

Introductory

This material is exclusive to Luke, and it is the only biblical information that we have about Jesus from the time that he was brought for purification at the age of forty days to the time when He went up into the wilderness to be baptized by John and begin His Public Ministry. From that, we might conclude that His childhood was mostly typical.

Luke 2:41-52 is appointed to be read on Epiphany 1 in the TLH one-year lectionary. In the LW three-year lectionary, this (excluding v. 40) is the text appointed for Christmas 1C. In LSB, this is the text for Christmas 2 every year in the three-year series. The text is, therefore, very familiar to you and yours, but there's a lot here for us to unpack.

In literary terms, this true story begins in a very routine fashion. Mary and Joseph are doing what a lot of people are doing; they are making a pilgrimage from Nazareth to Jerusalem – a distance of seventy miles – to participate in the annual Passover celebration, one of three major yearly feasts on the Jewish calendar.

Like wagon trains that traversed the Great Plains starting in the middle of the nineteenth century, and for similar reasons, these people traveled in a group. They were of common stock, and together on a shared experience to Capitol City. There would have been a holiday atmosphere on the way there, there, and going back in this shared experience.

Since law enforcement as we know it was for them about nineteen hundred years in the future, they also found safety in numbers. We have talked before about how the people in Samaria did not much care if travelers wanted to go north from Jerusalem to places like Nazareth, but that they would have harassed, those on a journey from north to south.

Besides that, since the fall there have always been people who will, if given the opportunity, take stuff from other people, and some of those takers may even kill to get that stuff if they have to and commit other violent crimes. Reference the story of the Good Samaritan, which would have been a quite common occurrence in those days.

We have generally been led to believe that Mary and Joseph were devout, and that they took their religious obligations seriously, and the readings of late and the one today are evidence that what we have been led to believe is actually true. As the parents of the child, Mary and Joseph are the main characters at the beginning of the story.

It's about them as they discover that the child is lost, and as they scurry about, starting where you start, first in camp and then going where you go, back to the city, a city that had for the feast swelled to a population somewhere around a million, trying to find a a thirteen-year-old needle in that haystack of humanity.

When Mary and Joseph finally find Jesus, He is in the Temple courtyard, the common place for teaching and learning, and we find out that He, not they, is the central character after all. As we read through the account of exactly what the teachers are doing and exactly what Jesus is doing, keep in mind how the teachers were educated.

They used the methodology of classical education, virtually the only method used until the last century and still the one that works best today. The student-teacher exchanges as described by Luke are the sort that would have commonly taken place in that pedagogical setting. In particular, the Socratic method of asking and inviting questions is observed.

Textual Notes

40. Luke uses the general term for child, calling Jesus “παιδίον,” and two verses later will specifically tell us that He is “twelve” years old. He says that Jesus was “ἠϋξανε καὶ ἐκραταιοῦτο – growing and becoming strong.” Those verbs are both in the imperfect tense, and the same two verbs are used by Luke in 1:80 to describe John the Baptizer.

The first verb has Jesus growing, and is a word typically used of a child, for example, who is progressing normally towards adulthood. The second verb occurs two other times in the NT, besides here and in reference to John B (Luke 1:80). In 1 Corinthians 16:13 and again in Ephesians 3:16, Christians are encouraged to “be strengthened.”

Both occurrences are in the aorist passive infinitive form, recipient of strengthening with a focus on the action of being strengthened. When John is said to be growing and being made strong, it adds (1:80) “in spirit.” Some manuscripts, probably glomming on to the previous usage, also have Jesus becoming strong “in spirit,” which makes sense.

Exactly what does that mean to be “strong in spirit?” That construction is an indication that the Christians are to avail themselves of the strength that comes from God, by means of His Word. Luke tells us that it means “πληρούμενον σοφία, καὶ χάρις Θεοῦ ἦν ἐπ’ αὐτό – being filled with wisdom, and the favor of God was in Him.”

Wisdom is a good thing, and in the Bible, it is often juxtaposed with foolishness, which is a bad thing. The truly wise is the Christian, and the one without Christ is the true fool. As Solomon told us in the OT, wisdom is personified in Jesus, and it is being attached to Jesus that removes us from the category of “fool” into the category of wise.

