

Article Research

Analysis of the Word Teleios in Matthew 5:48 and its Implications for the Congregation of the Voice of Truth Gospel Church in Medan

Rinto Francius Sirait

Sekolah Tinggi Teologi Siloam, Indonesia; e-mail : sirairinto778@gmail.com

* Corresponding Author : **Rinto Francius Sirait**

Abstract: The formation of a perfect character is the main goal for every believer, as stated in Matthew 5:48. The perfect phrase in this verse comes from the word τέλειος (teleios), and based on this, it is important to understand the word τέλειος (teleios) holistically, so that the congregation can understand correctly what God wants in their lives. The research method used in this study is the library research method, and therefore there is no population and sample used in this study, however, in this study the researcher will use various kinds of literature as references, such as: the Bible in various translations; Bible Dictionary; Language Dictionary; Encyclopedia; Concordance; Bible Interpretation Books; Other books related to the research theme; Journals and other literature related to the research theme. The data analysis technique used in this study is Theoretical Hermeneutics. Based on the results of the data analysis, it is known that the phrase τέλειος does not refer to a state of sinlessness, but to a real and profound transformation of life as a result of knowing God. The demand to be perfect in Matthew 5:48 means that God's people are called to emulate God's character, namely love that comes from a loving heart must be expressed concretely in everyday social life. The impact of implementing the Matthew 5:48 teaching model on the GSKI congregation in Medan City is seen in: The congregation's increasing strength in facing life's processes and worldly temptations; Firmness of faith marked by increased joy and strength in facing life's challenges; Spiritual independence seen from the congregation's ability to control ego/flesh, as well as growing a deep longing to live close to God.

Keywords: Character, Perfection, Teleios.

1. Introduction

The formation of a perfect character is the primary goal for every believer, as stated in Matthew 5:48: "Therefore be perfect, just as your heavenly Father is perfect." This verse emphasizes the call for Christians to achieve moral and spiritual perfection that reflects the nature of God Himself. Believers should have standards for living life in the world, but in reality, many no longer make God's word the main guide, but instead rely on their own understanding and will. They consider obedience to the law as the only form of truth that must be upheld, but at the same time, they are trapped in standards that they have created themselves, which are often not in line with God's word (Harry, 2022: 143-60).

The effort to achieve a standard of perfection that is in accordance with the truth of God's Word is indeed not an easy task, therefore it requires continuous effort and effective teaching methods to help the congregation understand and implement Christian values in daily life. Jesus Christ, in His teaching, used the right method to shape the character of His disciples, as seen in the Sermon on the Mount (Matt. 5:1-12), where He conveyed important principles about the character that God desires (Hana & Arifianto, 2023: 84-101).

In Medan, particularly within the Suara Sehati Injil (GSKI) Church, there is an urgent need to develop a correct understanding and provide biblical teachings regarding character formation in accordance with the teachings of Matthew 5:48, which contains the principle of the perfection of the Christian life. This verse is the climax of the teachings given earlier in the Sermon on the Mount, which invites Jesus' followers to achieve perfection. The phrase

Received: June 30, 2025

Revised: July 14, 2025

Accepted: July 28, 2025

Published: July 31, 2025

Curr. Ver.: July 31, 2025



Copyright: © 2025 by the authors.

Submitted for possible open

access publication under the

terms and conditions of the

Creative Commons Attribution

(CC BY SA) license

(<https://creativecommons.org/licenses/by-sa/4.0/>)

"perfect" in this verse comes from the word τέλειος (teleios), and based on this, it is important to understand the word τέλειος (teleios) is holistic, so that the congregation can truly understand what God wants in their lives.

2. Preliminaries or Related Work or Literature Review

1. Perfect character

Character is a fundamental aspect in the formation of a person's personality which reflects the moral and ethical values that are embraced and practiced in everyday life (Sirait, 2019). Quoting Thomas Lickona, a character education expert, character is "a deliberate effort to help someone understand, pay attention to, and act on core ethical values" (Khodijah et al., 2024: 410-17). Character can also be understood as the result of the process of internalizing various virtues that are believed in and used as a basis for how to view, think, behave and act (Rof'ie, 2017: 113).

