

Matthew 6:14-15

- Forgiveness -

Author: Evert Jan Hempenius

© 2022

www.christianstudylibrary.org

For any questions about this Scripture passage or the notes, please contact us through the Contact Us tab on the website.

Introduction

- ❖ “For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.” Surprisingly, commentaries spend only a few lines commenting on this passage. Translating and reading this text doesn’t cause any difficulties. Explaining the meaning and significance is a different story.
 - On another occasion, the disciples "were greatly astonished and asked, 'Who then can be saved?' Jesus looked at them and said, 'With man this is impossible, but with God all things are possible'" (Mt 19:25, 26).
- ❖ The words of Jesus reflect the greatest need of man(kind), caused by sins against God, other men, and oneself. When there is no forgiveness, anger, revenge and condemnation have the final word, and salvation is at peril.
- ❖ This passage must be read and understood in its context, the Sermon on the Mount.
 - The same parallel is used in the Lord’s Prayer: “Forgive us our debts, as we also have forgiven our debtors” (Mt 6:12).
 - Compare:
 - "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift" (Mt 5:23, 24).
 - "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Mt 7:12).
 - "Be perfect, therefore, as your heavenly Father is perfect" (Mt 5:48).

- Also:
 - “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you” (Mt 7:1, 2). These words mirror Matthew 6:14, 15.
- It is part of a search:
 - "But seek first his kingdom and his righteousness, and all these things will be given to you as well" (Mt 6:33).
 - "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Mt 5:16; compare Mt 9:8).
- Forgiveness is an important theme in the Gospel of Matthew:
 - It is an authority given by God to "the Son of Man" "to forgive sins...." And who "who had given such authority to men" (Mt 9:6, 8).
 - It raised questions: "'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?' Jesus answered, 'I tell you, not seven times, but seventy-seven times'" (Mt 18: 21, 22; see also Mt 18:15-20).
- Forgiveness must be studied, believed, and received with:
 - The holiness of God the Father (Mt 6:9).
 - The Kingdom of God (Mt 6:10; 5:3-9; 6:33; a.o.).
 - The will and righteousness of God (Mt 6:10, 33).
 - The mercy of God (Mt 5:7; 12:7).
 - The gentleness and humbleness of Jesus (Mt 11:29; Mt 5:8).
- Forgiveness aims at:
 - Repentance (Mt 3:11; 4:17);
 - Reconciliation (Mt 5:24);
 - Healing (Mt 9:1-8; Jm 5:13-16¹)
 - Purity of heart (Mt 5:8);
 - Peace (Mt 5:9).
- Forgiveness is intrinsically part of:
 - Baptism (Mt 3:11; Acts 2:38);
 - The Lord's Supper (Mt 26:28).

¹ See also: <https://www.christianstudylibrary.org/files/pub/word/James%205.13-16.pdf>

- Forgiveness is ultimately made possible by:
 - The death of Christ (Mt 26:28; Eph 1:7).
- ❖ Reasons enough to study this succinct passage and its implications.
- ❖ The context, form and structure, theological notes, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Sermon on the Mount (Matthew 5-7). This makes it possible to use this sermon outline as a “stand-alone”.
- ❖ These sermon outlines refer sometimes to articles published on Wikipedia. This is done for accessibility reasons only.

Context

- ❖ To understand the teachings of Jesus, a summary of the background is necessary.
- ❖ The baptism of Jesus (Mt. 3:13-17):
 - Before Jesus was baptized by John, he said: “Let it be so now; it is proper for us to do this **to fulfil all righteousness.**”
 - And after: “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw **the Spirit of God** descending like a dove and lighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased.’”
 - The Sermon on the Mount teaches this **fulfilment of all righteousness**. “For I tell you that unless **your righteousness surpasses** that of the Pharisees and the teachers of the law...” (Mt. 5:20).
- ❖ The preaching of Jesus:
 - Jesus had already been preaching in the synagogues in Galilee for some time before he delivered his sermon on the mount. Matthew summarized these sermons as follows:
 - “From that time on Jesus began to preach, ‘**Repent, for the kingdom of heaven is near**’” (Mt. 4:17).
 - Jesus continued and took over the ministry of John the Baptist:
 - “In those days John the Baptist came, preaching in the Desert of Judea and saying, ‘**Repent, for the kingdom of heaven is near**’” (Mt. 3:1–2).
 - And later on, when Jesus sent out His twelve disciples:
 - “As you go, preach this message: ‘**The kingdom of heaven is near**’” (Mt. 10:7).

