

Introductory

The first part of this text (1-9) has synoptic parallels in Mark (9:33-27) and Luke (9:46-48). The Parable of the Lost Sheep (vv. 10-14 here) is also found in Luke (15: 4-7). The Church Discipline material (15-20) is unique to Matthew, and articulates the procedure commonly used to exercise Church Discipline, which not everybody does these days.

In TLH, Matthew 18: 1-11 is the text appointed to be read on St. Michael's Day, and the Parable of the Lost Sheep is the first of the three parables appointed to be read from Luke (15: 1-10) on Trinity 3. Noteworthy is that the articulation of Church Discipline – an important teaching – is never read on any Sunday in that lectionary.

In LW, the reading for Pentecost 16A is Matthew 18: 15-20, the words about Church Discipline, but not leading up to it. In LW the reading for Pentecost 18B Mark 9: 30-37, and Luke 15: 1-10 for Pentecost 17C. In *Lutheran Service Book*, Mark 9: 30-37 is the reading for Proper 20A and Luke 15: 1-10 for Proper 19C.

The reading before us today consists almost entirely of a sermon preached by Jesus to His disciples. The subject matter for the sermon is, at least initially, inspired by the disciples' question about greatness. Jesus answers that question by embracing a child to Himself, showing them by using an object that is at hand the answer to their question.

He then launches into that beautiful and frightening monologue about the spiritual care of children, talking about the dread vengeance upon any man who causes a little Christian to lose the Faith, rhetorical questions involving self-mutilation, the short parable of the lost sheep, and the well-known discourse to which most of us refer as "Matthew Eighteen."

The immediate context here is the incident that has a shekel in a fish, and the larger context has us towards the end of Jesus' three-year excursion with the Twelve et al. The question of who is the best Christian is timeless; I think every Christian thinks about it at least from time to time – bur does not speak, and others think highly of self and say it.

On more than one occasion discussions about that are recorded to have taken place among followers of Jesus. The Twelve are all males, and so are the Seventy, and so they are all by nature competitive anyway. Not that girls can't be competitive. They can. Men just have much more testosterone, and competing is firmly set in our male makeup.

Why would we be surprised that males are thinking like that? It's what's going to happen when you put twelve men together in close quarters pretty much 24/7. Throw in the fact

that Jesus has “chosen” each one of them individually, and that they are each a part of a very elite group of only twelve in the whole world, and egos are going to emerge.

Textual Notes

1. The phrase “at that same time” indicates a connection to the shekel in the fish incident, which happened just before this, “Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν – at that same time the disciples of Jesus came to Him saying ‘who then is greater in the Kingdom of Heaven?’”

That’s a good question, and the Mark and Luke parallels have them talking about that very thing and being busted by Jesus for it right before they came to Him with this question. One can well imagine how that discussion had played out, one then the other making the argument for his own greatness, then finally enough talk, let’s ask Jesus.

Peter, James, and John had certainly been trending lately. They emerge as the group of three within the group of ten, and lately had been selected by Jesus to go with Him up the Mount, where He was Transfigured. Then they had been unable to cast a demon out of a boy (17:19) because of their little faith, and then the incident of the shekel and the fish.

In the shekel in mouth incident, the tax collectors approach Peter with their question, and Peter answers their question. When Jesus arrives on the scene, He speaks only to Peter, asking him a question, which Peter then answers, and he answers correctly. It is in that immediate context that “the disciples (led by Peter?) came to Jesus” with their question.

The phrase that introduces their question about greatness is “τίς ἀρα... – who then...” “Αρα” is a particle, and as is often the case for particles, the meaning in each case depends on context and often has to be dug for. This word is added to a sentence to emphasize a sense and effect relationship, “so, then consequently, you see” (BAG 1).

Look at Matthew’s usage of “τίς ἀρα,” (19:25, 27 and 24:45), and you get a very good idea of what it means here. Following the lead of the KJV, a lot of the translations miss the “greater,” which is a comparative, translating it “greatest,” which is a superlative. A distinction without much of a difference, perhaps, but a distinction all the same.

