**Sermon Text – 1 Thessalonians 2:13**

**06/19/2022**

**Did You Say Something?**

**Introduction ~**

A woman had a busy day of shopping planned, her husband needed a sports coat, her son needed new shoes, her daughter didn’t really need anything, but she thought she did. She needed a new purse. So… she was out shopping. After a couple of hours she decided it was time for a break, so she bought a cup of coffee, a magazine to read, and a bag of cookies.

There was only one open seat remaining in the dining area of the mall; that was across from a business man reading his paper. She seated herself, setting the many packages down around her on the table.

After a few sips from her coffee, she reached over to take one of her cookies, only to see the man also take a cookie. She glared at him for being impertinent as he smiled at her and resumed reading his paper.

A few moments later she reached for another cookie… just as the man also took a cookie. At this she was becoming quite angry as she stared at the one remaining cookie. The man glanced up at her, reached over to the cookie, broke it in half, and offered half to her while he ate the other half.

The man smiled, nodded, and walked away while she sat steaming over the man’s nerve! She angrily opened her purse to put the magazine away, her break now thoroughly ruined. As she did so, she found sitting safely within her purse….bag of cookies… where she had put them.[[1]](#footnote-1)

It’s easy to misunderstand what’s going on around us. Our perspectives are limited, we jump to conclusions, and much of the time we’re simply not paying attention to things the way we should be. We, at least I, often operate on autopilot. We miss the foundational things, and that can become a real problem.

**Context ~**

Today, as we continue to explore the first letter to the church in Thessalonica, there is an interesting expression that I thought might be worth exploring. That expression is “the word of God.” What does that mean? We know that the church has been founded on the Word of God...[[2]](#footnote-2) This is true of our church, it has been true of the Church Universal (at least this is true of the True Church) down through the centuries, and it was true of the church in Thessalonica; 1 Thessalonians 1:6 ~

6And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,…[[3]](#footnote-3)

Having received the “word” they became followers of the Lord. But wait, is that really true? Honestly, a statement like this should not be blindly accepted, we should be challenging it. We should be thinking about it in its historic context. “Having received the word,” what are our assumptions about what this means?

Generally, when we see “the word of God” we tend to default to “our Bibles.” Really, was the church founded on the Scriptures? If you think about it, you really have to say, “No it was not founded on the Scriptures.” We’ve been called “the people of the Book.” Is that really true? Our Bible did not exist in its current form for another 400 years. That forces us to think… what does it actually mean in Scripture when there’s a reference to “the word of God”?

Our text today phrases this in an interesting way; the passage is 1 Thessalonians 2:13 ~

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.[[4]](#footnote-4)

Notice what it says in 1 Thessalonians 2:13b ~

… ,because when you received the word of God which you heard from us,…[[5]](#footnote-5)

It literally reads, “that having received the word of hearing by us the of God.” The use of (λόγος ἀκοῆς) [lŏʹ-gŏs ăk-ŏ-ĕs] “the word of hearing[[6]](#footnote-6)” is here coupled with “God” in the genitive case, literally “of God” (Θεου)[[7]](#footnote-7) [thĕ ŏū].[[8]](#footnote-8) “Hearing” (ἀκοῆς) is also in the genitive case. This tells us that it is the “word” that was heard, while the word, “word,” is that which came from God, “word of God.”[[9]](#footnote-9)

Now, you may remember that the genitive marks a noun as the source or possessor of something.[[10]](#footnote-10) Here it tells us that “the word of hearing,” or “the word that you heard,” was God’s word, not Paul’s, not Socrates’, God’s. The addition of (ἀκοῆς) “of hearing” marks the message as an audible message.[[11]](#footnote-11) They heard God’s words when the missionaries told them about Jesus. That… is remarkable.

This emphasizes that the “word” the Thessalonian Christians responded to was identified as “the word” that came from God.[[12]](#footnote-12) God is the source of the message. In fact, the message is one that Paul received by revelation from Jesus Himself; Galatians 1:11-12 ~

11But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12For I neither received it from man, nor was I taught *it,* but *it came* through the revelation of Jesus Christ.[[13]](#footnote-13)

This is important since the word of human beings, regardless of content or eloquence, cannot produce spiritual life,[[14]](#footnote-14) Nor can it produce life transformation. God’s word, on the other hand, works in power in the life of those who respond by faith.[[15]](#footnote-15) The word of God is backed by God Himself; 1 Corinthians 1:18 ~

18For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.[[16]](#footnote-16)