- These two aspects, repentance, and the kingdom are prominent in the Sermon on the Mount.
- ❖ The life of Jesus Christ:
 - Jesus taught the Law and the Prophets, and he lived according to the Law and the Prophets. The Sermon on the Mount reflects his life. He lived according to his teachings and by doing so set an example for his followers, the disciples. A clear example is found in Matthew 5:39: "Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also." When Jesus was arrested, he didn't strike back.
- ❖ The future of the Kingdom:
 - After his resurrection, Jesus summoned his eleven disciples to go back to the mount: **"All authority in heaven and on earth** has been given to me. Therefore go and make disciples of all nations (...) and **teaching them to obey everything I have commanded you**" (Mt. 28:18-20).
 - This authority is reflected in expressions like: **"But I tell you** that anyone who is angry with his brother will be subject to judgment" (Mt. 5:22).
 - And in: "Not everyone who says to me, **'Lord, Lord,'** will enter the kingdom of heaven, but..." (Mt. 7:20).

Form and structure

Prayer: the central focus of the Sermon on the Mount

- ❖ The Sermon on the Mount consists of five main parts:
 - 1. General calling to repentance and the promise of the Kingdom: Matthew 5:3-10, characterized by: "Blessed are..."
 - 2. Then Jesus turns to his disciples and all who want to learn from him: "Blessed are **you...**" The main theme is **"the prophets"** (Mt. 5:11-16).
 - 3. The central part is an exposition of the Law and the Prophets (Mt. 5:17-7:12):
 - "Do not think that I have come to **abolish the Law or the Prophets**; I have not come to abolish them but to **fulfil** them" (Mt. 5:17)...
 - **The Lord's Prayer**
 - "So in everything, do to others what you would have them do to you, for this sums up **the Law and the Prophets**" (Mt. 7:12).

- 4. After his exposition of the Law and the Prophets, he returns to the theme of the Prophets and warns against “**the false prophets**” (Mt. 7:13-23). This contrasts with the second part of the sermon.
- 5. He concludes his sermon again with a general call to choose: “**Therefore everyone who hears these words of mine...**”(Mt. 7:24-27).

Prayer (Matthew 6:5-15)

How we pray (Mt 6:5-8)	
(1) And when you pray,	But when you pray,
do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others.	go into your room, close the door and pray to your Father, who is unseen.
Truly I tell you, they have received their reward in full.	Then your Father, who sees what is done in secret, will reward you.
(2) And when you pray,	
do not keep on babbling like pagans,	Do not be like them,
for they think they will be heard because of their many words.	for your Father knows what you need before you ask him.
What we should pray (Mt 6:9-13)	
<p>‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.’</p> <p><i>(For yours is the kingdom and the power and the glory forever. Amen.)</i></p>	
The necessity of forgiveness (Mt 6:14, 15)	
For if you forgive men when they sin against you, your heavenly Father will also forgive you.	But if you do not forgive men their sins, your Father will not forgive your sins.

Technical and hermeneutical notes

Galilee AD 30

- ❖ It is important to realize that Jesus preached his sermon around 30 AD in Galilee.
 - To Jews living in a country,
 - which was part of the Roman Empire;
 - who had contact with the Hellenistic (Greek) and Roman culture; this culture was prominent in a city like Tiberias (Lake of Tiberias = Sea of Galilee) and the Decapolis, nowadays Jordan.
 - To Jews,
 - who frequented the synagogues and were used to listening to the teaching of the Pharisees and scribes, their spiritual leaders at that time;
 - who were expecting the promised One (according to Dt. 18:15-18; Mal. 4:4-5; Mt. 11:3);
 - who were longing for the restoration of the Kingdom of God (Mt. 11:12), which is the main theme of the teaching of Jesus.
- ❖ Knowledge of this background is necessary for understanding some passages of the sermon, especially those that speak of persecution (Mt. 5:10-12), pagans (Mt. 6:7, 32) and hypocrites.
 - The selection of topics found within the Sermon on the Mount reflects some debated issues among first-century Jews such as (Mt. 5:31-32; Mt. 19:3-9). Jesus doesn't cover all aspects of the Law, for instance, the fourth commandment (Sabbath Day) is not found here, although it was hotly debated between the Pharisees and Jesus (Mt. 12:1-8). Neither does he refer to the greatest commandment (Mt. 22:37-40).
 - He especially confronts the teaching of the Pharisees and Scribes. Some of the topics found in the sermon are also found in Matthew 23, where he condemns them for their hypocritical stance.
 - Jesus doesn't give a new set of rules or applications but teaches a different mindset. This mindset is governed by (see application):
 - the blessings of the Kingdom (Mt. 5:3-10);
 - the Lord's prayer (Mt. 6:9-13), the central part of the sermon.