Or was it the rest who took the lead by coming to Jesus so that the Master could tell Peter that he’s not so great? Did each of them make their own arguments for their own greatness, as men are prone to do? The glaring elephant in the middle of the room is Peter confessing Jesus to be the Christ, followed shortly by being called “Satan.”

2. The assumption of the questioners is that the title “greater” would go to one of them, and they must have been surprised when Jesus answered the way that He did. Jesus often answers questions, implied and otherwise, in this manner, “καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν – and calling a child, He sat it in the middle of them.”

Jesus is the guy who listens to all the arguments, and then when everybody else is done showing off their theological acumen will weigh in with an answer that is profound, if for no other reason than that the answer had not even been a part of the discussion. Do we think any of them was arguing that a child is the greatest in the Kingdom of Heaven?

Jesus calls a person to Him, and that person is called a *παιδίον*, the general word for a child, one that could include a certain range of ages. The picture painted by Matthew's words is that of the child in the midst of a circle of adults. This is also the way that artists in the years since have painted it, placing the child on Jesus' knee.

That's a reasonable artists interpretation. Mark has Jesus taking the child "in His arms" and Luke has the child "by His side," and those accounts are by no means irreconcilable and are complimentary. If you play out those logistics, He calls the child, the child comes to the side of Jesus, who takes the child in His arms, all in the midst of the adults.

If you want to call this taking of the child an object lesson, then go ahead and call it that. We should also call more obvious things obvious: like the bread and wine in the Sacrament, like the water in Baptism, and like the pastor. Those things, like the child, are already present to be used, and Jesus never brings objects from home to use in this way.

And we should furthermore note that Jesus is using this object lesson to teach adults, people whose brains have developed formal thinking skills, who are able to understand what the object means. Actually, in this case, children who have not developed abstract thinking would very well understand that Jesus is talking about a child, like them.

3. Let's see, what was the question? Oh, ya, about greatness. The answer to that question is to take a child and to say to the disciples, "ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν – unless you should repent and become like children, you are never going to enter into the Kingdom of Heaven."

He doesn't command them to change their ways, but He tells them using conditional language that they have to change their ways if they hope to go to heaven. The verb "στραφήτε" is the aorist passive subjunctive form of the verb *στρέφω*, a word indicating radical change, a complete turn-around, what we might call doing an "about face."

The message is clear; check the testosterone, stop making it about you, quit exalting self, and model your attitude after that of a child. That message ought to be proclaimed to your hearers, many of whom – all of whom? – think more highly of self than they ought. It is a good thing that we call ourselves "poor, miserable sinners" and the like.

4. Speaking in general terms, a child has many attributes, but Jesus zeros in on one, firstly, primarily, exclusively on the humility of the child, "ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν – whoever therefore humbles himself like this child is greater in the Kingdom of Heaven."

The child looks at the adult and sees that the adult can do everything better than him. Even when pounded over the head with the not entirely true "you are special," they still

know their place. A child is dependent upon the adults for even the most rudimentary necessities of life. A child is trusting, especially when dealing with the things of God.

You tell the five-year-old that Jesus walked on water, or that He was dead, but came back to life, she thinks that's cool. It takes a great deal of theological education to convince a Christian that those things didn't really happen, but four years at college and four more at seminary where that is pounded into their heads, then they go out and screw up sheep.

The Reluctant Mr. Darwin by David Quammen is an interesting account of Darwin, Post-Beagle, as he develops his theories and then slowly reveals them to others and finally to the public. The author, like many like him, mocks people like me, and I mock people like him, and that's sort of the state of the Creationist/Evolutionist discussion these days.

Actual polling show that over the last thirty years, Americans have a very consistent opinion on the subject of creation and evolution. Almost half of Americans believe that God created us and the world, in pretty much the same form that it is today, about 10,000 years ago. Another large percentage think minor change has taken place over time.