The concept of perfect character is the integration of the highest moral values that are reflected in a person's thoughts, feelings, and actions consistently. Lickona (1992: 142) stated that perfect character is the integration of moral knowledge (moral knowing), moral feeling (moral feeling), and moral action (moral action)—three important components in forming an individual who is highly moral and has a complete personality. Kohlberg (1981: 67) adding that perfect character is the result of moral development that reaches the highest stage, where individuals make decisions based on universal moral principles, not just social conformity.

Megawangi (2004: 19) explains that perfect character is born from the internalization of universal virtues such as love for God, responsibility, hard work, and caring, which are deeply embedded in daily behavior. Meanwhile, according to Muslich (2022: 65), perfect character reflects a way of thinking and behaving that is based on moral and spiritual values in social relations, both towards others and towards the environment.

2. Theologians' views on perfect character in Matthew 5:48

Carson (1995: 18) In his book, *The Sermon on the Mount: An Exposition of Matthew 5–7*, he argues that Jesus' teaching in Matthew 5:48 opens the way to a higher life, transcending the limitations of worldly morality, and reflecting God's unconditional love. Carson writes, "The demand for perfection thus serves as a pointer to the absolute quality of God's love, and the high calling of his people to reflect that love in their own lives." N.T. Wright (2004: 77) in his book, *Matthew for Everyone*, he explains that Jesus, through the Sermon on the Mount, including Matthew 5:48, was challenging the prevailing religious structures of his day. According to Wright, Jesus taught that the morality of the Kingdom of God is not merely related to outward obedience to the law, but requires a deeper transformation of the heart. Wright writes, "Jesus is not abolishing the law; he is digging down beneath it to the bedrock of God's intention, and rebuilding it from the bottom up."

According to Barth & Thomson (1956: 87) In *Church Dogmatics*, perfection and God's love are inseparable. The perfection referred to is not the attainment of flawless human perfection, but rather participation in God's infinite and unconditional love. He wrote, "Perfection is not a human achievement but a reflection of the divine love that acts and is made manifest in human lives."

3. Proposed Method

The research method used in this study is the library research method. The library research method is a research method whose object of study uses library data in the form of books as its data source (Hadi, 2002: 9). This study uses a library research method, and therefore there is no population and sample used in this study, however, in this study the researcher will use various kinds of literature as references, such as: the Bible in various translations; Bible Dictionary; Language Dictionary (Indonesian Dictionary, English-Indonesian Dictionary, Greek/Hebrew-Indonesian Dictionary); Encyclopedia; Concordance; Bible Interpretation Books; Other books related to the research theme; Journals and other literature related to the research theme.

The data analysis technique used in this study is Theoretical Hermeneutics. Hermeneutics can be defined as an effort to gain in-depth knowledge through research into texts, symbols, and other things with the aim of discovering historical truth (Sidik & Sulistyana, 2021: 29). According to Bultman, to gain true knowledge from a manuscript, the study of the manuscript should not only be based on what is written in the manuscript, but should also pay attention to the situation that occurred when the manuscript was written, paying attention to the original language and based on its grammar (Purba, 2018: 89).

4. Results and Discussion

The meaning of the word *Teleios* in the Old and New Testaments

In the Old Testament, particularly in the Greek Septuagint (LXX), the word *teleios* (τέλειος) is used to translate the Hebrew word *tamîm* (טָמִיִם), which carries the meaning of “whole,” “complete,” “without blemish,” or “flawless,” both physically and morally. Generally, *tamîm* in the Hebrew text refers to something that is without flaw, whether in the context of animal sacrifice, human character, or relationship with God. For example, in Numbers 19:2, a red heifer for a sin offering was to be “blameless” (*tamîm*), without blemish or defect, to indicate the perfection required for offering sacrifices to God; similarly, in Leviticus 22:19–21, all animal offerings to God were required to be “blameless” to show respect for His holiness (Waltke & O'Connor, 1990).

In the Old Testament, *teleios*, as the equivalent of *tamîm*, indicates the importance of inner wholeness, moral integrity, and consistent obedience to God's will. This word is often associated with genuineness of heart before God, as opposed to a life of double-mindedness or hypocrisy. As Waltke and O'Connor state, *tamîm* describes “a character impeccable in moral integrity, with total devotion to God” (Waltke, 2004). Therefore, the understanding of *teleios* in the Old Testament is not related to the achievement of absolute perfection, but rather to the relational faithfulness between humans and God, reflected in behavior and a life consistent with His will. Thus, in the Old Testament, the use of *teleios* in the Septuagint enriches the understanding of the life of true faith in the Old Testament tradition. The perfection demanded is not legalistic perfection or the absence of sin, but rather a life of harmony, unity, and steadfastness in a covenant relationship with God.

