

Introductory

This material is exclusive to Matthew. It is the text appointed to be read on Trinity 27 in the TLH one-year lectionary. In the LW three-year lectionary, it is appointed to be read on the Second-Last Sunday and as an alternative reading on the Last Sunday in series A. In the LSB three-year series, this is the only time that this text is read.

As we reach the end of the Church Year, we think about the end of all things temporal and the beginning of things eternal. You may at some point want to mention the Church Year, noting that today is an end and next Sunday a beginning of the year. If you don't talk about it, they probably won't hear about it otherwise.

This would be a good time to review some End Times basics. People's knowledge seems to be a little bit sketchy when it comes to the ordering of things, and in particular they want to know why this whole Sheep and Goats scene is necessary if judgment is rendered at the point of death, and both heaven and hell are already well-populated.

I will call what is going on here a "public" judgment as opposed to the hidden one given at the point of death. To be sure, there are people who are for a certainty in hell. Included among the most recent inductees are the likes of Mohamar Gadaffi, Saddam Hussein, and Osama Bin Laden, who clearly never confessed the Christian religion.

There are people who are for a certainty in heaven. Included among them are St. Augustine, St. Paul, Martin Luther, and my grandfather Anderson, all of whom professed Christ and clearly believed what they said. There are other people whose eternal destination is not quite so clear.

Included among these are large numbers of people who have been baptized, but who have in varying degrees not really exhibited that they believe much or any of what Christianity teaches and is, but they have not outright denied Christ. Also included are those whose doctrine is in various ways whacked, but who seem on some level to confess Christ.

We note that when the evidence is brought forward for the sheep, only the good things that Christians have done are presented. That's because when your sins are forgiven, they are forgiven. Likewise, when evidence is brought forward for the goats, only the bad things, the sins of omission, are brought forward.

Outside of faith, there are no good works, so even the occasional good work done by the unbeliever does not count. The Atheists and the like do good works in our society for the

stated purpose of showing people that they are good people to, like the Christians. Except that the Christians are bad people, or at least stupid. But not better than us.

This is the last of three pericopes dealing with the end times, following the Ten Virgins and the Talents. It is a judicial scene, one that would take place in a courtroom, with a judge, defendants, evidence presented in favor of the defendants, or not, punishment and acquittal. It's a bench trial, before the judge, not a jury trial by your peers.

He has already broached the topic of His Second Coming in chapter 24, where He talked about the signs of that Coming, encouraged His listeners to be ready for that Day, and stated that nobody, not even He, knows the exact date of that Coming. There He also spoke of the manner of that Coming; changes in the Sun and the Moon.

He says that it will be "on the clouds of heaven with power and great glory," that there will be a trumpet sounding and angels proceeding from heaven to earth. While His first coming can in many ways be said to have been in "glory," that glory was mostly hidden from the masses and revealed to believers. The coming glory will be beheld by all.

Textual Notes

31. Jesus speaks of a time "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ - when the Son of Man should come in His glory." The verb is in the subjunctive mood, and "the essence of the Greek subjunctive is *futurity*, i.e., it describes, generally speaking, acts that pertain to the future, and additionally, those about which there is some *uncertainty*."

In this case, the ὅτε + ἄν construction indicates "a statement concerning future time" (FGG). The uncertainty of this certain event is not in the nuts and bolts of the thing, but primarily the uncertainty of the subjunctive is the timing of it, which has been the focus since the original question at the beginning of chapter twenty-four. *When* will this be?

There is, in addition to that, clearly an uncertainty about who in particular will be judged fit for the Kingdom, and who will be found wanting. It's a thing that plagues the Natural Man from the moment of his first consciousness. He knows about sin, he knows that he has failed, he knows that God is angry with him, and what will happen when I die?

The nuts and bolts of the Second Coming is like one of those tedious household projects, the ones where my dad says that after you've done it, you know how to do it, but you'll never have to do it again. After the Second Coming, we will know better exactly what just happened here and how it happened, but there will be no second Second Coming.