- ❖ “Most scholars believe the Gospel of Matthew was composed between AD 80 and 90, with a range of possibility between AD 70 to 110 (a pre-70 date remains a minority view).”² It is interesting to note that Jesus refers to “the altar.” “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar.” Since the altar at the temple in Jerusalem had been destroyed by the later Roman emperor Titus AD 70, the question remains why Matthew did include this reference of Jesus to the altar, while at the time of writing his gospel the altar didn’t exist any longer. Therefore a date of composition before AD 70 is more likely.

Forgiveness of sins

- ❖ “Forgiveness” in the Gospels represents “a dynamic, social-psychological experience of being released from the deleterious effects of guilt and sinful behaviour and restoring broken relations between human beings and God and among themselves.” Forgiveness, and related words such as liberation, salvation, reconciliation and restoration, create God’s new community. “Because of humankind’s deeply flawed nature, forgiveness ultimately depends on the gracious love of God mediated through Jesus Christ.” A believer responds “to God’s reconciling mercy in various ways, especially repentance, baptism, confession, prayer and forgiveness of others.”³ “It is forgiveness as part of a dynamic, holistic project of rescuing people from the ravages of sin and enabling them to flourish.”⁴
- ❖ Forgiveness of sins in the Gospel of Matthew, an overview:
 - Matthew 1:21: “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.” (See also: Lk 24:47; Acts 2:38; 10:43.)
 - Matthew 3:1-12 (John the Baptist): “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire” (Mt 3:11).
 - = Luke 3:3: “He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.” (See also: Acts 2:38.)
 - Matthew 5:21-26 (Reconciliation): “First go and be reconciled to your brother; then come and offer your gift” (Mt 5:24).
 - Matthew 6:9-15 (The Lord’s Prayer): “Forgive us our debts, as we also have forgiven our debtors” (Mt 6:12).
 - Matthew 9:1-8 (Jesus heals a paralytic): “But so that you may know that the Son of Man has authority on earth to forgive sins...” Then he said to the paralytic, “Get up, take your

² Gospel of Matthew. (n.d.). Retrieved February 09, 2017, from https://en.wikipedia.org/wiki/Gospel_of_Matthew

³ Spencer, F. S. (2013, p. 284). *Forgiveness of Sins*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

⁴ Spencer, F. S. (2013, p. 285). *Forgiveness of Sins*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

mat and go home.” And the man got up and went home. When **the crowd** saw this, they were filled with awe; and they **praised God, who had given such authority to men.**”

▪ **“Authority” = “ἐξουσία”:** potential or resource to command, control, or govern, capability, might, power.⁵ Power, authority to do a thing,⁶

- Matthew 18:15-20 (A brother who sins against you).⁷
- Matthew 18:21-35 (The parable of the unmerciful servant): “Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?' Jesus answered, 'I tell you, not seven times, but seventy-seven times'" (Mt 18:21, 22). This parable is an apt illustration of Matthew 6:14, 15).
- Matthew 26:28 (The Lord’s Supper): “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

❖ Forgiveness of sins (the New Testament, a thematic overview):

- **Work of the Spirit** (John 20:22, 23): “And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.”
- **Preaching** (Lk 24:47; Acts 13:38; 2 Cor 5:19): “And repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.”
- **Testimony of the Prophets** (Acts 10:43).
- **Baptism** (Acts 2:38): “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”
- **Lord’s supper** (Mt 26:28; Eph 1:7): “This is **my blood of the covenant**, which is poured out for many for the forgiveness of sins.”
- **Ministry** (Jn 20:23): “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.”
- **Prayer** (Mt 6:12; Lk 11:4): “Forgive us our debts, as we also have forgiven our debtors.”
- **Forgive each other** (Eph 4:32; Col 3:13).

❖ Forgiveness of Sins (Psalms)

⁵ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 352).

⁶ Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996, p. 599).