In the New Testament, the meaning of *teleios* (τέλειος) has undergone a significant expansion and deepening compared to its use in the Old Testament. This term does not simply refer to moral and ritual wholeness or the absence of defects, but rather is directed towards spiritual maturity, the perfection of love, and the achievement of divine purpose in the life of the believer. *Teleios* describes a condition in which an individual has developed and grown fully in their relationship with God, similar to the example of Christ, rather than a state of absolute sinlessness or faultlessness. One of the key texts that displays the use of *teleios* is Matthew 5:48, where Jesus commands, “You must therefore be perfect (*teleios*), just as your Father in heaven is perfect.”

Sabdon (2018: 4) argues that the teachings of the Lord Jesus can only be understood by Christians who have been reborn by God and led by the Holy Spirit. The goodness demanded of believers is goodness whose standard or perfection is the Lord Jesus Himself. Therefore, it is not surprising that the Lord Jesus emphasized that believers must demonstrate a religious life that is higher than the scribes and Pharisees (Matthew 5:20). Believers are called to live extraordinary lives in their behavior. In this context, there are two types of calling: first, the general calling, namely to be a good religious person; second, the special calling, namely to be a chosen people who achieve perfection like the Father or like Jesus. That is the beautiful life. To enjoy a beautiful life as a human being, one must obey God's law; but to be a people of God, one must be clothed with the Gospel, namely the teachings of the Lord Jesus (Matthew 19:16-26). Believers are not enough to simply fulfill the general calling, but must accept the special calling, namely to be perfect like the Father or like Jesus (John 9:41). Therefore, every believer must strive earnestly to achieve perfection like the Father. This must be seen as a necessity. The Lord Jesus offers only one way: to return to God's original plan, to become perfect like the Father or like Jesus.

In the context of the Sermon on the Mount, *teleios* is closely related to perfection in love, especially in loving one's enemies and doing good to all without discrimination (Matt. 5:43–47). Thus, the perfection that Jesus demands is perfection in divine love (*agape*), a love that transcends ordinary human standards, reflecting the character of God himself (France, 2007: 241). This perfection is not about legalistic or technical perfection, but about the integrity of universal, unconditional love. The use of *teleios* in James 1:2–4 also enriches this understanding. James writes, “Let endurance have its perfect work, so that you may be perfect (*teleios*) and complete (*holoklēros*), lacking nothing.” In this passage, *teleios* is directly related to endurance in the face of trials, resulting in spiritual maturity and wholeness of character. This means that trials and suffering are not something to be avoided, but rather opportunities to grow toward a state of mature, integral faith (Moo, 2021: 75).

Paul, in his letters, also uses the concept of *teleios* to describe the process of spiritual growth toward Christlikeness. In Ephesians 4:13, he states that the goal of ministry in the body of Christ is “until we all attain to the unity of the faith and of the knowledge of the Son

of God, to mature manhood (*teleios*), to the measure of the stature of the fullness of Christ.” Here, *teleios* means achieving maturity of faith that is manifested in the unity of believers and character likeness to Christ Himself (Lincoln, 2017: 451). Perfection or maturity is collective, encompassing the church as the body of Christ, and not merely an individual achievement. Furthermore, in Colossians 1:28, Paul speaks of his mission of proclaiming Christ “to admonish everyone and teach everyone in all wisdom, that we may present everyone perfect (*teleios*) in Christ.” Perfection here refers to a mature spiritual state, not merely knowledge or correct behavior, but a total transformation that brings a person to the fullness of life in Christ (Bruce, 1984: 765). This again shows that *teleios* in the New Testament is dynamic and progressive, depicting a journey toward full perfection in Christ, not a static state that has been achieved once and for all.

