

Introductory

This material is exclusive to John. The appointed text for Trinity Sunday is John 3:1-15, which means that there is a two-verse overlap between that text and this one. I will probably be saying some of the same things this Sunday as I have said on Trinity Sundays past, but ideally, I will say those things better now than I did ten years ago.

This is also an appointed reading in LW, but for Lent 3B. The way this reading is set up, starting as it does at v. 14, is rather awkward. The reading sort of plops us down into the middle of an ongoing sermon that Jesus is delivering. Are we really supposed to start with “and as Moses lifted up...” with no context? I think I will be providing context.

One time, I mentioned a book that I was listening to on CD. The book is *King of Hearts*, the subject matter is the pioneering of open-heart surgery, with a particular focus on pioneer surgeon Dr. C. Walton Lillehei. The author of the book is G. Wayne Miller, who is not a doctor, but he has done his homework and clearly knows what he is talking about.

I also mentioned that I decided to listen to it again. Some people seem to think that quality of writing is somehow a part of each person’s genetic code and that they are either good at it or not. That’s not the case. Good writing, whether a book or a sermon, as distinguished from mediocre or bad writing, is a skill that can be learned and honed.

The elements of good writing are in some ways really quite simple. If you do these things, then you will be a good writer, and if you don’t, then you should do them to become a better writer. Good preaching not only contains stories, but the sermon itself sounds like a story. Then deliberately use figures of speech, like God does all the time.

The non-fiction book, *King of Hearts* is told as a story, with a discernable chronology, characters, incidents, scene changes, and the other things that make for a good story and that are all related to the reader in the form of a story. Besides that, he tells stories within the story. Those little stories are used to tell the big story, like God does in the Bible.

Miller uses a lot of figures of speech in his book. As noted above, God also does a lot of that, and if you want to know how much, get your hands on *Figures of Speech Used in the Bible* by Bullinger. It’s a big book. When I say, “deliberately use figures of speech,” I mean just that. Write, then go back and add figures to make the writing better.

One time, on U.S. Hwy 61, between Long Grove and DeWitt, a distance of about five miles, having a professional interest in good writing, I decided to look for figures of

speech used by Miller. Within that short distance, he used several that I was able to identify, and I know from past experience that he probably used others that I missed.

When describing a family whose small child had not made it through an operation, but had died, Miller later says of that family that they had “taken their great grief home in that small coffin,” a metonymy needing no explanation. When describing how another small child looked as he died, he says the boy had “lips like rain clouds,” a vivid simile.

When telling us about one surgeon who could not take all the deaths of so many of the children, and he quit, he says that the doctor never said why he quit. The author offers several possible explanations as to why that doctor quit, and then says, “maybe he didn’t want to be Columbus sailing without a compass through a sea of blood,” a metaphor.

He talks about how the doctors, lacking proper lights, strapped flashlights to their heads to get light onto the open chest, and has Lillehei – who could also apparently turn a phrase – saying, “beggars can’t be choosers,” an idiom that I learned from my mom. He also said of his work, “you don’t go into the wilderness expecting to find a paved road.”

And in one of those sentences that a writer writes, knowing full well that it will go right over most people’s heads and few, if any, besides him, will get it, talks about how “mankind and electricity had for years conducted a relationship that was interesting and often painful.” Miller likely smiled to himself at that bit of handiwork. I know that I did.

A common metaphorical theme in John, and one that appears here in the thinking of Jesus, is light and darkness. Any time that theme comes up, it’s entirely possible that I will talk about the rationalist movement known as *The Enlightenment*. One textbook that we used to use in my school calls that movement “The Darkening of the Western Mind.”

The author of that book explains that the movement is called “enlightenment” because man was being freed from the shackles of religion, specifically the Christian religion, and allowed to explore the world with the mind and human reason. We now know what a Pandora’s Box was opened, and *The Enlightenment* has produced results that are mixed.