⁷ <https://www.christianstudylibrary.org/files/pub/word/Matthew%2018.15-20.pdf>

- **Psalm 32: 1, 2:** “**Blessed** is he whose transgressions are forgiven, whose sins are covered. **Blessed** is the man whose sin the LORD does not count against him and in whose spirit is no deceit.”
 - See also **Romans 4:7, 8** and Psalm 103.
 - For “**Blessed**”, see also Matthew 5:3-10.
- A personal prayer for forgiveness (Ps 51).
- A communal prayer for forgiveness (Ps 130; also Ps 79:9; 85:1-3).
- ❖ Forgiveness of Sins (The Prophets)
 - It is made clear by the Prophets that:⁸
 - God is gracious and forgiving: “Seek the LORD while he may be found; call on him while he is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon” (Isa 55:6, 7).
 - Cultic activity does not guarantee forgiveness (Ho 6:6 (Mt 12:7)).
 - Forgiveness Is the Divine Prerogative.

Exposition

The Lord’s Prayer

- ❖ It is important to relate verses 14 and 15 to the contents of the Lord's Prayer:
 - There is one Father of all. He is the heavenly Father, searching the minds and hearts of men, and his children (Ps 139:1, 2; Mt 9:4). See figure 1 below.
 - The holiness of God the Father (Mt 6:9).
 - The Kingdom of God (Mt 6:10; 5:3-9; 6:33; a.o.).
 - The will and righteousness of God (Mt 6:10, 33).
 - Also:
 - The mercy of God (Mt 5:7; 12:7).
 - The gentleness and humbleness of Jesus (Mt 11:29; Mt 5:8).

⁸ McKeown, J. (2012, p. 253-257). Forgiveness. In M. J. Boda & G. J. McConville (Eds.).

- ❖ “It is a given that God’s forgiveness is always prior.”⁹ “It is comparatively easy to repeat the words of the Lord’s Prayer like a parrot (or indeed a heathen ‘babbling’). To pray them with sincerity, however, has revolutionary implications, for it expresses the priorities of a Christian.”¹⁰
 - Where there is no forgiveness, the devil will tempt us (Mt 6:13): “In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold” (Eph 4:26, 27).

Verse 14, 15

- ❖ “Our Father in heaven” (Mt 6:9), “your heavenly Father” (Mt 6:14) and “your Father” (Mt 6:15).
- ❖ “forgive” = “ἀφίημι”: 2. **to release from legal or moral obligation or consequence, cancel, remit, pardon.**¹¹
 - “Forgiveness is as indispensable to the life and health of the soul as food is for the body.”¹²
- ❖ “sin” = “παράπτωμα”: **a violation of moral standards, offence, wrongdoing, sin.**¹³ “There are no sins against one’s neighbour which do not affect one’s relation to God.”¹⁴ This is also true for the opposite. Sins against God will affect one’s relation to the neighbour.
 - Compare verse 12: “debts”: “ὀφείλημα”: 2. **obligation in a moral sense, debt=sin.**¹⁵
 - “Sin” as a theological concept is deeply rooted in the theology of the Old Testament.
- ❖ The structure in which the saying is cast is well-known from Proverbs and the Psalms, the Wisdom literature in general. This saying can therefore be characterised as a wisdom-saying, easy to remember, difficult to put into practice. These kinds of sayings abound in the Sermon on the Mount. The character of the Sermon on the Mount as Wisdom-literature is endorsed by the final saying: “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock” (Mt 7:24).
 - Other examples of sayings are:

⁹ Hagner, D. A. (1993, p. 152).

¹⁰ Stott, J. R. W. (1985, p. 147).

¹¹ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 156).

¹² Stott, J. R. W., (1985, p. 149).

¹³ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 770).