Those changes happened under guidance of a divine being. Only 13% of Americans – it has been consistent over the last thirty years – believe Evolution as currently understood. The author then genuinely wonders why so many Americans refuse to believe in Evolution, mocking people like me by talking about the “revealed” truth of that theory.

I can answer his question. Most Americans don't believe in Evolution because it's not true, and the amount of schooling it takes a person to actually believe in evolution is roughly the same amount of schooling it takes to convince a person that Jesus did not do what He did. Fortunately, only a few make it through that much schooling.

People don't believe in Evolution because it's bad science. It's not even a good theory, as far as scientific theory goes, and look at Occam's Razor. There's no evidence, at least none that doesn't better lend itself to the creationist position, to support it that very flawed theory. I mock you, David Quammen, for your feeble efforts to usurp the Creator.

5. Identifying Himself closely with that child, Jesus goes on to say that the favorable reception of the child will be seen by Him as a favorable reception of Him. You receive the child, Jesus says, you receive me. It is the same concept that He had expressed when He sent these men out and said that whoever received them received Him, etc.

This has clear baptismal implications, and the churches who refuse to baptize children are refusing to connect those children to Jesus. The Lutheran Confessions condemn in no uncertain terms the teachings of the “Anabaptist,” who look a lot like modern Baptists and the like, and why are we so hesitant to condemn them in no uncertain terms?

The SBC is in trouble. They have said that women can't be pastors, but their seminaries graduate women and churches hire them. Jerry Falwell, Jr. recently resigned amid

scandal. The liberals won their last convention, accepting same-sex marriage. Worst of all, they don't permit children Baptism until – what is that “age of accountability” now?

6. Now Jesus speaks of those who might cause spiritual harm to the child, “ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ – whoever would cause one of these little ones to believe in me to lose their faith,” it would be better to have a large mill-stone tied around your neck and cast into the sea, which would prove fatal.

Your people may or may not be familiar with mills and stones, and you may have to explain it to them. There were small stones for milling, but this is the large, circular one also used in much of Europe. It was a form of punishment not known in the OT, but not uncommonly used by other peoples in those parts, including by the Greeks and Romans.

He had been talking about “παιδίον” the generic term for “child.” He now switches up and talks about the “μικρῶν – little ones.” When teaching and preaching this section, I will reference the Remington Micro Screen razor, a microwave oven, micro-managing, or anything else with the prefix “micro” to teach that the referents are very small children.

There is a discussion to be had as to whether Jesus is talking about only Christian little children, or whether He's also talking about “babes in the faith,” including adults. I think yes, but mostly about children who are very young. To these μικρῶν Jesus attributes faith, the same kind of faith that saves. We might call it “saving faith,”

The Anabaptists not only neglect to baptize their babies, but adamantly refuse to do that. Moreover, they condemn in the harshest language us who do. It's an easy target, and we should not spend too much time on it. Our task is to prepare our listener to make an apologia for our belief and our beliefs. Arm your listener to do that, and then move on.

The other important word there is the verb “σκανδαλίζω,” translated as cause to “sin, fall into sin, stumble,” or to “trouble, scandalize, or offend.” The God's Word Translation has it right, “to lose faith,” as in “if anyone causes one of these little ones who believe in me to lose faith,” it would be better if a millstone were hung around his neck.

Jesus is talking about little children who are Christians. The utter condemnation is on those adults who would say and do things that would cause them to lose their faith, to cease to be Christians. What kinds of things would that be? The words of adults can be harmful to children, ideas that are not Christian, and they pick up on everything.

The actions of adults can be harmful to children, and abortion is extremely physically harmful to little ones, and spiritually denies them access and exposure to Word and Sacrament, the means of grace. Parents of children who otherwise neglect exposure to Word of God and Sacrament, especially the Sacrament of Baptism is also harmful.