Thus, in several New Testament verses, *teleios* describes a process of continuous spiritual growth, fulfillment in love, integrity of character, and union with the will of God. Perfection is not a sinless state in this world, but rather relational perfection, namely a life that is truly, totally, and whole before God, progressing in faith and love until it reaches its fullness in Christ. As Gerhard Kittel summarizes, “*teleios* in the New Testament is relational perfection with God, not in the absence of faults, but in the total commitment of life to His will” (Kittel & Friedrich, 1959).

Grammatical Analysis of Matthew 5:48

The Greek verse of Matthew 5:48 reads: “Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ Πατήρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν” (*Esēsthe oun hymeis teleioi hōs ho Patēr hymōn ho ouranios teleios estin*). The literal translation is: “Therefore, you will be perfect, as your Father in heaven is perfect.” Grammatical analysis of this text provides deep theological insight. The word “Ἔσεσθε” (*ēsēsthe*) is the future indicative middle form of the root word “εἶμι” (*eimi*), which usually means “you will be”, but in this case it is used in an ethical imperative nuance, meaning as an invitation or moral command: “be you”. The word “οὖν” (*oun*) functions as a causal conjunction that connects this verse with the previous verse, especially Jesus’ teaching about love for enemies (Matt. 5:43–47), thus signifying the ethical conclusion of the entire series of teachings.

The pronoun “ὑμεῖς” (*hymeis*) is placed at the beginning of the sentence in the Greek structure, which syntactically emphasizes the subject, namely the disciples of Jesus or believers. The most important word in this verse is “τέλειοι” (*téleioi*), which is the plural nominative form of the adjective “τέλειος” (*teleios*), meaning “perfect,” “mature,” or “whole.” This word comes from the root “τέλος” (*telos*), meaning “goal” or “final perfection,” signifying the attainment of spiritual maturity and moral integrity. Thus, “perfect” here refers to perfection of character and love, not in the sense of being sinless, but rather to a complete harmony of life with God’s will. The word “ὡς” (*hōs*) meaning “like”, connects human moral life with divine standards, indicating that the primary example in Christian ethical life is God himself, not human standards.

Furthermore, the phrase “ὁ Πατήρ ὑμῶν ὁ οὐράνιος” (*ho Patēr hymōn ho ouranios*) refers to “your Father who is in heaven,” underscoring the intimate relationship between God and His people. This reinforces that the command to be perfect stems from the perfect relationship of the son to the Father. Finally, the phrase “τέλειός ἐστιν” (*teleios estin*) indicates that God is now and always perfect not only as a theological fact, but also as an ethical calling for His people to imitate His nature. Thus, the overall structure of this sentence emphasizes that the perfection referred to in Matthew 5:48 is perfection in love and moral integrity, which is progressively realized in the lives of believers in response to God’s holy call.

DA Carson et al (1995: 123) in his interpretation of Matthew 5:48, he continues that the word *tâlâm* in this verse is related to the term *tamim* in the Old Testament. Carson states, “The term *tâlâm* in this verse is related to the Hebrew word *tamim* in the Old Testament.” Carson argues that in Matthew 5:48, Jesus invites believers to respond to this call in their lives in the same way, namely to present a life that is completely committed to God, even though we know that true perfection is only found in God.

Hagner (1993: 43) equates the call to perfection in Matthew 5:48 with the invitation in Leviticus 19:2 which says, “Be holy, for I the Lord your God am holy.” Hagner also points out that Jesus’ call in Matthew 5:48 to be perfect as God is perfect is very similar to God’s command to the Israelites to be holy like Him. He argues that this call contains a deeper understanding of holiness and total commitment to God, which requires people to pursue a life closer to His perfection, even though the achievement of absolute perfection can only be achieved in the holiness of God himself.

According to Luz (1989: 87), to understand the meaning of *teleios* properly, we need to look at the Jewish context in which figures such as Noah and Abraham are described as perfect because of their piety and obedience. Luz states, "To understand the meaning of *teleios* properly, we must look at the Jewish context in which figures such as Noah and Abraham are described as perfect because of their piety and obedience." Noah, despite his fall into sin while drunk on wine (Genesis 9:18–29), is still considered righteous because he lives differently from his generation and is faithful to God's will (Genesis 6:1–8). Similarly, Abraham, despite his mistakes (Genesis 12:10–20; 16:1–16), is still considered faithful because of his loyalty and obedience to God.