While *The Enlightenment* brought about some good things, it brought with it some things that were harmful. At the Reformation, Christians believe that if the Bible taught something, it was like it was from God. The movement known as the *Age of Orthodoxy* saw various brands of Christians hurling various Bible “proof texts” at one another.

The Enlightenment, which came after and in some ways in response to that Movement, was the beginning of a long and tenuous epistemological journey that had as its starting point the Bible as the source of knowledge about God and man, and has ended up replacing God with human reason, in its extreme removing God and Bible altogether.

It's the word "conducted." He could have used another word to describe the relationship between two parties or entities, and if we went purely by lexicon definitions, "conduct" is probably not the best to describe what he's describing. But we knew what Miller meant, and it's a nice touch. I also write things where I'm the only one who gets it.

You may have read some of them. And talking about electricity having a "relationship" is anthropomorphism. A relationship is by definition a human trait, and it is not a trait of electricity. Though our brains know that something is going on, the conscious mind often does not even notice when a figure is being used. But we know something's up.

Textual Notes

14. Jesus invokes an OT incident with which Nicodemus would have been familiar, the one related to us in Numbers 21:4-9, the OT reading for the day. On the heels of a great victory, the Hebrew people were complaining, longing for return to Egypt their home. So God sent biting and venomous snakes, and people who were bitten by those snakes died.

Moses interceded, and God told Moses to make a snake and to put the snake on a pole, and as many of the bitten people looked at the snake on the pole, they lived. In the same way, we have a sin problem, because of it we are dying, and "οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου – in the same way it is necessary for the Son of Man to be lifted up."

He is here speaking of two very real events and offering a comparison of what will happen in the future to something that has already happened in the past, like we often will. One time, I was talking about Satan and the battle between God and Satan, and I said that Satan had several early victories "like the Germans at the start of the War."

Then later I talked about how Satan thought on Good Friday thought he had delivered a fatal blow to the Christ, "like the Japanese thought on December 8, 1941." I think educators call it "association," using a familiar thing or a well-known historical incident the hearer can "associate" with a new one so that he better understands that new one.

Grammatically speaking, this is simile, a comparison using "like" or "as." Bullinger says that "this is the Latin name of the figure; from *similis*, *like*, *similar*, *resembling closely*, or *in many respects*." He notes this distinction; simile indicates a *resemblance* only between one thing and another, while in Metaphor one thing *represents* another thing.

In Isaiah 1:9, when the author says if God had not spared them "we should have been like Sodom and become like Gomorrah," he's referring to an actual historic event, and how Israel dodged that bullet. Matthew has Jesus comparing things to historic events, like in days of Noah (Mt 24:37), like Jonah (Mt 12:40), like tares are gathered (13:40), et al.

I would like to say that everybody knows about Pearl Harbor, and there was a time when that would have been true, but these days you might have to explain it for the younger crowd, or maybe pick a thing everybody actually does know about. It's the way that the brain operates, and God, who invented the brain, knows this better than anybody.

Here, Jesus is bidding Nicodemus look back at the snake incident, which happened in the past, to better understand the coming crucifixion, which will happen in the future. In speaking of that, we note here once again the use of the word “δεῖ”, which is in this verse extremely consistently translated “must” by every translation that I'm looking at.

The point of comparison is raising something with something on it thereby saving dying people. Jesus is put onto the pole of the cross, and whomever look to Him will live eternally. The verb “ὑψωθῆναι – raised up” is an aorist infinitive passive, a one-time act that is done *to* Jesus, not by Him. He does not raise Himself up but is raised by others.

John likes the double entendre, a figure of speech that consists of a spoken phrase that is devised in such a way that it can be understood in either of two ways, the first way being straightforward, the second not. He will be raised up on the cross, then He will be raised up from the dead (Resurrection), and then He will be raised up into heaven (Ascension).