7. He then condemns the World, the origin of those harmful things, “Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων – woe to the World, for temptation that causes the loss of faith.” It is

God who desires all men to believe and be saved, and it is the Devil, who uses the World and our own Sinful to tempt us to abandon or lose the Faith that God has given us.

It is the way of things after the Fall into sin, “ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται – the stumbling blocks will come, but woe to the man through whom the stumbling block comes.” Those “σκάνδαλα – stumbling blocks,” things that cause Christians to lose their faith, are always going to be here.

They are inevitable (ἀνάγκη, not δεῖ) in the world. The only question is the source, because that person or those people will be the guilty. It’s similar idea to the idea expressed by Jesus when He said that He must go, but “woe to the one” who enables that by betraying Him. It would be better for Judas never to have been born (26:24).

8 – 9. Talk of self-mutilation is off-putting to many, and we note that Jesus is not calling for you to cut off your foot or hand or poke out your eye. He’s making an argument from the lesser to the greater – if your eye, foot or hand is going to cause you to lose your faith and go to hell, then better to lose the foot or eye altogether – you’ll get them back later.

That is, *if* your hand, foot, or eye causes you to “σκανδαλίζει – to lose your faith.” Aron Ralston famously cut off his right arm “with a dull knife” (WIK) to save his life. Almost everybody has heard the story, and if they were anything like me, they cringed the first time they heard it, and just now and each and every time I read it after the first time.

The cringing was pathos created in me as I imagined myself doing something like that and thinking about what it must have been like for that guy to have done it. Perhaps retell the story and then rhetorically ask “why did he take such a drastic action?” Pause. Sometimes, if the question is rhetorical enough, you won’t even ever have to answer it.

There is a question here as to whether Jesus is referring to the individual or to the Church when He speaks of cutting things off and poking things out. In general, Americans tend to take almost everything in the Bible as applying to them in an individual, in a very personal way, and less tendency to take those things as applying to the group, the Church.

He is here speaking metaphorically about the Church. If in fact Jesus were speaking about the individual mutilating self, then there is no other explanation to this verse than that Jesus wants Christians to cut off their hands and feet, because both have caused every Christian to sin. Men’s eyes especially get them into trouble all the time.

By implication He would also want us to cut off most of our other appendages, and especially that one thing that gets men into the most trouble, to poke out our eyes and ears and seal our mouths shut while we’re at it, for these all also cause us to sin. But He’s not talking about the individual, but about the Church, specifically the congregation.

This is not an interlude between his talking about the μικρών. In fact, this has very much to do with those μικρών. This is a graphic warning to the Church that if one of their

members, or parts, is causing you, the Church, or even one of you, to lose your faith, then it's better to cut off those parts, so that the entire group does not go down in flames.

The other way we know that He's talking about the group is that beginning soon (15ff), He will talk about what we call "church discipline," the methodology for removing members who are scandalizing others, especially children. To not do that, to not exercise church discipline, is to ensure that the μικρόν will lose their faith, and their souls.

From the earliest times there have been false prophets, just like Jesus said there would be, whose false teachings have endangered the souls of children. They were not tolerated by the orthodox, and in Medieval Christian Europe they were punished by the secular authority, even executed in the most gruesome manner available, burning at the stake.

Those individuals who were by their immoral actions leading μικρόν into sin were not burned, but they were cut off by means of Excommunication. The Church used to be very diligent about obeying the command of Jesus to "cut off" those who were doing and saying things that caused Christians and groups of Christians to lose their faith.

Not so much today. I mentioned Excommunication in Adult Bible Class a couple of months ago and several jaws literally dropped. One of them recovered to state, "I didn't know anybody did that anymore." Well, almost nobody does. Almost. Some LCMS congregations practice church discipline sometimes, and probably a few Bible churches.

Rome does it very selectively, but mostly modern man looks at Excommunication in much the way that he looks at heretics being burned at the stake – glad we're more enlightened than they used to be and don't do that anymore. I and my congregations have excommunicated four people in thirty-five years, and none of them have been lately.