The World does not see it that way, but that should not trouble us. If ever it could be said that the “χάρις – favor” of God was upon (ἐπί) a person, the favor of God was upon Jesus, who is fully God. The word is often translated “grace,” but we don’t talk like that. The best translation, the one that stands in juxtaposition to “cursed” in the NT, is “blessed.”

The preposition ἐπί has a noun in the accusative case as its referent, motion on, onto or over. The favor, blessing, and grace of the Father has come and is coming to The Son,

Who is also fully human. John says a similar thing (1:14), when he declares that the Word become flesh is “πλήρης χάριτος καὶ ἀληθείας – full of grace and truth.”

There is a paradox in that He is at this time fully and completely God as well as fully and completely man, but like any other man, He will grow in His body. Included in that growth is the idea that His brain began like any other human brain; at Concordia Teachers College they called it the “Tabula Rasa,” the blank slate.

Tabula Rasa is “the theory that individuals are born without built-in mental content and that therefore all knowledge comes from experience or perception.” When the hard drive of the brain is created, some functions are bundled onto it; various motor skills, breathing, coughing, movement. Other functions and data are installed later on.

One time, I was playing Lincoln Logs with the then five-year-old. I watched as she placed the shorter logs into one pile, the longer logs into another pile, the roofing into another pile, etc. And when she comes over to the house, often the first thing that she does, sometimes in the car on the way over, is finds out who all are going to be there.

Will both grandparents be there, or just one? What about the aunts? And will there be one dog or two? When she gets here, she will similarly take inventory of available foods, activities, and what forms of chocolate and other sweets are in the house. In doing all those things – we do those things all the time – we are simply being human.

Categorizing is one of many ways that our minds organize things, and it’s fundamental to thinking. The second of Aristotle’s Means of Persuasion is logos, appeal to the mind and reason. When we appeal to reason, we are causing people to think, and that’s a good thing. In church, people will be thinking. You want them to be thinking about God.

If somebody comes out of church and says, “Pastor, you made me think today,” take it as a compliment, say “thank you,” and move on. More commonly, people will not voice such a thing, but their body language will scream it out; I have several young men and a few young girls in particular – as well as adults – who are focused like a laser beam.

When their eyes close and heads nod – this usually happens when I talk about the OT too much – then it’s time to change it up. At this point, some pastors would opine that people need to be taught how to listen. Then I opine that no, they don’t need to be taught how to listen. You need to be taught how to speak so people will want to – have to – listen.

Wouldn’t you rather listen to a speaker who makes you think than one who does not? The alternative to that is not to *not* think, but to think about something else. Since we humans are built by God to think, think we will, and the alternative to thinking about the sermon is to think about something else, to which we may refer as “daydreaming.”

On Sunday morning, invite people to think about God, not about other things. Do this by returning to the fundamentals; use figures of speech, like Jesus and the rest of the Bible does, tell stories, both true and fictional – people do know the difference – like Jesus and the rest of the Bible does. And stop teaching them things they already know.

God categorizes constantly. He categorizes Himself into Three Persons. He categorizes creatures that He has created into things that are in the ocean, things that fly, and things that walk on land. He categorizes people into Chosen or Not Chosen. He categorizes the Kings of Israel as either “good,” not many, and “bad,” of which there are legion.

John often notes that people were “divided” by Jesus; some believing and others not. The response to miracles of Jesus are categorized in that same way; same miracle, different response. We call Jesus “fully God” and “fully human.” Taking the lead from God, in our preaching and teaching we categorize, one way to engage the minds of our hearers.

As noted here before, this talk about human reason may cause some discomfort among some Lutherans. On a fundamental level, it was John Calvin’s use of reason that got him into theological trouble, and the ensuing Enlightenment has wrought all sorts of havoc on our Christian society. The brain was created to be used, but it can be misused.

If we explain to people that God has made us to be thinking creatures, the only of His creatures so endowed, that we can and should think about God, but that there will be some things about God that we can’t get our small brains around, then the hearers will understand that to be a reasonable concept, one easily understood.

Perhaps they will stop prying into your brain attempting to get you to fully explain things about God only partially explainable. Christian theology is full of paradox, and God being God, we ought not to expect to understand all things about God, no more than a child can a parent. Only God completely understands God. And none of us are God.