The Thessalonians understood the true nature of the message delivered; it was of Divine character and origin.[[17]](#footnote-17) It was this divine message that Paul was commissioned to deliver. It was God’s word, spoken by men, inspired by the Spirit of God, delivered in power; John 16:13-14 ~

13However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come. 14He will glorify Me, for He will take of what is Mine and declare *it* to you.[[18]](#footnote-18)

**Background ~**

As we consider “the word of God” and its ministry, for Paul, nothing was more important than God’s call and commission;[[19]](#footnote-19) 1st Corinthians 15:58 ~

58Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.[[20]](#footnote-20)

God stands behind His commission and the message He has provided. Paul and his companions traveled to Thessalonica with what they knew was the word of God. Paul reminds the Thessalonians that they received God’s word in faith and joy;[[21]](#footnote-21) 1st Thessalonians 2:13 ~

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.[[22]](#footnote-22)

It is the power of God at work in the life of each believer that validates the message of the Gospel. The result is that individuals come to identify with the people of God.[[23]](#footnote-23) 1st Thessalonians 1:5 ~

5For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.[[24]](#footnote-24)

But there’s more power in the word of God than simple exterior miracles. These are cool, healings are encouraging, we want God to receive honor and glory as He demonstrates His sovereign power. Even so, the real miracle is the change God brings about in the heart of the person who responds in faith. So what we find is that Paul is seeking to remind the Thessalonians of the reality of their faith.[[25]](#footnote-25) He was, naturally, concerned that his abrupt departure might have left them weak, uncertain of what they had believed and experienced, resulting in an unstable church.[[26]](#footnote-26)

**Intent ~**

There is power in the word of God, but most often God asks us to cooperate with what He’s doing rather than violate our free moral agency. So Paul writes the church with a clear intent;[[27]](#footnote-27) 1st Thessalonians 2:13 ~

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.[[28]](#footnote-28)

Are they going to stand firm or not? The power is there for them, but will they allow it to do its work in their lives? Here, this reference to the “word of God” does not refer to the Bible, it does refer to the apostolic proclamation and teaching of God’s words.[[29]](#footnote-29) Paul was praising God that the Thessalonians had received the message he and his companions had delivered for what it was, God’s own word.[[30]](#footnote-30)

On this, Paul was clear; he was proclaiming God’s message.[[31]](#footnote-31) It was in truth the word of God.[[32]](#footnote-32) And that’s exactly how the Thessalonian church received it, they received it as, the Word of God.[[33]](#footnote-33)

Here we run up against the mystery of God’s interaction with humanity again. Although the reception of the gospel was free and voluntary on the part of the new believers; yet in another sense it was nothing short of an act of God who determined that they would accept the Gospel.[[34]](#footnote-34) The message is no less mysterious and miraculous. When God’s words are uttered, they are uttered in power; Isaiah 55:11 ~

11 So shall My word be that goes forth from My mouth;

It shall not return to Me void,

But it shall accomplish what I please,

And it shall prosper *in the thing* for which I sent it.[[35]](#footnote-35)

God’s word is a message of hope and forgiveness. It is intended to restore the broken relationship between a holy God and a fallen people. The message of the gospel is not the kind of message that mankind would invent if we could, nor is it a message that we could invent if we would.[[36]](#footnote-36)

The “word” the apostles preached was given by divine inspiration.[[37]](#footnote-37) That word was written down and preserved through the Scriptures according to God’s leading and enabling. That word was then preserved through divine providence.[[38]](#footnote-38)

The fact that the word delivered to the Thessalonians was at work in their live was further validation the truth of the message as well as the truth of the Thessalonian church’s faith.[[39]](#footnote-39) The proof of their faith was changed lives as the word of God was free to work in their hearts;[[40]](#footnote-40) 1st Thessalonians 2:13 ~

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.[[41]](#footnote-41)

**The Source ~**

God was both the ultimate Author and Sender of the message delivered to the Thessalonians.[[42]](#footnote-42) They sensed the nearness of God as they received the message because of the Holy Spirit’s work in their souls.[[43]](#footnote-43) Therefore they accepted the message for what it was, the word of God.[[44]](#footnote-44) That word speaks with power into our lives;[[45]](#footnote-45) Hebrews 4:12 ~

12For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.[[46]](#footnote-46)

The divine source of “the word” results in it working powerfully in all who believe its message.[[47]](#footnote-47) But note that ‘believe’ is in the present tense.[[48]](#footnote-48) This points us to an ongoing condition; it is true in the present, and it will continue to be true. We must allow the work of the word to take place on a daily basis.[[49]](#footnote-49) Hearing it on Sunday is not enough.

