 23:12)

The Pharisees were ardent nationalists, opposed to Roman rule, while the hated Herodians, as their name indicates, supported the Roman rule of the Herods. Now, however, the Pharisees enlisted the help of the Herodians to trap Jesus in his words. After trying to put him off guard with flattery, they sprang their question: “Is it right to pay taxes to Caesar or not?” (v. 17). If he said “No,” the Herodians would report him to the Roman governor and he would be executed for treason. If he said “Yes,”: the Pharisees would denounce him to the people as disloyal to his nation. *Concordia Self-Study Bible*, p. 1481, note 22:15-17.

[\*Clarke's Commentary on the Bible\*](#) described the Herodians as courtiers or servants of Herod, king of Galilee, and were theologically related to the Sadducees. He had this further description about them:

... the Herodians were such as, first, held it lawful to transfer the Divine government to a heathen ruler; and, secondly, to conform occasionally to heathenish rites in their religious worship. In short, they appear to have been persons who trimmed between God and the world - who endeavored to reconcile his service with that of mammon - and who were religious just as far as it tended to secure their secular interests. It is probable that this sect was at last so blended with, that it became lost in, the sect of the Sadducees; for the persons who are called Herodians, Mark 8:15, are styled Sadducees in Matthew 16:6.

7. Is it possible that Godly intent would make strange bedfellows?

Yes! The common worship of St. Paul's at Central Baptist comes to mind! Numerous other inter-denominational cooperation also came to mind, including support of food banks and hurricane recovery.

The talk turned to the issues of open vs. closed communions. When Doug first came to St. Paul's, he was very pleased that he was able to receive Holy Communion before he joined the church. As it turns out, he was unable to prove either that he'd been baptized in a Lutheran church (1952) or confirmed in a Lutheran church (1963). It was noted that in some churches, people are required to sign in or give a token at the communion rail before receiving Communion.

We also talked about the much older practice of the *Missa Catechumenorum* (mass of the catechumens, those who were studying to become Christians, which corresponds to the modern Service of the Word), and the *Missa Fidelium* (mass of the faithful, which corresponds to the modern Service of Holy Communion). The catechumens were dismissed after the hearing of the Word, and only the faithful were permitted to remain in the church during the distribution of Holy Communion.

Pastor Eddie talked about the element of teaching that St. Paul's practices prior to the receipt of Holy Communion. Both in the Worship Folder (inside the back of the cover) and in the service itself, the congregation receives instruction about what Communion is (the real presence of Jesus in this sacrament), and whether or not individuals desire to turn from sin and more fully follow God's will. In last week's Worship Folder, "The Preparation for Communion," pp. 11-12.

8. I can't help but smile when I think of that wonderful description of Jesus and how His answer actually fulfills their assessment of Him?

Integrity – truth – is not swayed by flattery, even when true. As Dr. Lenski noted, "Jesus certainly lived up to this estimate of him: he saw their hypocrisy (Mark) and craftiness (Luke) with his eyes of truth (John 2:24, 25)."

9. What is a hypocrite?

The original meaning from the Greek was that hypocrites were show actors wearing a mask to disguise who they are. Then, as now, it refers to someone pretending to be who they were not.

We first saw this description in Matthew 6:1-2:

"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. So when you give to the needy, do not announce it with trumpets, *as the hypocrites do* in the synagogues and on the streets, to be

honored by men. I tell you the truth, they have received their reward in full.”

Thus, this refers to those who fake being pious, especially when seen by others in public. Their virtue, then, was theatrical, which does not count for much in the Kingdom of God, where right motive is essential.

10. What do you think of Jesus' answer?

Splendid. In digging a pit for Jesus, they now have tumbled into it themselves. “Unwittingly they have answered their own question. All that Jesus does is to point this out to them.” *Lenski*, p. 865.

The κενσος (kensos) is the poll tax which was exacted from every individual and was thus considered as a special badge of servitude to the Roman power by the Jews; hence the disputes among the rabbis about paying especially this tax. *Lenski*, p. 863.

Note that Jesus asked them to show Him the poll tax coin, and that the disciples of the Pharisees and the Herodians were quick to oblige!

In verses 20-21:

... he asked them, “Whose image is this? And whose inscription?” “Caesar’s,” they replied.

They could not dodge the question, as they did when the chief priests and elders questioned Jesus about His authority (Matt. 21:23-27). As Dr. Lenski observed, “They dare not be silent, for just as they had him answer, so he now bids them answer.” (p. 864). That they displayed the coin and promptly answered the question shows that they had already made their choice between God and Rome.

*The tribute-money* – The money in which the tribute was paid – was a Roman coin. The tribute for the temple service was paid in the Jewish shekel; that for the Roman government in foreign coin. Their having that coin about them, and using it, was proof that they themselves held it lawful to pay the tribute; and their pretensions, therefore, were mere hypocrisy. [\*Barnes' Notes on the Bible\*](#)

Even though Jesus answered this question the way He did, His accusers would lie about His answer. Luke records that after Jesus was taken away from the council of elders and brought to Pilate, “... they began to accuse him, saying 'we have found this man subverting our nation. *He opposes payment of taxes to Caesar* and claims to be Christ, a king.' ” Luke 23:2.

