

**The Motley Crew Matthew Bible Study**  
**December 29, 2010**  
**The Questions**

Read Matthew 22:41-46

1. Who is asking the questions now?
2. Is Jesus trying to trick them?
3. What do you think about the Messiah?
4. Whose Son is He?
5. What about their answer?
6. Why would the Pharisees not question Jesus' family tree?
7. What does it mean "under your feet?"
8. What is the biggest error of the Pharisees?
9. See you next year!

*All citations from the Holy Bible are from the New International Version, used with permission.*

# The Motley Crew Matthew Bible Study

December 29, 2010

## Some Suggested Answers

Read Matthew 22:41-46

### Whose Son Is the Messiah?

41 While the Pharisees were gathered together, Jesus asked them, 42 “What do you think about the Messiah? Whose son is he?”

“The son of David,” they replied.

43 He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,

44 “The Lord said to my Lord:

“Sit at my right hand  
until I put your enemies  
under your feet.”<sup>[e]</sup>

45 If then David calls him ‘Lord,’ how can he be his son?” 46 No one could say a word in reply, and from that day on no one dared to ask him any more questions.

Footnotes:

e. [Matthew 22:44](#) Psalm 110:1

### Psalm 110

The LORD says to my lord:

“Sit at my right hand  
until I make your enemies  
a footstool for your feet.”

This exchange between Jesus and the Pharisees is found in:

David's Son and  
David's Lord

[Matt. 22:41-46](#)

[Mark 12:35-37](#)

[Luke 20:41-44](#)

The verses in Mark and Luke are reproduced below.

Where are we? It is late in the day on Tuesday of Holy Week.

We opened with prayer.

1. Who is asking the questions now?

Jesus. Kind of a switch, isn't it?

Up until now, Jesus has avoided the title of "The Messiah." But as Dr. Lenski observes:

"Until Palm Sunday Jesus had avoided use of the name "Messiah" because of its political and nationalistic implications. Now the time has arrived to disregard all such implications. On Palm Sunday Jesus had entered Jerusalem and the Temple as David's son, Israel's King, the Messiah." *Lenski*, p. 884.

2. Is Jesus trying to trick them?

No. This is not in His nature. Rather, He is giving them another invitation and opportunity to believe, to win them to faith. In Mark's Gospel, we see that some of them are so close. At the conclusion of the preceding section, "the Greatest Commandment," Mark records Jesus as saying: "You are not far from the kingdom of God." Mark 12:34.

Sadly, they did not take advantage of this offer. That ship sailed without them, no doubt to their *eternal* regret.

3. What do you think about the Messiah?

How we answer the first set of questions will dictate how we answer the second one.

First: "What do you think about the Messiah? Whose son is he?"

Second: "How is it then that David, speaking by the Spirit, calls him 'Lord'?"

God keeps His promises!

The question was asked: What are the chances that one person could fulfill all of these promises? One of Pastor Eddie's professors at the Seminary calculated the chance that one man could do so – the numbers were astronomical!

And in the same way that we have seen that God kept His promise for a Messiah, we can count on God to fulfill His other promises to us: that if we believe in Jesus as our Savior, our sins will be forgiven, we will be re-united with God, and we will have eternal life with the Trinity.

4. Whose Son is He?

He is the Lord of Lords, the Son of God, the Son of David (a stem of the branch of Jesse, David's father), the Son of Man, the Son of Joseph.

"The Pharisees answer with great readiness, "David's." In fact, every Jewish child would have at once given the same answer. That is what all their scribes taught them on the basis of the Scriptures, Mark 12:35." *Lenski*, p. 885.

## 5. What about their answer?

It was not what they had all been taught. They knew that the Christ would be a son of David, from the branch of Jesse, but they couldn't bring themselves to admit that Jesus was the Messiah, as Peter had confessed in Matthew 14:33, "Truly you are the Son of God" and in Matthew 16:16, "*You are the Christ*, the Son of the living God."

Although some Jews were able to break free from the misconceptions taught by the Rabbis (notably His disciples), many more were unable to do so, or unwilling (the Pharisees, the Sadducees, the Scribes).