A young preacher was invited to speak at a conference at which there would be multiple speakers. He felt quite honored by this opportunity, and he felt that it would be his first real break at being recognized outside of the confines of his own church.

He was told by the conference planner that he would be the sixth speaker. At the beginning of the conference the auditorium was packed. During the course of the event the crowds began to dwindle. Finally, when it was his turn to speak, the auditorium was almost empty. In fact, there was only one person left.

Nonetheless, the preacher had come to preach, and preach he would. At the conclusion of his sermon he walked down and thanked the man for staying, and for coming to listen in the first place. The man replied, “Oh, I didn’t come to hear you speak. I’m the final speaker.”[[50]](#footnote-50)

This begs the question, what is it that we Christians are called to share with the world? That question needs to be answered by every pastor, each evangelist, and every single Christian who takes the Great Commission seriously. Where do we put our time and energy? After all, there are a lot of distracting options. Is there anyone left to listen?

**The Word of God:**

So we need to spend some time examining exactly what the Scriptures mean when they refer to “the word of God.” “Word,” (λόγος)[[51]](#footnote-51) [lŏʹ gŏs] in Greek, and (דָּבָר)[[52]](#footnote-52) [daw bawrʹ] in Hebrew, both refer to something that’s said or spoken out loud.[[53]](#footnote-53) However, the meaning goes beyond simple spoken words, it is not just the sound of the word that “word,” (λόγος)[[54]](#footnote-54) [lŏʹ gŏs] references. Implicit in this is the thought, the intelligence, the intent, expressed by the word.[[55]](#footnote-55) In fact, when referencing God, His word is the concrete expression of His personality.[[56]](#footnote-56) What God is, God says.[[57]](#footnote-57) What God says is consistent with Who and What God is. It is this idea that is then applied to God’s revelation to humankind.[[58]](#footnote-58) “The word of God.”

“The word of God” appears in the New Testament in three different contexts.[[59]](#footnote-59) The preached word of the Gospel is referred to in this way.[[60]](#footnote-60) This is primarily an oral expression of God’s word; that’s what we find happening in Acts 8:5 ~

5Then Philip went down to the city of Samaria and preached Christ to them.[[61]](#footnote-61)

The oral proclamation was soon written down as the recorded “word of God.”[[62]](#footnote-62) This is what we find happening to the letters written by Paul as they were read publicly, studied, and under the guidance of the Holy Spirit identified as being “the word of God” which was then preserved. Peter references this in 2 Peter 3:16 ~

… 16as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.[[63]](#footnote-63)

And then, finally, Jesus Himself is the ultimate expression of God as “the Word of God.”[[64]](#footnote-64) Jesus Christ is the eternal Son of God… forever, the Word of God identified in[[65]](#footnote-65) John 1:1-2 ~

**1** In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God.[[66]](#footnote-66)

He was the incarnate speech of God, God’s ultimate self-revelation to His creatures.[[67]](#footnote-67) Luke 10:22 ~

22All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*.”[[68]](#footnote-68)

Early in the life of the first century Church “the Word,” (ὁ λόγος)[[69]](#footnote-69) [hŏ lŏʹ-gŏs] came to reference the special revelation of grace provided through Jesus.[[70]](#footnote-70)

**The Power ~**

As we think about this “word of God” that was delivered by Paul and his companions, it would be a mistake to believe that the New Testament church captured the first-century world on the power of a “better idea.” [[71]](#footnote-71) Paul was not preaching some new philosophy.[[72]](#footnote-72) The response of converts from paganism and mystery religions was, at heart, a response to a personal God who loved them.[[73]](#footnote-73) It was a response to Jesus, who offers forgiveness of sin and an eternal relationship with Himself.[[74]](#footnote-74) This is God’s word to the world, and it is the Gospel’s true power.[[75]](#footnote-75)

The revelation, that God loves, was a jolting message in the first century.[[76]](#footnote-76) Love is supposed to be central to the Christian faith, it’s true that we can get spun off on tangents, but the Spirit consistently drags us back the fundamentals. God loves us, and that changes everything; 1 John 4:7-11 ~

7Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. 8He who does not love does not know God, for God is love. 9In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. 10In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. 11Beloved, if God so loved us, we also ought to love one another.[[77]](#footnote-77)

Paul’s message was often denounced by his detractors as being nothing more than his own ideas.[[78]](#footnote-78) In contrast, Paul knew that what he was teaching was actually God’s own words.[[79]](#footnote-79) Galatians 1: 11-12 ~

11But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12For I neither received it from man, nor was I taught *it,* but *it came* through the revelation of Jesus Christ.[[80]](#footnote-80)