41. His parents were “ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἱερουσαλὴμ – were journeying every year into Jerusalem.” The verb is an imperfect indicative middle form, repeated action – they went “every year” to Jerusalem “τῇ ἑορτῇ τοῦ πάσχα – at (or) for the feast of Passover.” Nothing profound; just a pious family keeping the feast.

42. You have heard it said by the man of old, perhaps in connection with this periscope, perhaps by me, that the age of twelve was the age at which a male child becomes a man. In our thinking he would be thirteen (plus one day), the age at which a boy becomes accountable and is “bar mitzvah-ed,” or made a “son of the law.”

There is a symbolism here in that number that cannot be overlooked. Three is the number of God, and four is the number of creation. Twelve is the product (the answer when you multiply) of the numbers three and four; God working in His creation using people. There were twelve Israelite tribes, and there will be twelve Apostles.

This is the first recorded instance of God working in His creation by means of Jesus. God works in His creation by means of His Word, handled in OT times by Israel – and they wrote it down, to be handled by the Apostles in NT times – and they wrote it down, here handled by God in the flesh, Jesus teaching the theologians about God.

43. The Passover Feast lasted seven days, and the language suggests that The Holy Family stayed for the duration; “καὶ τελειωσάντων τὰς ἡμέρας – and when the days were (ful)filled” and the translations that have it “ended” are not wrong. My new – it may become one of my favorites – web site is Jerusalem Perspective, who say this about that,

Jerusalem is mentioned in the passages of Scripture that deal with three annual festivals. Exodus 23:17 states: “Three times a year all your males shall appear before the Sovereign, the LORD.” Exodus 34:23 repeats this command almost verbatim, and the book of Deuteronomy characteristically adds further details:

Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths—all your males shall appear before the LORD your God in the place that he will choose. They shall not appear before the LORD empty-handed. (Deut. 16:16)

They note (I would say in the way of things) that originally pilgrims were required to go to Jerusalem three times a year for each of the three festivals. Later, it was okay to go to only one, and later still you were not expected to stay for the duration; one day would do. Later still, it was understood that one pilgrimage to Jerusalem was probably sufficient.

PBS.org says,

The Hebrew Bible instructs all Jews to make a pilgrimage to Jerusalem three times a year: in spring for Passover, in summer for Shavuot, and in the fall for Sukkot. But the city is holy to more than just Jews: Christian pilgrims began coming to Jerusalem and the Holy Land within centuries of Jesus' death, and the Al Aksa Mosque, located inside the walls of the Old City, is considered the third holiest site in Islam after Mecca and Medina.

Indeed, Jerusalem is now considered a holy site for three religions, and Muslims are probably the most faithful in their pilgrimaging. For Jews, a trip to Jerusalem is more than just a vacation; the saying “next year in Jerusalem” is an indication of the theological significance of the city. The location itself is holy.

The compare and contrast; we’re soon going to Oahu for family obligations, and our next big trip is going to be Israel. We will go as tourists, and we will see what we see and do what we do, and I expect to learn things, some of which will be useful in my work, but I don’t think we’ll think of it as a pilgrimage, per se.

Mary and Joseph had fulfilled their pilgrimage duty, and we might even say that they went above and beyond what was expected in those days, and “ἐν τῷ υποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ – in their returning, Jesus the child remained in Jerusalem.” How can this be? What kind of parents were these, anyway?

I have never lost any of my children, but it does happen more than we like to think, and usually the Guardian Angel takes care of business until the parents realize that a piece of the family puzzle is missing. You know the drill; Jesus was between child – traveling with the women, and adult – traveling with the men, and it happens.

In making pilgrimage from Nazareth to Jerusalem and back, the men went up ahead in a group, and the women and children followed in a group. Jesus would have traveled with the women and children every year until a certain age, and then He would have traveled with the men. That seems to me a very plausible explanation to what happened.

I am inclined to think that, like today, the age at which a youngster would have gone with the men may well have depended upon that family or even on a particular child. Add to that the probability that by the time the first-born was twelve Mary and Joseph would have had other children, some perhaps mere toddlers or babes, and this could happen.