Meanwhile, Blomberg (2009: 132) interprets the word *teleios* as "mature" or "whole," meaning to live in boundless love. Blomberg explains, "The word *teleios* is interpreted as 'mature' or 'whole,' meaning to live in boundless love." This love is the foundation of a believer's life, rooted in God's earlier love for His people. Blomberg points out that Jesus' teaching in Matthew 5:48 should not be seen as a heavy or unrealistic burden, but as a call to live in spiritual maturity, leading to the maturation of Christian character. This concept asserts that the call to be "perfect" is a call to become more loving and more like God in our daily actions and attitudes. This aligns with the view that believers should continually develop toward spiritual maturity characterized by boundless love, which includes love for others, including enemies.

From these various understandings, it can be concluded that *télégio* does not refer to a state of sinlessness, but to a real and profound transformation of life as a result of knowing God. The demand to be perfect in Matthew 5:48 means that God's people are called to emulate God's character, namely, love that comes from a loving heart must be expressed concretely in everyday social life.

Implications of the Application of the Teaching Model on Matthew 5:48 on the Character Development of the GSKI Congregation in Medan City

The impact of implementing the Matthew 5:48 teaching model on the GSKI congregation in Medan City is seen in the growth of holiness, steadfastness of faith, and spiritual independence, which encourages the congregation to live like Christ in their daily lives.

First, the growth of holiness is seen in the congregation's growing strength in facing life's challenges and worldly temptations. This teaching model helps the congregation to be more careful in their actions and decisions, and increases their awareness of God's feelings in every aspect of life. According to Grudem, holiness in the Christian life is a call to live separate from sin and to reflect the character of Christ in everyday life (Grudem, 2009). Thus, the application of the teachings of Matthew 5:48 encourages the congregation to continue to fight against sin and live in true holiness.

Second, steadfastness of faith is characterized by increased joy and strength in facing life's challenges. The congregation finds comfort and strength through a congregation that loves and supports one another through prayer and togetherness. Based on Packer's view (1973), steadfastness of faith is the result of a deep knowledge of God and firm belief in His promises. Therefore, the teaching model of Matthew 5:48 not only strengthens the congregation's trust in God, but also motivates them to continue to grow in the knowledge of God through prayer and meditation.

Third, spiritual independence is seen in the congregation's ability to control their ego and flesh, and to cultivate a deep desire to live close to God. This aligns with Tozer's view that spiritual maturity is reflected in a person's ability to live independently according to God's will without excessive dependence on spiritual leaders (Tozer, 2007). In this context, the application of the teachings of Matthew 5:48 encourages the congregation to be more mature in faith and take responsibility for their own spiritual growth.

Overall, the implementation of the Matthew 5:48 teaching model at GSKI in Medan City has had a significant impact on the congregation's character development, as seen in the growth of holiness, steadfastness of faith, and spiritual independence. This aligns with the views of theologians who emphasize that living in perfection is an ongoing process and requires spiritual discipline and a strong commitment to living according to God's will. Thus, this teaching model not only teaches the doctrine of perfection but also has a practical impact on the congregation's daily lives.

6. Conclusions

Based on the results of the data analysis, it is known that the phrase τέλειος does not refer to a state of sinlessness, but to a real and profound transformation of life as a result of knowing God. The demand to be perfect in Matthew 5:48 means that God's people are called to emulate God's character, namely love that comes from a loving heart must be expressed concretely in everyday social life.

The impact of applying the Matthew 5:48 teaching model to the GSKI congregation in Medan City is seen in the growth of holiness, steadfastness of faith, and spiritual independence, which encourages the congregation to live like Christ in their daily lives. First, the growth of holiness is seen in the congregation's increasing strength in facing life's processes and worldly temptations. Second, the steadfastness of faith is marked by increasing joy and strength in facing life's challenges. Third, spiritual independence is seen in the congregation's ability to control ego and flesh, and fosters a deep desire to live close to God.