This answer is full of consummate wisdom. It establishes the limits, regulates the rights, and distinguishes the jurisdiction of the two empires of heaven and earth. The image of princes stamped on their coin denotes that temporal things belong all to their government. The image of God stamped on the soul denotes that all its faculties and powers belong to the Most High, and should be employed in his service. [\*Clarke's Commentary on the Bible\*](#)

*Unto God the things that are God's*. Obedience in moral and spiritual things. Faith, love, obedience and liberal giving for God's work. We are to obey the human government over us, and to obey God. When the first requires us to disobey God, we are to obey him, whatever may be the peril. See Acts 5:29. [\*People's New Testament\*](#).

The conversation turned to the practice of the early church of co-opting Pagan festivals, turning them into Christian feasts and festivals. As this regards Christmas, there is no doubt that Jesus was not born in December, but most probably in the spring. In the first century, the Roman celebration at the winter solstice was an extended festival honoring the Sun God, Sol Invictus (*Dies Natalis Invicti*), that is, the

birth day of the sun god Invicti). This festival included feasts, decorating of homes with evergreens, and exchanges of presents. The early Christian church turned this Sun God festival into a festival honoring the true Son of God. In this manner, the people still had the traditional festival, but now turned to the true God. An attempt to outright ban the pagan festival would probably not have worked well, but turning the pagan festival into a Christian festival worked very well indeed.

11. If they were so impressed with Him why did they leave Him?

Embarrassed? Yes, that plus other reasons including that they had nothing more to say, and were retiring to plot a new strategy.

Though he had apparently decided in favor of the Herodians, yet his answer confounded both parties, and wholly prevented the use which they intended to make of it. It was so wise; it so clearly detected their wickedness and foiled their aim, that they were confounded, and retired covered with shame. [Barnes' Notes on the Bible](#)

We talked about the fact that we do not yet know all that we want to know, but that all our questions will be answered when we are united with our God. 1 Cor. 13:12 (“For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.”). Beth mentioned a friend who had been recently widowed, who observed that now *he* knew all the answers, but that we're still in the dark, at least for the time being.

We closed with prayer.

Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.

Colossians 3:15

## Parallel Verses In Matthew 22

[Harmony of the Gospels @ Blue Letter Bible](#)

	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
Parable of the great supper	22:1-14		14:15-24	
Parable of the wedding-garment	22:1-14		14:16-24	
The tribute money	22:15-22	12:13-17	20:20-26	
The Sadducees confuted	22:23-33	12:18-27	20:27-40	
The great commandment	22:34-40	12:28-34		

<p><b>Paying Taxes to Caesar</b> <b>Matthew 22</b></p> <p><b>15</b>Then the Pharisees went out and laid plans to trap him in his words. <b>16</b>They sent their disciples to him along with the Herodians. "Teacher," they said, "we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by men, because you pay no attention to who they are.<b>17</b>Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"</p> <p><b>18</b>But Jesus, <i>knowing their evil intent</i>, said, "You hypocrites, why are you trying to trap me? <b>19</b>Show me the coin used for paying the tax." They brought him a denarius,<b>20</b>and he asked them, "Whose portrait is this? And whose inscription?"</p> <p><b>21</b>"Caesar's," they replied. Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's."</p> <p><b>22</b>When they heard this, they were amazed. So they left him and went away.</p>	<p><b>Paying Taxes to Caesar</b> <b>Mark 12</b></p> <p><b>13</b>Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. <b>14</b>They came to him and said, "Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not? <b>15</b>Should we pay or shouldn't we?"</p> <p>But Jesus <i>knew their hypocrisy</i>. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it." <b>16</b>They brought the coin, and he asked them, "Whose portrait is this? And whose inscription?" "Caesar's," they replied.</p> <p><b>17</b>Then Jesus said to them, "Give to Caesar what is Caesar's and to God what is God's." And they were amazed at him.</p>	<p><b>Paying Taxes to Caesar</b> <b>Luke 20</b></p> <p><b>20</b>Keeping a close watch on him, they sent spies, who pretended to be honest. They hoped to catch Jesus in something he said so that they might hand him over to the power and authority of the governor. <b>21</b>So the spies questioned him: "Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth.<b>22</b>Is it right for us to pay taxes to Caesar or not?"</p> <p><b>23</b>He <i>saw through their duplicity</i> and said to them, <b>24</b>"Show me a denarius. Whose portrait and inscription are on it?"</p> <p><b>25</b>"Caesar's," they replied. He said to them, "Then give to Caesar what is Caesar's, and to God what is God's."</p> <p><b>26</b>They were unable to trap him in what he had said there in public. And astonished by his answer, they became silent.</p>
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In the [Roman currency](#) system, the denarius (plural: *denarii*) was a small [silver coin](#) first minted in 211 BC. It was the most common coin produced for circulation but was slowly [debased](#) until its replacement by the [antoninianus](#). The word *denarius* is derived from the [Latin](#) *dēnī* "containing ten", as its value was 10 [asses](#); it may also be the origin of the word [dinar](#). Source: Wikipedia.

The [Bible](#) refers to the denarius as a day's wage for a common laborer ([Matthew](#) 20:2 [1]; [John](#) 12:5

[2]). Source: Wikipedia.

In 2010, the minimum wage is \$7.25/hour. @ 8 hours, this is \$58. According to information from the US Census Bureau (for 2006), the annual median income in the US was about \$44,000, which calculates to about \$183 per day.

## 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 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/>

Charles H. Spurgeon, *The Treasury of David*

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

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

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

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

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*. It 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 (24<sup>th</sup> 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](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).

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