Luke simply says that “καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ - His parents did not know it,” i.e. did not know that Jesus remained in Jerusalem. The RSV and generally modern translations – they all have a theological axe to grind, or two – have “his parents,” while the older translation render it, “Joseph and His mother.”

In Nestle-Aland “the parents” is included in the text. Joseph and His mother,” is given as a variant. Other older compilations have it just the opposite. As noted in a short sentence recently, Luke knows that Joseph is not the father of Jesus, has gone to great pains to tell us that, and now we think he’s going to refer to Joseph as a “parent” of Jesus?

44. They went for a day’s journey, and it was probably when the men and women met up to spend the night that they compared notes and made their discovery. They looked first in the usual places “ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς – seeking Him among their relatives and friends.” The verb is imperfect; they kept it up.

The word for relatives is the generic word for kin, and their search was broad. The word for friends means “people they knew” and their search was broad. As their search broadened and continued fruitless, the absolute terror that must have gripped them both as increasingly horrible scenarios made their way into their minds.

Still not finding the child, they make their way back to Jerusalem. Of course. What else *could* they do? Are they going to just give it up and go back to Nazareth and maybe he’ll show up there? If you look at modern parents of lost children, they never give up. Often you will see them on the local news annually to keep their lost child in your mind.

45. And “ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν – having not found Him, they returned to Jerusalem and they were seeking Him.” The last verb is a present participle; another way of saying that they kept it up. Estimates vary, but probably around a million people were in the city for the festival, and some of them were up to no good.

46. Three days is a long time when you’re talking about a lost child; a country boy in the big city, but then, “καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς – after three days had passed, they found Him, in the Temple, sitting in the midst of the teachers.”

He is with the “διδάσκαλος,” the generic word for “teacher.” The verb “ἀκούω, to hear” can mean either to simply hear a sound with your ears, or it can mean more specifically to listen to what is being said. Meaning is determined by verb form. In this instance the verb form is “ἀκούοντα, listening,” is a present active participle in the accusative case.

Several years ago, I said that the teachers were teaching, and Jesus was listening. Upon further review, it’s just the opposite, which is why I have deleted it from the web site. Jesus is teaching the teachers, using the pedagogical methods common at the time; the methods that still actually work, but are no longer much taught or used.

Commonly it’s referred to as the Socratic Method, and the teacher asks questions to lead the student into answers. But not just any questions. The questions build on one another, and a skillful teacher can teach a lot by asking the right questions. As we move through the Gospels, we note that Jesus often asks questions for just that purpose.

47. Luke tells us that “ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ - all who heard Jesus were amazed at His understanding and His answers.” The verb is ἐξίσταντο, the imperfect indicative middle form of ἐξίστημι, a word reserved for the reaction to the most stunning and spectacular things or events.

Do a word study to see where the word is used in some of its seventeen NT occurrences. If that’s not enough, do a study of its cognate noun συνέσει, a “putting together in the mind.” Jesus is able to use His mind and Logic, the science of correct thinking, to connect the dots for His hearers, and in so doing to teach them about God.

The word used here; “Συνέσει,” the ability to think and to understand things, is distinguished from “σοφία,” the ability to know what to do with those thoughts and things; we might talk about the difference between “book learning” and “street smarts” or “common sense” or some such thing. Which is not to say that book learning is bad.

The term appears six other times in the NT and several times in the LXX, each time presented in a positive light as a thing to be desired. Solomon was learned, and he was given wisdom, and that was a good thing. Wisdom and thinking come together perfectly in the body of Jesus, and to a lesser extent they are present in every Christian.

Have we mentioned that it is not only allowed, but that it is desirable that Christians should think, as well as be wise? In fact, it seems to me that one has to be able to think first before he can be wise. How many wise – in the Christians sense - people do you know who are unable to think? I can't think of any either.

The people are amazed at the thinking ability of Jesus, and they are amazed at His “answers – ἀποκρίσεις,” the ones that He would have given in response to questions from the teachers, a clear indication that He is doing the teaching and they are doing the learning. Or could it be that He starts out as the student, and ends up as the teacher?