In John's Gospel, we see Nicodemus, a member of the Sanhedrin, coming to Jesus early in His ministry.

**1** Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. **2** He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him." John 1:1-3.

Likewise, we see members of the Sanhedrin begin to come to the same realization. In Acts 5:34-40, we read:

**34** ... a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while. **35** Then he addressed the Sanhedrin: "Men of Israel, consider carefully what you intend to do to these men. **36** Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. **37** After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. **38** Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. **39** But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God." **40** His speech persuaded them.

## 6. Why would the Pharisees not question Jesus' family tree?

They knew His the lineage. These matters were very closely watched in that society. They knew that the Messiah would be descended from David. Isaiah 9. And they knew that Jesus was descended from David, both from His father Joseph, and from His mother. Matt. 1:1-17, and also Luke 3:23-37.

**6** For to us a child is born,  
to us a son is given,  
and the government will be on his shoulders.

And he will be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.

**7** Of the greatness of his government and peace  
there will be no end.

He will reign on David's throne  
and over his kingdom,

establishing and upholding it  
with justice and righteousness  
from that time on and forever. Isaiah 9:6-7

7. What does it mean “under your feet?”

Dr. Lenski, p. 890, observes:

“Conquering kings gave evidence of their triumph by placing a foot upon the neck of some conquered king. But here the figure is vastly magnified: all the Messiah's enemies shall be his footstool. 'Footstool' (Hebrew) matches the figure of the exalted Messiah's sitting on the throne with the Father. 'Temporal history shall end with the triumph of good over evil but not with the annihilation of evil but with its subjugation. To this point it will come when absolute omnipotence for and through the exalted Christ shows its effectiveness.” Delitzsch.”

We see one of these themes in the Creed when we confess: “... who sits on the right-hand of the Father.” Thus the image of Christ seated, and with a footstool comprised of all of His enemies.

In the *Lutheran Study Bible*, there is this note to Psalm 110, p. 956, concerning “*Your footstool*,”:

“In biblical times, the conqueror placed his foot on his enemies to indicate triumph.”

We see this as early as Genesis 3:14-15:

**14** So the LORD God said to the serpent, “Because you have done this,  
“Cursed are you above all livestock  
and all wild animals!  
You will crawl on your belly  
and you will eat dust  
all the days of your life.  
**15** And I will put enmity  
between you and the woman,  
and between your offspring[a] and hers;  
*he will crush your head,*  
and you will strike his heel.”

Likewise, there is this illusion of Joshua 10:24:

When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, “Come here and put your feet on the necks of these kings.” So they came forward and placed their feet on their necks.

So, *all* of Jesus' enemies will be under His power, and we will see them under His feet for eternity, surely a warning to any other angels that would consider another rebellion in heaven.

Even today in the near East, we see that contempt is shown to a fallen enemy by stomping on his statues, photographs, etc. When Saddam was ousted from power, and one of his statues pulled down, the Iraqi people stomped on the statue. When Pres. Bush was attacked by a disgruntled Iraqi, the man threw a pair of shoes at him, one at a time.

His absolute omnipotence, as pointed out by Dr. Lenski, is a theme that we will see in our reading for next Sunday in Chapter 4 of *The Unshakable Truth* by Josh and Sean McDowell. This omnipotence is

one of six attributes that answer the question “Who Is God?” Check the January issue of *St. Paul's Epistle* for the schedule of readings from this book throughout 2011. The *Epistle* is available at <http://www.stpaulsdec.com/285296.ihtml>.

8. What is the biggest error of the Pharisees?

They denied Jesus' divinity. Jesus posed the question “If then David calls him ‘Lord,’ how can he be his son?” Dr. Lenski observes: “The question of Jesus, put in the form he used, throws the Pharisees against this stone wall: the Messiah *is* David's son!” He continues:

“The terrible error of the Pharisees is here exposed. Their conception of the Messiah was that he was David's son and only David's son, a mere human Messiah, however great and mighty he might be in his human glory and power. His deity was a closed book to their blind reading of Scripture.” *Lenski*, p. 891.

Mark observes that the crowd listened to Jesus with delight. But as for the Pharisees? They had their chance, and they blew it.