Frankly, a message of love was contrary to the Apostle’s own nature and personality. He was certainly passionate, but his default behavior was often rigid… that is until Jesus got ahold of him. We find Paul acting on his convictions in Acts 9:1 ~

**9** Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest…[[81]](#footnote-81)

Paul will continue to act on his convictions, but in the course of time Saul, now Paul, was changed. His heart was filled with the love of God and he’s one of the people chosen to bring relief to the church in Jerusalem; Acts 11:29-30 ~

29Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30This they also did, and sent it to the elders by the hands of Barnabas and Saul.[[82]](#footnote-82)

In fact, Paul felt that he was under compulsion to preach the Gospel, this man of conviction had been captured by the Spirit of God, He had been changed, and now he would seek to see others changed as well; 1 Corinthians 9:16-17 ~

16For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! 17For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.[[83]](#footnote-83)

But I think, because of our ease of access, because of our familiarity, we forget these are “God’s words,” and they are therefore words of power. The Word of God has the creative power of God behind it and in it;[[84]](#footnote-84) Genesis 1:3a ~

3Then God said,...[[85]](#footnote-85)

Because of this, there is an inherent power present, one that will change the lives of those who hear it.[[86]](#footnote-86) We should receive the word of God for what it is, THE WORD OF GOD![[87]](#footnote-87) As such our response is to be suitable to its holiness, wisdom, truthfulness, and goodness.[[88]](#footnote-88)

The Thessalonians came to realize that Paul’s message found its source in God and not in human beings.[[89]](#footnote-89) When we’re exposed to God’s word, whether through hearing it or reading it, we must receive it for what it is, God’s word.[[90]](#footnote-90) We must remember that it is holy, wise and just, exclusively because its Author is holy, wise and just.[[91]](#footnote-91)

David the Psalmist gives a powerful description of God’s word and its effectiveness:[[92]](#footnote-92) Psalm 19:7-11 ~

7 The law of the Lord *is* perfect, converting the soul;

The testimony of the Lord *is* sure, making wise the simple;

8 The statutes of the Lord *are* right, rejoicing the heart;

The commandment of the Lord *is* pure, enlightening the eyes;

9 The fear of the Lord *is* clean, enduring forever;

The judgments of the Lord *are* true *and* righteous altogether.

10 More to be desired *are they* than gold,

Yea, than much fine gold;

Sweeter also than honey and the honeycomb.

11 Moreover by them Your servant is warned,

*And* in keeping them *there is* great reward.[[93]](#footnote-93)

The spoken Word of God has inherent power to produce change.[[94]](#footnote-94) Because of this, the Word of God recorded through the Old Testament prophets was recognized as being powerful.[[95]](#footnote-95) The same is true of the New Testament as God’s words, communicated through His chosen instruments, was tested, tried, and found to speak with power. It will not pass away, but it lives and abides forever.[[96]](#footnote-96) Let us receive and regard it as such.[[97]](#footnote-97) It was inspired by the Spirit of God; [[98]](#footnote-98) 2 Timothy 3:16 ~

16All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,…[[99]](#footnote-99)

It was written by men of God who were used through the agency of the Holy Spirit to record what He said;[[100]](#footnote-100) 2 Peter 1:20-21 ~

… 20knowing this first, that no prophecy of Scripture is of any private interpretation, 21for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.[[101]](#footnote-101)

**Application ~**

But here’s the thing. Knowing that there is power in God’s word, whether uttered by a Prophet, received by revelation, applied to our lives through the indwelling presence of the Spirit of Christ, our seen in the Scriptures of the Old and New Testament, is not enough. Head knowledge is not the objective. Heart change, transformation into the image of Jesus, is the objective. This call is spelled out for us in Romans 12:1-2 ~

**12** I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. 2And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.[[102]](#footnote-102)

We give ourselves to our communicative God, and in the process are transformed. The Word of God within us is a great source of power,[[103]](#footnote-103) and here I am intentionally blurring the lines between the different uses of “the word.” If we appreciate the Word (the heart), appropriate the Word (the mind), and apply the Word (the will), then the whole person will be controlled by God’s Word through the work of the Holy Spirit.[[104]](#footnote-104) That individual will be granted the victory.[[105]](#footnote-105) That will result in a life that honors Jesus, not based on our will, but based on our submission and obedient following of His revealed will, illustrated in Galatians 5:25 ~

25If we live in the Spirit, let us also walk in the Spirit.[[106]](#footnote-106)