48. Beholding Him, Mary and Joseph were “ἐξεπλάγησαν,” an emotional, not a logical act. The translations use words like “astonished, amazed, shocked,” to translate that word, probably because phrases like “they were a little bit freaked out,” and “they were panicking” describe unbecoming behavior, below the Holy Parents.

Mary calls her son “τέκνον,” a word that reminds Him of His dependence upon His parents, and asserting their authority over Him, and then asks the timeless and universal motherly question, “τί ἐποίησας ἡμῖν οὕτως – Why did you do this to us?” The verb “do” is ἐποίησας, aorist tense, simple action in the past.

And being a mother, she of course continues with, “ἰδοὺ ὁ πατήρ σου καὶ γὼ ὁδυνώμενοι ζητοῦμέν σε – look, your father and also I have been greatly distressed, seeking you.” The word “ὁδυνώμενοι, - distressed” is a word that occurs here and three other times in the NT, all from Luke's pen, once in reference to the rich man in hell, twice (16:24, 25).

Next, of the people of Ephesus when they were told that they would never see Paul again (Acts 20:38). From the movies I have seen, it seems like the misplacing of a child causes a great deal of anguish indeed, maybe even hellish in nature, and that's what Mary has been feeling, and she lets her Son know it and chastises Him for it

49. Jesus now speaks to both of them, asking “Τί ὅτι ἐζητεῖτέ με – why were you looking for Me?” and then rhetorically asking them “οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναί με – didn't you know that in the things of My Father it is necessary for me to be?” The question begins with “οὐκ, expecting an affirmative answer; yes, we knew that.

The second word in the first sentence, “ὅτι – indicates a purpose clause; there is a reason why He is where He is. The phrase “ἐν τοῖς τοῦ πατρὸς μου,” often translated “in my Father's house” does not include the word “house,” and yet most of the newer translations talk about Jesus having to be “in My Father's House.”

The preposition ἐν with a noun in the dative case as a referent indicates location with or next to, so the phrase literally says, “with the things of my father.” The phrase speaks to Jesus' assertion that it ought to be expected by Mary and Joseph that He be interested in “the things” of His Father, a deliberately general and far-reaching term.

To be sure, much of “the things” of the Father happen at Temple, in His House, and Jesus is at this time in that Temple, but “the things of My Father” goes far beyond that, and not just the things of Temple, as we will see when Jesus leaves here and goes there, and is in fact later found everywhere *but* in Temple.

I like the KJV here. While the KJV “about my father’s business” conjures up in the modern American reader thoughts of GM or Thrivent, the word did not mean the same thing then as it does now. In those days (1611), the word “business” would have perfectly captured this concept, given the understanding of “business,” at that time.

The word “business” was used to refer to the things that you were doing, the activities that were keeping you “busy.” From www.oxforddictionaries.com,

“Old English *bisignis* 'anxiety' (see [busy](#), [-ness](#)); the sense 'state of being busy' was used from Middle English down to the 18th century, but is now differentiated as *busyness*. The use 'appointed task' dates from late Middle English, and from it all the other current senses have developed.”

Perhaps remnants of this usage come to us in the greeting, “are you keeping yourself busy?” which being translated is an inquiry about what you’ve been up to.

The word “δεῖ” makes Jesus’ being there at that time and in that place a matter of “have to,” and His use of “My Father,” to Mary, who has just gone, “your father and I,” is a gentle rebuke to her and a reminder of something that she already knows and that Jesus Himself knows about Himself; that Joseph is not his father.

50. Luke then tells us that Mary and Joseph “οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς – did not understand the saying He had spoken to them.” The word for “understand” is “συνήκαν,” a verbal cognate of the noun “συνέσει,” the one that we ran into in v. 47, the one that talks about Jesus’ “understanding” of what the teachers were saying.

Jesus got it, but as of yet neither Joseph nor even Mary could completely wrap his or her head around Jesus’ statement that He had to be doing the things of His Father. It’s the difference between knowledge and faith. They would wait another eighteen years or so, and then it would all be clear. Well, more clear than now anyway.

51. He then tells us that Jesus “κατέβη μετ’ αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ – went down with them into Nazareth,” literally descending from Jerusalem, and that “καὶ ἦν ὑποτασσόμενος αὐτοῖς – He was obedient to them.” The phrase “was obedient” contains the verb “ὑποτάσσω,” the common word for subjection to one of higher rank or authority.