We note that John has Jesus using the word “δεῖ” – it is necessary both here, and earlier, when He talks to Nicodemus about the necessity of being born from above (*not* born again). Childbirth is painful and unpleasant, especially for the mother, but after that joy at the new life. The cross is painful and unpleasant for the crucified, but after that joy...

15. The final point of comparison is that those who believe will be saved. In the OT incident, belief is not stated as such as a condition of salvation, but it is implied; those who look at the snake on the pole – if you didn't look at the pole, you were not saved. It ought to be noted that to Israel, snakes were not pleasant to behold, but ugly and evil.

The purpose of the lifting up of Jesus is “ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον – so that all believing on Him should have eternal life.” The verb πιστεύων is a present active participle. Belief, or faith, or trust – they are synonymous – is an ongoing, rather than a one-time act, and it is belief that gets salvation, and the lack of faith that loses it.

The ideas of the necessity of crucifixion, resurrection, and ascension – three things variously denied by various theological liberals – are not peripheral concepts, but truths that form the very core of the Christian Religion. Without those things, it matters not what you believe. but with those things a simple child-like faith brings salvation.

“The cross [is] the ladder to heaven” Bengal.

16. The first problem with “the Gospel in a nutshell,” is that it's over-analyzed, often in an amateurish way, maybe it's overused, and it maybe has even become a cliché. Not so much these days, but it used to be you couldn't watch the PAT at NFL games without seeing the “John 3:16” sign held up by a fan. Did fan at home look it up? Maybe he did.

The second problem with the verse is that we think we know what it means, so we don't bother to look at it closely; we under-analyze it, and we just regurgitate it because we can. Speaking of belief, He speaks of the love of God, "Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον – in this manner God loved the World," and He's going somewhere with this.

As you may or may not know, there are several words in the Greek language that can be and are translated "love." The word used here for God's love is "ἀγαπάω," the word used to describe the self-sacrificial love epitomized by Jesus and particularly by His act on the Cross. The word for world is "κόσμος," the word used by John to talk about fallen man.

John has already told us, early on, about how He created this world, and how ironic it is that when He came into the world that He had created, the world had not a clue who He was. The further irony is that Holy God will work to bring salvation to these rotten and stinking people who have shattered His paradise, and why? Because He loves them.

To understand that concept, when somebody creates something, it's pretty hard to hate it and the creator goes to great lengths to love his creation. If I create a new dish and make it, I'm going to want to love it and not hate it. I love that creation so much that I'm going to do everything I can to make it lovable, and could I ever hate it? Maybe. Happens.

How much more is that true for the humans whom fathers create. How much does God the Father love His creation, particularly His Highest Creation? He loves it so much that "ὥστε τὸν Υἱὸν τὸν μονογενῆ ἔδωκεν – therefore He sent His only begotten Son." It was because of His love that the Father Sent the Son, who is "begotten, not made," uncreated.

That statement is followed by "ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. – so that anyone who is believing in Him might not perish but have life eternal." Again, the verb "πιστεύων – believing," is a present active participle. We also note the emphatic "ἀλλ," and indeed there is an emphatic difference between heaven and hell.

17. Verse 17 speaks to the question of why the Father sent the Son. In a manner of speaking, God did not *have to* save man. The Father did not *have to* send the Son, and the Son did not *have to* go. In another manner of speaking, the very nature of God, both Father and Son, is that He will do just that, in order to save that which was lost.

The God of the Law can be pretty hard, and is not to be messed with, as places like Sodom and Gomorrah can attest. But like any parent who lays down the law to the child, only to turn around and love that same child as only a parent can, the God of the Gospel – and it's the same God – takes that same posture towards His beloved highest creation.

The purpose of the Incarnation was not, "ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ – that He should judge the world, but that the world should be saved through Him." The conjunction "ἵνα" is used with subjunctive moods to denote purpose. The verb "κρίνεται – to judge" makes its first of several appearances in this discourse here.