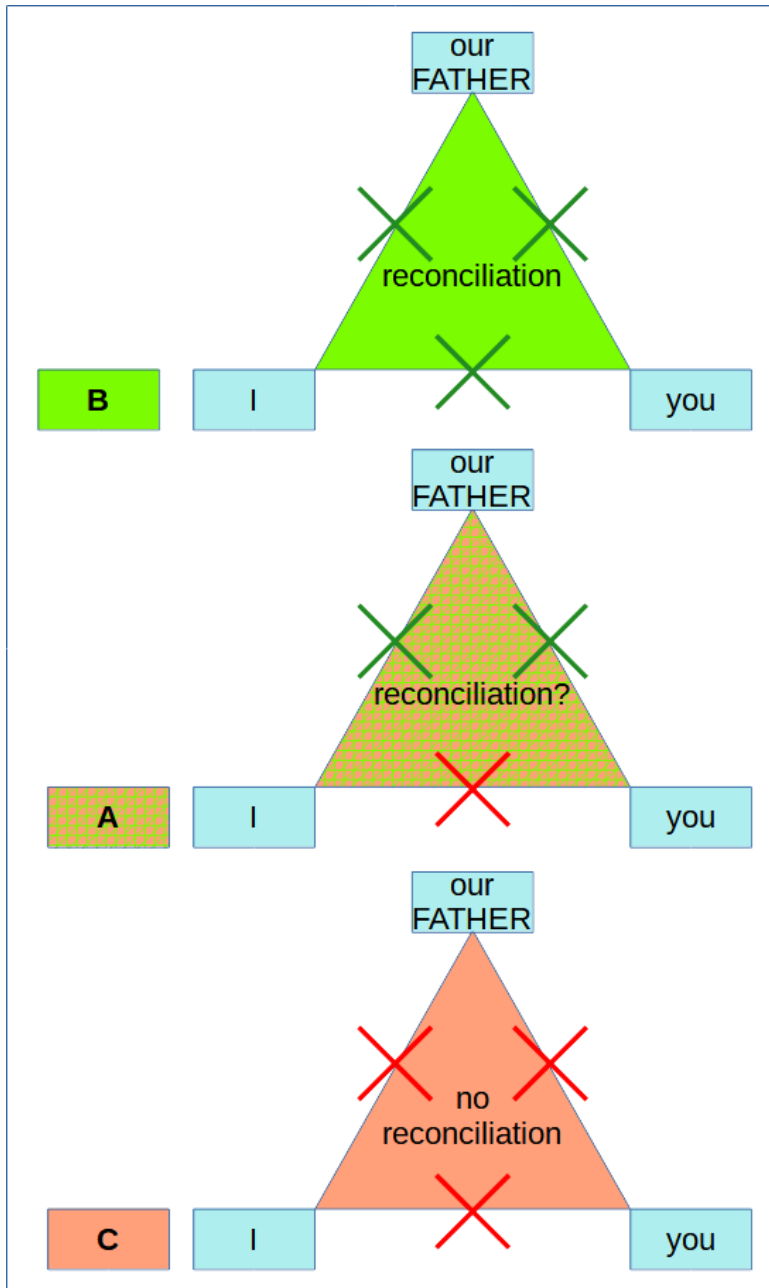
¹⁴ Michaelis, W. (1964–, Vol. 6, p. 171). πίπτω, πτώμα, πτώσις, ἐκπίπτω, καταπίπτω, παραπίπτω, παράπτωμα, περιπίπτω. In G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.).

¹⁵ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 743).

- Matthew 5:16: “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”
 - Matthew 5:48: “Be perfect, therefore, as your heavenly Father is perfect.”
 - Matthew 7:1, 2: “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.”
 - Luke 6:37: “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.”
 - Matthew 7:12: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”
 - Matthew 7:21: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”
- All these sayings need to be taken into account to try to understand the impact of verses 14 and 15.
- ❖ “This certainly does not mean that our forgiveness of others earns us the right to be forgiven. It is rather that God forgives only the penitent and that one of the chief evidences of true penitence is a forgiving spirit. Once our eyes have been opened to see the enormity of our offence against God, the injuries which others have done to us appear by comparison extremely trifling.”¹⁶
- At this point, the Blessings (Mt 5:3-9) are helpful.
 - To be able to forgive, one must become “poor in spirit”, “mourn”, and become “meek.” Forgiveness is based on the “righteousness of the Kingdom” and “mercy.” Forgiveness will purify the heart and establish “peace” (of the covenant community).
- ❖ There are three situations. A describes: “But if you do not forgive men their sins”
- This results in C: “your Father will not forgive your sins.”

¹⁶ Stott, J. R. W. (1985, p. 149-150).

- B. describes: "For if you forgive men when they sin against you, your heavenly Father will also forgive you."



Application

Important

- ❖ This saying must be understood as a wisdom-saying, not as a conditional saying. The following is true:
 - On another occasion, the disciples "were greatly astonished and asked, 'Who then can be saved?' Jesus looked at them and said, 'With man this is impossible, but with God all things are possible'" (Mt 19:25, 26).