The boy Jesus obeyed the Fourth Commandment; God obeying His mother and Joseph, and the Middle voice means that He did it willingly. At some point, I try to connect the dots for the youngsters, pointing out to them and for their benefit that if Jesus can obey His parents...In fact, when children are young, that’s the main one for them.

As for Mary, καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς – His mother treasured up all these words in her heart.” Mary is called “His mother,” and the verb “διατηρέω – treasured up” occurs in the NT here and in Acts 15:29. There it’s used in the context of Christians sort of saving themselves from the immorality of the world.

Mary is specifically said here to treasure “τά ῥήματα – the words,” presumably the words that she had just heard, in her heart. His words about His real father and true identity, a concept whose focus may have blurred in the twelve years since His conception, would stay her as she watched Him live out His life, and especially as she watched His death.

52. And as for Jesus, He “προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῶ καὶ ἀνθρώποις – continued to advance in wisdom and stature and in favor with God and man.” What does “stature” mean to the average American anyway? I would use the word “maturity” or say that He continued to grow up into a man.

There’s nothing profound about that, and Jesus was true man. In addition to those common human things, He continued to grow in “χάριτι – favor (then παρὰ with two dative case nouns) “with or beside” God and man, yet one more description of Jesus, who is truly and fully God, who is now truly and fully man.

Law/Gospel

No Word/Word – Judeo-Christianity is one of the few religions in the world that claim that God actually has spoken to man, and that He continues to speak to man in a holy book. Look at all the religions that talk to their god in ritual and prayer, and Americans who talk to God but do not listen, and rejoice that God has spoken to us “in His Son.” In this incident we see the transition of Judaism from a religion of the Temple to a religion of the Book, the Bible. In Jesus the Temple and all about it is fulfilled, and so when it is destroyed in 70 A.D. that’s okay.

Father/Father – Original Sin comes to us through our fathers. Jesus is a unique person, and one of the things that makes Him that way is that He had no earthly father, and so He had no original sin. His work on the cross is for our sin, not for His own.

Sermon Titles

Home Alone – Lost in Jerusalem

Lost and Found

The Father’s Things

Hymns

Within the Father’s House – LSB 410

It's still the Christmas Season, so we can still sing Christmas songs.

Rev. Steven L. Anderson
Pastor, Immanuel Lutheran Church
Grand Mound, Iowa

Resources

ACC – Manlio Simonetti, *Ancient Christian Commentary on Scripture* (Mark).
Intervarsity Press, 2002

BAG – Walter Bauer, *A Greek-English Lexicon of the New Testament*. Translated by
William F. Arndt and F. Wilbur Gingrich, University of Chicago Press, 1979

BCLY – William Barclay, *The Gospel of Mark..* The Westminster Press, 1975

FGG – James W. Voelz, *Fundamental Greek Grammar*. Concordia Publishing House,
1993

MGM – W.F. Moulton, A.S. Geden, H.K. Moulton, *A Concordance to the Greek
Testament*. T & T Clark LTD., 1978

MM – James Hope Moulton and George Milligan, *The Vocabulary of the Greek
Testament*. Wm. B. Eerdmans Publishing, 1982

ODCC – F.L. Cross, Editor, *Oxford Dictionary of the Christian Church*. Oxford
University Press, 1978

RNK – Fritz Rienecker, *A Linguistic Key to the Greek New Testament*, Zondervan, 1976

RSV – Revised Standard Version of the Bible. Zondervan Publishing House, 1965

UBD – Merrill F. Unger, *Unger's Bible Dictionary*, Moody Press, 1977.

WP – A.T. Robertson, *Word Pictures in the New Testament*, Baker, 1930

VINE – W.E.Vine, Merrill F. Unger, William White, Jr., *An Expository Dictionary of
Biblical Words*, Thomas Nelson Publishers, 1984

WIK – www.wikipedia.com

BIB – www.biblos.com

GBO – www.greekbible.com

Digital Classics Library - www.perseus.tufts.edu

Internet Classics Library – www.classics.mit.edu

Christian Classics Ethereal Library - www.ccel.org

Project Wittenberg - www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html