Later on, the cognate noun κρίσις will be used. Cognates are words that have a common etymological origin, or what we may have learned as a “root” word. The English verb “judge” and the noun “judgment” are cognates, for example. At its base, the word used here means separation, like a judge would separate the guilty from the not guilty.

The meaning of a word is often determined by context. In the entry under “condemn,” this Greek word is the third given in Vine, and he says that it means “to distinguish, choose, give an opinion upon, judge, sometimes denotes to condemn.” He then gives several examples of the word used to mean “condemn,” but they are not very convincing.

The emphasis here is on the universality of the vicarious atonement. When it comes to the atonement, Jesus dies on the cross to take away the sins of “the world,” all people who every have, do, or will live. The Calvinists teach a Limited Atonement; the payment made by Jesus was for the sins of believers, only believers, and not for unbelievers.

The Bible does not teach a limited atonement. When it comes to paying the debt for sin, there is no distinction. The work of Jesus brings redeems people because His work pays for all sin, regardless of faith. But that doesn’t mean everybody is saved. The Lutherans make a helpful distinction between Objective Justification and Subjective Justification.

The perception of the world towards Jesus is often different from that. Both the Nutshell Verse and this one make it clear that the salvation brought by Jesus is for the *entire* κόσμον, not just for some individuals. Jesus died on the cross for the sins of the likes of Hitler, Stalin Bin Laden, and even Brad the Apostate Pitt. That’s Objective Justification.

But without faith, they are not connected to the benefits of that work, and so remain lost. The person who believes, or as Jesus puts it, who is “believing” in Him is connected to those benefits. Faith is the thing that connects the person to those benefits, and without faith a person is not connected to those benefits. That’s Subjective Justification.

Due to the fact that outside of Grand Rapids, Michigan Calvinism is a dying religion, I’m not sure how much time I’d spend talking about the Calvinist teachings that we learned at the seminary. But it does not hurt, and it is expedient that we teach and learn true things, and sometimes that means pointing out the error of false teachings, and why it matters.

18. He continues along the lines of judgment and belief, “ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται – the one who is believing in Him is not judged.” The verb “judged” is κρίνεται, a present passive form that indicates not a future action, but a present act done right now. The Christian who lives in a state of believing also lives in a state of non-judgment.

However, “ὁ μὴ πιστεύων ἤδη κέκριται – the one who is not believing has already been judged.” The verb there “κέκριται – judged” is the same word as occurred earlier in the verse, but in a different form. Here the word is in the *perfect* indicative passive, indicating past action with results extending to the present and even into the future.

The person who does not believe is not shielded from the wrath of God, Who now sees in the unshielded person every single sin of thought, word, or deed, each and every sin of omission or commission that the person has ever committed for his entire life, and there will be hell to pay come judgment day, and the results of sin will bleed over into eternity.

That person has already been judged “ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ – because he has not believed in the name of the only begotten Son of God.” That verb is πεπίστευκεν, the perfect indicative active form of “πιστεύω,” the typical biblical word for “belief,” and the result of that past act continue into eternity.

The unbeliever’s unbelief, the root of all of those sins, is also a past act with results that continue forever. When the Lutherans talk about unbelief as the only sin, you sometimes get the idea that they think the breaking of commandments is almost irrelevant. It’s not. There is no great divide between, on the one hand sin, and on the other hand unbelief.

Far from it, those two things seem to be very closely related to and intertwined with one another. Unbelief always brings forth sin. Like Jesus said, a bad tree bears bad fruit. Here, He does not juxtapose unbelief and sin as either/or, but as a both/and, and we observe that they are. The unbeliever, because of unbelief, sins, often without thinking.

The Christian still has the Old Man, the Flesh, but he also has the Spirit. The Christian life is a life of constant struggle with temptation and daily being confronted with decisions to sin or not, to do a good work or not. The unbeliever, because of that unbelief and the sin that inevitably comes from that unbelief, is under the judgment and wrath of God.