Following this questioning by and of the Pharisees, Jesus addresses the multitudes (Matt. 23). He then leaves the Temple, never to return to teach there.

This concludes Jesus' public ministry. The Gospels are silent on the next day and a half. We assume that Jesus returns to Bethany to the home of Lazarus, Martha and Mary on Tuesday night. We also assume that He spent Wednesday and most of Thursday there, with His hosts, His disciples, and possibly other followers. We next see Him early in the day on Thursday, asking His disciples to prepare for the Passover dinner, and then at the Last Supper itself.

We talked about Mary, and what she knew or suspected about Her son, His life, and His death. One member mentioned the song “Mary, Did You Know?”

Mary, did you know  
That your baby boy  
Would someday walk on water?  
Mary did you know  
That your baby boy  
Will save our sons and daughters?  
Did you know  
That your baby boy  
Has come to make you new?  
This child that you've delivered  
Will soon deliver you.  
  
Mary did you know  
That your baby boy  
Will give sight to a blind man?  
Mary did you know  
That your baby boy  
Will calm the storm with his hand?  
Did you know that your baby boy

Has walked where angels trod?  
When you kiss your little baby  
You've kissed the face of God.

The blind will see  
The deaf will hear  
The dead will live again  
The lame will leap  
The dumb will speak  
The praises of the Lamb

Mary did you know  
That your baby boy  
Is Lord of all creation?  
Mary did you know  
That your baby boy  
Will one day rule the nations?  
Did you know  
That your baby boy  
Is heaven's perfect Lamb?  
This sleeping child you're holding  
Is the Great I Am

Mark Lowry wrote this poem in 1984 when his pastor asked him to write the program for the living Christmas tree choir presentation. It was while he was working on the project that Mark considered what it would have been like to have been Jesus' mother. The music was written by Buddy Greene several years later.

One thing is certain: she knew that Jesus was born of the Holy Spirit, for she knew that she had not had relations with a man. In Luke 2:26-38, we see:

*The Birth of Jesus Foretold*

**26** In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, **27** to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. **28** The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

**29** Mary was greatly troubled at his words and wondered what kind of greeting this might be. **30** But the angel said to her, "Do not be afraid, Mary; you have found favor with God. **31** You will conceive and give birth to a son, and you are to call him Jesus. **32** He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, **33** and he will reign over Jacob's descendants forever; his kingdom will never end."

**34** "How will this be," Mary asked the angel, "since I am a virgin?"

**35** The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. **36** Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. **37** For no word from God will ever fail."

**38** "I am the Lord's servant," Mary answered. "May your word to me be fulfilled." Then the angel left her.

In addition, Mary had the experience of her visit with her cousin, Elizabeth, as recounted in Luke 2:29-56.

### *Mary Visits Elizabeth*

**39** At that time Mary got ready and hurried to a town in the hill country of Judea, **40** where she entered Zechariah's home and greeted Elizabeth. **41** When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. **42** In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! **43** But why am I so favored, that the mother of my Lord should come to me? **44** As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. **45** *Blessed is she who has believed that the Lord would fulfill his promises to her!*"

### *Mary's Song*

**46** And Mary said:

    "My soul glorifies the Lord  
**47** and my spirit rejoices in God my Savior,  
**48** for he has been mindful  
    of the humble state of his servant.  
From now on all generations will call me blessed,  
**49** for the Mighty One has done great things for me—  
    holy is his name.  
**50** His mercy extends to those who fear him,  
    from generation to generation.  
**51** He has performed mighty deeds with his arm;  
    he has scattered those who are proud in their inmost thoughts.  
**52** He has brought down rulers from their thrones  
    but has lifted up the humble.  
**53** He has filled the hungry with good things  
    but has sent the rich away empty.  
**54** He has helped his servant Israel,  
    remembering to be merciful  
**55** to Abraham and his descendants forever,  
    just as he promised our ancestors."

**56** Mary stayed with Elizabeth for about three months and then returned home.

But as for the details of His ministry and His death, we can't know what Mary knew or suspected. Much of His life was predicted in the Old Testament, but while it's easy to make those connections in hindsight, making those connections at the time of the events is an altogether more difficult prospect.