This walking in the Spirit, this being transformed into the image of Christ, will produce some things. It will produce a hunger for more of God. That should be leading us deeper into the Scriptures, the very words of God Himself. Because they are God’s word to us, we need to be careful to never treat the Bible in the same way we would a novel, or commentary, or periodical.[[107]](#footnote-107) It has a different origin, a unique character and content, and it has a claim on our lives.[[108]](#footnote-108) Remember Isaiah 55:11 ~

11 So shall My word be that goes forth from My mouth;

It shall not return to Me void,

But it shall accomplish what I please,

And it shall prosper *in the thing* for which I sent it.[[109]](#footnote-109)

The Bible is the Word of God.[[110]](#footnote-110)

There is a final aspect to this that deserves just a moment’s thought. When we who follow Christ share our faith, we aren’t merely giving our particular viewpoint on life.[[111]](#footnote-111) We aren’t sharing one option among the endless variety of human theories on how life works.[[112]](#footnote-112) We are announcing the divinely revealed truth of God, we are literally sharing “the word of God.”[[113]](#footnote-113)

So, what are you doing to be saturated with “the word of God”? Are you practicing the spiritual disciplines of study, meditation, and memorization? I’m not trying to make you feel guilty, at least no guiltier than I feel. Consistency is hard. Mediation takes time. Memorization often feels like an exercise in futility. I get it.

That does not change the fact that you, and I, need to be in “the word of God” consistently, systematically, inspirationally, devotionally, spiritually, prayerfully, and honestly, expectantly as we seek to hear from our God.

1. Michael Hodgin, *1001 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 1994), 325. [↑](#footnote-ref-1)
2. Warren W. Wiersbe, [*The Bible Exposition Commentary*](https://ref.ly/logosres/ntbec?ref=Bible.1Th2.13&off=36&ctx=n+Us+(1+Thes.+2%3a13)%0a~The+church+has+been+), vol. 2 (Wheaton, IL: Victor Books, 1996), 167. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Th1.6&off=0&ctx=+you+for+your+sake.%0a~6%C2%A0And+j%EF%BB%BFyou+became+f) (Nashville: Thomas Nelson, 1982), 1 Th 1:6. [↑](#footnote-ref-3)
4. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Th2.13&off=17&ctx=Their+Conversion%0a~13%C2%A0For+this+reason+we+a) (Nashville: Thomas Nelson, 1982), 1 Th 2:13. [↑](#footnote-ref-4)
5. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.1Th2.13&off=17&ctx=Their+Conversion%0a~13%C2%A0For+this+reason+we+a) (Nashville: Thomas Nelson, 1982), 1 Th 2:13b. [↑](#footnote-ref-5)
6. James Strong, [*Enhanced Strong’s Lexicon*](https://ref.ly/logosres/strongs?ref=GreekGK.GGK198&off=214&ctx=e%2c+%E2%80%9Caudience%E2%80%9D+once%2c+~and+translated+misce) (Woodside Bible Fellowship, 1995). [↑](#footnote-ref-6)
7. Thomas Newberry and George Ricker Berry, [*The Interlinear Literal Translation of the Greek New Testament*](https://ref.ly/logosres/tr1550int?ref=Bible.1Th2.13&off=98&ctx=+%CE%B1%CE%BA%CE%BF%CE%B7%CF%82+%CF%80%CE%B1%CF%81+%CE%B7%CE%BC%CF%89%CE%BD+%CF%84%CE%BF%CF%85+~%CE%98%CE%B5%CE%BF%CF%85+%CE%B5%CE%B4%CE%B5%CE%BE%CE%B1%CF%83%CE%B8%CE%B5+%CE%BF%CF%85+%CE%BB%CE%BF%CE%B3) (Bellingham, WA: Logos Bible Software, 2004), 1 Th 2:13. [↑](#footnote-ref-7)
8. F. F. Bruce, [*1 and 2 Thessalonians*](https://ref.ly/logosres/wbc45?ref=Bible.1Th2.13&off=3001&ctx=aring+with+faith%E2%80%9D).+~The+OT+background+fo), vol. 45, Word Biblical Commentary (Dallas: Word, Incorporated, 1982), 44. [↑](#footnote-ref-8)
9. Albert Lukaszewski, The Lexham Syntactic Greek New Testament: Sentence Analysis, (Logos 5 Lexham Syntactic, Seattle, WA.: 2009). [↑](#footnote-ref-9)
10. Michael S. Heiser and Vincent M. Setterholm, [*Glossary of Morpho-Syntactic Database Terminology*](https://ref.ly/logosres/morphglosses?ref=morph-field.fr-morph%2bel.case.genitive&off=112&ctx=c+characterization.+~The+genitive+normall) (Lexham Press, 2013; 2013). [↑](#footnote-ref-10)
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