When talking about the object of one’s belief or not, He speaks of one believing “εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ in the name of the only-begotten Son of God.” Starting with the burning bush, the word “name,” take a look at how the word is used in the OT. The “name” of a person or entity meant a lot more than it does not.

Well, except for Americans, especially American athletes, who convert to Islam. You may remember when Cassius Clay converted to Islam and changed his name to the very Islamic name Mohammed Ali. Opponent Ernie Terrell insisted on calling him Cassius Clay. As Ali pummeled Terrell in the ring, he repeatedly asked, “What’s my name?”

19. He now talks about judgment using the light and dark metaphor, “τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον – the light came into the world,” a metaphor that he had already used at some length and will use several more times before he’s finished; it’s all over the place in John. He is the light who comes into a world darkened by sin, the result of the fall into it.

That’s a good thing, but the problem is, “καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς – and men loved the darkness more than the light.” When was the light bulb invented? Except when we are literally in a cave or a mine, most Americans do not experience absolute darkness, but for the ancients it was a common occurrence.

Think of all the light bulbs – streetlights, headlights, flashlights – that were not before the light bulb. The metaphor still works, but probably will not have as profound a meaning for us as it had for them, but we do know what it’s like to walk into a dark place at night, and the relief that comes with finding the light switch and lighting up the darkness.

The unbelieving humans show themselves in this regard to be much like the cockroach, who flees the light. The word for “loved” here is “ἠγάπησαν,” the same verb used to describe the self-sacrificing love that we heard of God having for man earlier (16). Jesus is the light of the world, out of love the light comes into the darkness. Thanks, I’m good.

It seems like an odd choice of verb – ἀγαπάω, the one epitomized in the sacrificial death of Jesus for the world – to apply to “ἄνθρωποι – men,” but the word as used in the secular literature has the meaning “of the love for things; denoting high esteem or satisfaction with something” (BAG), an apt description of modern man’s love for darkness.

Given the ironic twists of which John is fond, one wonders if John, quoting Jesus, is saying that man sacrifices his eternal self for the sake of earthly pleasures, also an apt description of modern man. A good portion of people in our country and in the world love the darkness and all its worldly pleasures and will fight to the death to keep them.

He goes on, “ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα – for the works of them are evil.” Why would we expect anything but evil works from people who are not enlightened with the light of the Christian religion? Since even Christians sin, we should not be surprised to find that sin is there, and it’s out there, and celebrated, and don’t tell me what I can’t do.

Unlike many modern preachers, Jesus does not here state this as something profound, but as something that is matter of fact. Unlike them, He does not launch into a rant against the evil works of people who are, after all, in the dark. Paul tells the Corinthians who are tolerating what they tolerate to judge those inside the church and not those outside.

We Christians have our problems, but left to itself, in total darkness, what would the world be like? Jesus called us the “light of the world,” and we are. This light that we have brought has not always been appreciated by the darkness in which we live, and darkness seems to be overtaking light at a rapidly increasing rate in our country.

I have referenced the Alvin Schmidt book, *How Christianity Changed the World* as a starting point for comparing the ancient world that Christianity found and the many positive marks that we have left and are still leaving on our world. Rodney Starke has also written several books on that subject, mostly available at your public library.

How the Catholic Church (by that he means *The Christian Church*) *Built Western Civilization* by Thomas E. Woods, Jr. is a very good read. Politically incorrect as it may be, and opening ourselves up to the charge of ethnocentrism, any thinking person can see that the western, Christian civilization, with all our warts, is a better culture than others.

Al Schmidt also wrote *The Menace of Multiculturalism: Trojan Horse in America*. He compares our culture to others, and ours looks pretty good by comparison. In *Civilization, the West and the Rest*, Naill Ferguson asserts that the Christian Religion is at the heart of the good things about America and the West, and why are we abandoning it?

20. Jesus then goes on to state that “παῖς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς – everyone who is doing the worthless hates the light.” The word rendered “doing” is “πράσσων,” a present active participle. In previous verses, we have seen several times that the Christian is “believing,” and here the unbeliever is “doing,” both continuous action.