Not that there's a whole lot we can do about it, but what has our allowance for all things – including heretical doctrine and immoral life – gotten us? A lot of μικρόν who are fed on a weekly diet of σκάνδαλα by their shepherds, who see σκάνδαλα all around them, and who are just trying to make it to death with their faith intact so they can go to heaven.

Is it any wonder that adults abandon Church for more pleasant pastures on Sunday morning, and are we not doing that more now than ever.? Is it any wonder that children miss the point of going to a church where you can believe and do anything, and that they find themselves able to do just that just fine, and without the help of the church?

10. Back now specifically to the μικρόν, and the warning "Ορᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων – see that you don't despise one of these little ones." The verb is "καταφρονήσητε – to scorn, disregard, insult, or look down on them," to act like they are not even there, or if they are there, then that their eternal souls do not matter.

This was a common way of looking at children in ancient times, especially in the pagan world, where abortion, infanticide, and selling of children into slavery were commonly

practiced. Those things were gotten rid of by the Christians, and all life, even that of the youngsters were valued. Now, in the Christian west, they are all coming back.

To this is added a reminder that God is watching you. By means of angels, God is keeping track of the μικρών. You almost get the idea that each angel, each of which has access to God, has been assigned to a child, and that “οἱ ἄγγελοι αὐτῶ - their angels” are reporting to God, and it says that the angel is reporting to God “διὰ παντός – constantly.”

I'm not sure that there's a clear scriptural dictate, but it seems to me that some people require more tending by their angel and more divine intervention than others. Most parents who have more than one child will tell you that such is the case with their children, so why would we expect it to be any different for the Children of God?

10 – 14. Now we have the familiar Parable of the Lost Sheep. Set in this context, this parable is a directive to pastors as to how he should regard the μικρών who are entrusted to him. Sheep, small children, and new Christians tend to wander away and get lost. The faithful shepherd is not content that almost all of the flock – except for one – is intact.

He gets off of his behind and goes out actively seeking and finding the wandering lamb. He does that because he can do no other, no more than a parent could were a child gone missing. In this regard, I always make a distinction between the wandering lamb, whom you go after, and the Prodigal Son, and you can't do anything but wait for his return.

15. Next we have instructions on what to do on the condition “Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου – if your brother sins against you,” which would indicate that such a thing could possibly happen. We are talking about confronting a “brother,” a fellow Christian about his sin, which is hard enough. Good luck confronting the non-Christian with his “sin.”

The Bible does not tell us that we have to do that, at least not here. The KJV and most of the translations add “against you,” making the condition, “if your brother sins against you.” I do not think that “against you” belongs in the text, and the way the logistics of this thing unfolds it would not make sense to limit sin to sin against the individual.

The fourth-century $\aleph$ manuscript omits “against you,” and the earliest occurrence of “against you” is in the fifth-century D manuscript. Perhaps by the fifth century it was becoming too burdensome for Christians to confront the brother about his sin and the D copyist made it easier by limiting the required confrontation by adding “against you.”

If that happens, then “Ὑπάγε ἐλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ μόνου. – go, show him between you and him.” The second verb, usually translated “rebuke,” here translated “show” means to show the person something, in this case showing him the error of his ways. People have a way of justifying their own sin, and it may take some convincing.

Each of the four were matters of adultery, and we did not convince any of the adulterers that their adultery was a sin. Surprisingly. Three of the four were lifers in the LCMS,

and one had gone to eight years of Lutheran parochial school. But “ἐάν σου ἀκούσῃ, ἐκέρδῃσας τὸν ἀδελφόν σου – if he listens to you, then you have gained a brother.”

Being a member of the LCMS, and many of you are pastors as well, you are no doubt familiar with the steps involved in this process. This is the first step. If you are not, and want to know more, much has been written about it. The intention all along the way of the process is to bring the brother to repentance and thereby to save his soul.