Praise

- ❖ Praise God for his grace, peace, righteousness, wisdom, love, patience, mercy which are expressed in the forgiveness of sins.
 - Praise God for the gift of the Spirit of reconciliation.
- ❖ Praise Christ for his saving death: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Mt 26:28).
 - "Blessed is he whose transgressions are forgiven, whose sins are covered.
 - Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit" (Ps 32: 1, 2; Rom 4:7, 8). See also Isa 1:18; 43:25; 44:22; Jn 1: Acts 13:38, 39.

Forgiveness

- ❖ Forgiveness is an important theme in the Gospel of Matthew:
 - It is an authority given by God to "the Son of Man" "to forgive sins...." And who "who had given such authority to men" (Mt 9:6, 8).
 - It raised questions: "'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?' Jesus answered, 'I tell you, not seven times, but seventy-seven times'" (Mt 18: 21, 22; see also Mt 18:15-20).
- ❖ And the relationship to **our** Father, his holiness, and the kingdom of heaven.
 - Forgiveness must be studied, believed, and received with:
 - The holiness of God the Father (Mt 6:9).
 - The Kingdom of God (Mt 6:10; 5:3-9; 6:33; a.o.).
 - The will and righteousness of God (Mt 6:10, 33).

- The mercy of God (Mt 5:7; 12:7).
- The gentleness and humbleness of Jesus (Mt 11:29; Mt 5:8).
- ❖ Forgiveness aims at:
 - Repentance (Mt 3:11; 4:17);
 - Reconciliation (Mt 5:24);
 - Healing (Mt 9:1-8; Jm 5:13-16¹⁷)
 - Purity of heart (Mt 5:8);
 - Peace (Mt 5:9).
- ❖ Forgiveness is intrinsically part of:
 - Baptism (Mt 3:11; Acts 2:38);
 - The Lord's Supper (Mt 26:28).

Additional thoughts

- ❖ Forgiveness cannot be used for self-righteousness, in a sense that you must acknowledge that you were wrong and I was right.
- ❖ “Expressing words of reconciliation and forgiveness cannot guarantee that a severed relationship can be restored, but it can result in a sense of integrity and peace.”¹⁸
- ❖ “The path to wholeness and to holiness is through God’s forgiveness in Christ. The cross and resurrection of Christ represent the victory of good over evil.”¹⁹
- ❖ “One of the great mysteries of faith is the process of redemption and reconciliation. At the heart of God is the desire to forgive, making confession and forgiveness spiritual exercises that can transform lives. The Scriptures clearly call us to practice confession on a regular basis, both as a private matter between the individual and God and as a corporate discipline between believers.”²⁰

¹⁷ See also: <https://www.christianstudylibrary.org/files/pub/word/James%205.13-16.pdf>

¹⁸ Craigie, F. C., Jr. (1999, p. 71). *Ambiguity, Intolerance of*. In D. G. Benner & P. C. Hill (Eds.),.

¹⁹ Sandage, S. J. (1999, p. 79). *Analytical Psychology*. In D. G. Benner & P. C. Hill (Eds.).

²⁰ Butman, R. E. (1999, p. 243). *Confession*. In D. G. Benner & P. C. Hill (Eds.).

Bibliography

Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English Lexicon of the New Testament and other early Christian literature* (3rd ed.). Chicago: University of Chicago Press.

Benner, D. G., & Hill, P. C., Eds. (1999). *Baker encyclopedia of psychology & counseling* (2nd ed.). Baker Books.

Davies, W. D., & Allison, D. C., Jr. (2004). *A critical and exegetical commentary on the Gospel according to Saint Matthew* (Vol. 1). London; New York: T&T Clark International.

Hagner, D. A. (1993). *Matthew 1–13* (Vol. 33A). Word, Incorporated.

Kittel, G., Bromiley, G. W., & Friedrich, G., red. (1964–). In *Theological dictionary of the New Testament* (electronic ed.). Eerdmans.

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In *A Greek-English lexicon*. Clarendon Press.

Simonetti, M. (Ed.). (2001). *Matthew 1–13*. Downers Grove, IL: InterVarsity Press.

Stott, J. (1985). *The message of the Sermon on the Mount: Christian counter-culture*. (2nd ed.). Leicester: Inter-Varsity Press.

Wallace, D. B. (1996). *Greek grammar beyond the basics: An exegetical syntax of the New Testament with Scripture, Subject, and Greek word indexes*. Grand Rapids: Zondervan.