But for the Christian the focus is on his “belief,” whereas for the non-Christian the focus is on his “doing,” and he is doing evil. The word for “ὁ φαῦλα – the worthless” is always translated as “evil” or “wicked.” The word occurs only six times in the NT, and it is not the common word for evil or wicked, but for not being worth anything.

The focus then is not on the goodness – and they are able to do good thing – or badness of the things done by unbelievers, but their utter worthlessness before God. People who are not Christians – imitating Christians – think they are really good people, but God is not impressed. All He sees is that they don’t believe in Him; they are not Christians.

The Atheist movie stars who pay to have a well installed at an African village, those who help out at the soup kitchen, and those who give money to worthy charitable institutions seem to be doing good, not bad things. But as far as God is concerned, those good things are good works. They are worthless; none of them will get you one step closer to heaven.

Those people “μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ - hate the light, and do not come to the light, so that their works should not be exposed.” Yet another irony; the unbelieving Americans imitate Christian good works, while at the same time becoming increasingly hateful of Christians and the Christian Church.

While I hesitate to say that we Christians in America are persecuted, there are people out there who hate us. Some of them call themselves Christian or even Lutheran. In many and various ways, I have detected what can only be described as hatred against the LCMS as an institution and each of us who are members of it by other non-LCMS Lutherans.

At school, and at work, and just about any place that you want to go, if you talk and act like an orthodox Christian people are going to notice. The conventional wisdom among some of the Lutherans is that when others see what a nice person you are, they are going to want to come to church with you and join your religion. That may happen sometimes.

Most of the time, far from wanting to be like you, they want to get as far away from you as they can, desiring their dark world over your enlightened existence. At the same time,

those same people can be observed imitating Christian good works, as noted above. They mix that in with their lives of debauchery, perhaps seeking to balance God's scales.

21. He then says that “ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς – the one doing the truth comes to the light.” The verb ποιῶν is a present active participle, continual or habitual action, and while the unbeliever is said to be doing evil, the Christian is said to be “doing the truth,” not only speaking like Christians, but acting like one as well.

The focus is with the unbeliever is on the worthless things that those in darkness do, but the focus on enlightened Christians is on their “doing the truth,” on believing the Word, and believing it in what we would call “its truth and purity,” because who wants a Word that is false and impure. Of that one who does truth, Jesus says that he comes to the light.

Like a moth drawn to the light, the Christian is drawn to Jesus, the Light of the World. We are drawn to Him “ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα – so that his works done in God might be revealed.” We note here that our good works are done “in God.” That's a locative preposition denoting you side by side with God.

Law/Gospel – If you can't find Law/Gospel dichotomy in this text, then you are never going to find Law/Gospel dichotomy. Here are a few:

Death/Life – Sin brings death, and the forgiveness of sins brings life.

Unbelief/Belief – Unbelief brings forth sin, and sin brings forth death. God has, by Word and Sacrament, instilled belief in us, as Augustine put it, “made willing hearts out of unwilling.” Conversion is all God's doing, not ours.

Darkness/Light – The world without Jesus is a dark place. Jesus comes to enlighten the World, and we have been enlightened by Him. Having been enlightened, we now see things in an entirely different light from those who remain in darkness.

Love/Love – The natural man loves the world and the things of this world, and he will go to any means to keep the things that he loves. God loves us so much that He took upon Himself our flesh, and died in that flesh to save us from self.

Sermon Titles

Who is The Enlightened One?

Light into Darkness

To What Purpose?

True Enlightenment

Hymns

Renew Me, O Eternal Light – LSB 704

O Christ, Our True and Only Light – LSB 839

Light of Light, O Sole-Begotten - LSB 914 (unfamiliar tune)

O Word of God Incarnate – LSB 523

Sing hymns from the *Lent* section during the Lenten Season.

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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

HUB – www.biblehub.com

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