The bigger picture is to not let sin take root and infect others. Thirty-five years of observation has taught me just how quickly certain sins will spread if, when they are practiced by a person, and that person is seen to “get away with it,” there will soon be others doing the same thing, justly thinking that it must be okay because...

16. Probably the brother is not going to listen to the first person, and in that case, then take another person with you. In practice, the first person to confront the person is the Pastor – I was the one who got the phone call from the wife – and when he doesn’t listen to the Pastor, then the Pastor goes back with an Elder or two in tow, and for a purpose.

A one-on-one can be productive, but that conversation can also be characterized wrongly or inaccurately by one of the two, usually the sinner. So it is that others are brought into the mix “ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα – so that on testimony of two or three the words stand,” as opposed to the words being all over the place.

17. If he doesn’t listen to that august group, then “εἰπὼν τῇ ἐκκλησίᾳ - tell it to the church,” and in most contexts that means the Voters’ Assembly, and the Lutherans say that the vote to Excommunicate has to be unanimous, and if anybody dissents then he shows himself to have a problem as well and should be placed under church discipline.

In all four cases, the vote has been unanimous, and at that point “ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης – If he refuses to listen to the Church, then let him be to you as the pagan and the tax-collector,” two classes of people that Matthew’s readers would have nothing to do with. Go ahead and shun him.

18. A couple of chapters before this, Jesus gave the Keys for binding and loosing sin to Peter. Here, He tells the Church – the series of “you” used here are all in the plural – to speak for Him on earth by binding and loosing the sin of the individual in question. He is part of their group, and they are responsible to deal with that member of their group.

Paul uses the same principle when he talks to the Corinthians (I 5) about the man who is one of them and who is committing incest. It’s a principle not hard to understand, and we see it all the time. Doctors, Lawyers, and other professionals police themselves, as to most any club or group of any kind, including sports teams and fraternities and the like.

19. When Jesus says “ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντός – that if two or three of you agree upon the earth on any matter,” that it’s good in heaven, He’s

talking specifically about this the most important of all matters. In Excommunication, the Church and the Pastor speak for God on the earth to and about that individual.

20. He continues to have that subject as a referent when He says, “οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν – where two or three are gathered together in my name, there I am in the midst of you,” and the picture painted is of Jesus – in the person of the Pastor – being present when they do what they have to do.

Law/Gospel

Dependent/Dependable – We “little children” are dependent upon our heavenly Father for all of our needs of body and soul. We confess this in Creeds, and articulate them in great detail in the Catechism. Unlike our earthly fathers, who are at best usually dependable, our heavenly Father is always dependable.

Humility/Glory – On this earth we follow Jesus, who humbled Himself even to the point of consenting to His death on the cross. After we leave this earth we continue to follow Jesus, who was glorified in Resurrection and Ascension, and who now enjoys the glory due Him, a glory in which in some measure we will one day participate.

Fatherless/Father – We are spiritual orphans, latching on to self or the false and misleading faux fathers of heresy. The Father has now adopted us to be His own children, and all that being children entails.

Sermon Titles

Greater in the Kingdom of Heaven

Little Ones Who Believe in Me

The Micros

You Want Me to Cut off What?

Big Angels and Little Children

I Didn't Know They Still Did That

Hymns

Children of the Heavenly Father – LSB 725

Angels from the Realms of Glory – LSB 367

Ye Watchers and Ye Holy Ones – LSB 670

Hark, the Sound of Holy Voices – TLH 471

Behold, a Host Arrayed in White – LSB 676

Shepherd of Tender Youth – LSB 864

Jesus Loves the Little Children – Internet

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

Resources

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Intervarsity Press, 2002

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

FGG – James W. Voelz, *Fundamental Greek Grammar*. Concordia Publishing House,
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Eerdmans, 1982

MGM – W.F. Moulton, A.S. Geden, H.K. Moulton, *A Concordance to the Greek
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University Press, 1978

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

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Digital Classics Library - www.perseus.tufts.edu

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Christian Classics Ethereal Library - www.ccel.org

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