References

- [1]. K. Barth and G. T. Thomson, *Church Dogmatics*. London: T&T Clark LTD, 1956.
- [2]. C. L. Blomberg, *Interpreting the Parables*. Illinois: Intervarsity Press, 2009.
- [3]. F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*. Michigan: Wm. B. Eerdmans Publishing, 1984.
- [4]. D. A. Carson, *The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7*. London: Paternoster Press, 1995.
- [5]. D. A. Carson, F. E. Gaebelin, and J. D. Douglas, *Matthew Chapters 1-12, The Expositor's Bible Commentary*. Michigan: Zondervan Publishing House, 1995.
- [6]. R. T. France, *The Gospel of Matthew*. Michigan: Wm. B. Eerdmans Publishing, 2007.
- [7]. W. A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids: Zondervan Academic, 2009.
- [8]. S. Hadi, *Research Methodology*. Yogyakarta: Andi Offset, 2002.
- [9]. D. A. Hagner, *Matthew 1-13*. Texas: Word Books, 1993.
- [10]. H. Hana and Y. A. Arifianto, "Jesus' Learning Strategy: The Sermon on the Mount as a Reflection of Modern Teachers," *J. Integrative Theology, Education, and Missiology*, vol. 2, no. 1, 2023.
- [11]. W. D. A. Harrye, "The Meaning of the Word δικαιοσύνη in Matthew 5:17-48 and Its Implications for the Lives of Believers Today," *Danum Pabelum: J. Theol. Church Music*, vol. 2, no. 2, pp. 143-160, 2022.
- [12]. S. Khodijah, H. Cahyawati, Maragustam, Sibawaihi, and Muhammad, "Integration of Values and Practices of Character Education: A Comparative Analysis Between Ibn Miskawaih and Thomas Lickona," *Int. J. Educ. Rev., Law Soc. Sci. (IJERLAS)*, vol. 4, no. 2, 2024.
- [13]. G. Kittel and G. Friedrich, *Theological Dictionary of the New Testament*. Grand Rapids: Eerdmans Pub Co, 1959.
- [14]. L. Kohlberg, *Essays on Moral Development*. New York: Harper & Row, 1981.
- [15]. T. Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. London: Bantam, 1992.
- [16]. D. A. T. Lincoln, *Ephesians*. Michigan: Zondervan Academic, 2017.
- [17]. U. Luz, *Matthew 1-7: A Commentary*. Minnesota: Augsburg Fortress Publishers, 1989.
- [18]. R. Megawangi, *Character Education: The Right Solution for Building the Nation*. Jakarta: Indonesia Heritage Foundation, 2004.
- [19]. D. J. Moo, *The Letters of James*. Michigan: Wm. B. Eerdmans Publishing Company, 2021.
- [20]. M. Muslich, *Character Education: Responding to the Challenges of Multidimensional Crisis*. Jakarta: Bumi Aksara, 2022.
- [21]. J. I. Packer, *Knowing God*. Illinois: Intervarsity Press, 1973.
- [22]. D. W. Purba, "Hermeneutics as a Method of Approach in Theology," *Regula Fidei*, vol. 3, no. 1, pp. 82-92, 2018.
- [23]. A. H. Rof'ie, "Character Education Is a Must," *WASKITA: J. Values Educ. Character Dev.*, vol. 1, no. 1, 2017. [Online]. Available: <https://doi.org/10.21776/ub.waskita.2017.001.01.7>
- [24]. E. Sabdono, *Changed Nature*. Jakarta: Rejobot Literatur, 2018.

- [25]. H. Sidik and I. P. Sulistyana, "Hermeneutics: An Interpretive Method in the Study of the Philosophy of History," *Agastya: J. History Learn.*, vol. 11, no. 1, 2021. [Online]. Available: <https://doi.org/10.25273/ajsp.v11i1.6224>
- [26]. R. F. Sirait, *The Influence of the Pastor's Exemplary Behavior and the Teaching of God's Word in the Church on the Spiritual Maturity of the Congregation at the Suara Sehati Injil Church, Rebobot Ministry, Jakarta*. Pelita Sehati Catholic Church, 2019.
- [27]. A. W. Tozer, *The Pursuit of God*. Morrisville: Lulu.com Publishers, 2007.
- [28]. B. K. Waltke, *The Book of Proverbs, Chapters 1–15*. Michigan: Wm. B. Eerdmans Publishing, 2004.
- [29]. B. K. Waltke and M. P. O'Connor, *An Introduction to Biblical Hebrew Syntax*. Indiana: Eisenbrauns, 1990.
- [30]. N. T. Wright, *Matthew for Everyone, Part 1: Chapters 1–15*. Louisville: Presbyterian Publishing Corporation, 2004.