9. See you next year!

We closed with prayer. Today's study was shortened so that Pastor Eddie could go spend some time with the family of Clara Alldredge, who passed into the Church Triumphant overnight. The visitation

will be Thursday, December 30th from 6:00 pm. to 8:00 p.m. at Roselawn Funeral Home. The Celebration of Life service will be Friday, December 31st at 10:00 a.m. at St Paul's Sanctuary. Please keep the Alldredge family in your prayers.

## **Psalm 110**

### **Of David. A psalm.**

1 The LORD says to my lord:[a]

“Sit at my right hand  
until I make your enemies  
a footstool for your feet.”

2 The LORD will extend your mighty scepter from Zion, saying,  
“Rule in the midst of your enemies!”

3 Your troops will be willing  
on your day of battle.  
Arrayed in holy splendor,  
your young men will come to you  
like dew from the morning’s womb.[b]

4 The LORD has sworn  
and will not change his mind:  
“You are a priest forever,  
in the order of Melchizedek.”

5 The Lord is at your right hand[c];  
he will crush kings on the day of his wrath.

6 He will judge the nations, heaping up the dead  
and crushing the rulers of the whole earth.

7 He will drink from a brook along the way,[d]  
and so he will lift his head high.

*Footnotes:*

- a. [Psalm 110:1](#) Or *Lord*
- b. [Psalm 110:3](#) The meaning of the Hebrew for this sentence is uncertain.
- c. [Psalm 110:5](#) Or *My lord is at your right hand, LORD*
- d. [Psalm 110:7](#) The meaning of the Hebrew for this clause is uncertain.

## **Parallel Verses In Matthew Chapter 22**

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

	<b>Matthew</b>	<b>Mark</b>	<b>Luke</b>	<b>John</b>
Parable of the	<a href="#">22:1-14</a>		<a href="#">14:15-24</a>	

great supper

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

David's Son and David's Lord

22:41-46

12:35-37

20:41-44

<p><b>Whose Son Is the Christ</b> <b>Matthew 22</b></p> <p><b>41</b>While the Pharisees were gathered together, Jesus asked them, <b>42</b>"What do you think about the Christ? Whose son is he?"</p> <p>"The son of David," they replied.</p> <p><b>43</b>He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,</p> <p><b>44</b>" 'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." ' <b>45</b>If then David calls him 'Lord,' how can he be his son?" <b>46</b>No one could say a word in reply, and from that day on no one dared to ask him any more questions.</p>	<p><b>Whose Son Is the Christ</b> <b>Mark 12</b></p> <p><b>35</b>While Jesus was teaching in the temple courts, he asked, "How is it that the teachers of the law say that the Christ is the son of David? <b>36</b>David himself, speaking by the Holy Spirit, declared:</p> <p>" 'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." ' <b>37</b>David himself calls him 'Lord.' How then can he be his son?"</p> <p>The large crowd listened to him with delight.</p>	<p><b>Whose Son Is the Christ?</b> <b>Luke 20</b></p> <p><b>41</b>Then Jesus said to them, "How is it that they say the Christ is the Son of David? <b>42</b>David himself declares in the Book of Psalms:</p> <p>" 'The Lord said to my Lord: "Sit at my right hand <b>43</b>until I make your enemies a footstool for your feet." ' <b>44</b>David calls him 'Lord.' How then can he be his son?"</p>
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## 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/>

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).

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).

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

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

Nicoll, W. Robertson, *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](http://www.books.google.com) ) and the Internet Archive ( [www.archive.org](http://www.archive.org) - easier to find here than at Google Books).

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

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

Robertson, A.T., *Word Pictures in the New Testament* (Nashville: Holman Reference, 2000). This "Concise Edition" is derived from the six-volume work by Robertson published in 1933. Robertson was also the author of 45 books, including numerous commentaries, a Harmony of the Gospels, etc. Also available online

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). This is the second edition of the excellent work by Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, translated and edited by Cleon L. Rogers, Jr.

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

Vine, W.E., *Expository Dictionary of New Testament Words: A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers* (Peabody, MA: Hendrickson Publishers, no date). Originally published circa 1940.