But that doesn't mean that we don't know anything. We know a lot. When Jesus comes in glory, He will not be alone. His celestial homies will accompany Him, not just a few,

but “πάντες οἱ ἄγγελοι μετ’ αὐτοῦ - all the angels with Him.” Exactly whom are these angels, and do they include pastors – often “angels” – messengers in the NT...we’ll see.

After He has come, “τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ - then He will sit upon the throne of His glory.” The verb is in the future tense, an event that will one day be here, and about which there is no uncertainty; a man sitting upon His throne is pretty straightforward, and the Man who sits there sits in triumph, not in defeat.

32. After that all happens, then the scene described here will play out, as all people who have ever lived will be called to account by Jesus Himself *whether they like it or not*, and for a certainty there will be a lot of people who would rather just take an eternal mulligan and skip the event – it’s why some people get cremated – but that will not be allowed.

Cremation is becoming increasingly common, driven mostly by the economy of space and money afforded by it. A lot of Christians are cremated because it’s cheaper, and they have bought the line that space on earth is running out. We took a journey out west a couple of months ago to Arizona and Utah, and back. There’s a lot of space out there.

Cremation has its roots in OT and NT paganism. It was the norm for the nations around Israel, who are noteworthy for burying their dead. Israel carried around and stored Jacob’s body for the entirety of the Egypt Experience to bury him in Canaan. It would have been easier to do that with ashes. Moses is said to have been buried, et al in the OT.

Chuck Colson has an informative article on pagan cremation and Jewish burial customs,

<https://www.christianpost.com/news/why-cremation-is-pagan-burial-is-christian.html>

epn.org asserts that,

In the New Testament we see the burials of John the Baptist, Ananias, Sapphira, and Stephen. Jesus, of course, was also buried ([Matthew 27:58-60](#))...when Christians were torn by wild beasts in the arena their brothers and sisters carefully collected their remains and buried them in the Catacombs. Burial was considered an important and loving act.

These days, the religious driver of cremation is primarily Buddhism, Hinduism, and the cadre of religions under the heading “eastern.” In those religions, the spirit is good and the primary element of being. The body is bad and should be burned. The Christians see the body as not bad, but good, a part of the essence of God’s creation of the individual.

The gathering will be of “πάντα τὰ ἔθνη – all the nations,” a is a very important word in NT times. I will explain the word by talking about “ethnic groups,” a concept familiar to

Americans, who are also familiar with the concept of racism, a common thing at the time of Jesus, gotten rid of by the Christians, brought back by the Enlightenment.

You may recall, for example, that it was a Samaritan village upon whom James and John wanted to call fire. And do you remember why the hometown folks in Nazareth were fixing to toss Jesus off the cliff? It was because He had the audacity to suggest that the Kingdom of Heaven was open to the Gentiles as well as to His fellow Jews.

Look at the tape. It's all there. The idea that ἔθνη would stand a chance at the final judgment would have been to them abhorrent, and that some of them may have been included in the redeemed would have been unthinkable. Because of whom they were, their fate had been sealed at conception. For the same reason Hebrews went to heaven.

But clearly the others, the Gentiles, are there, being judged by the Righteous Judge, and Jesus is not racist. He is against racism. Here and even more clearly in other places, like John 8, He teaches that race is a non-factor in the Christian religion. Paul continues this teaching of Jesus in Galatians, declaring that there is "neither Jew nor Gentile,"

He likewise says that the Christian is the "true Jew," regardless of race. Christianity eliminated racism and a lot of other bad things (See Alvin Schmidt's *How Christianity Changed the World* for a thorough articulation of those eliminations). The Enlightenment has slowly but surely brought back most of those bad things, as well as racism.

Having gathered all nations, "φορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων – He will separate them from one another, as the shepherd separates the sheep from the goats. The verb occurs ten times in the NT, most notably earlier (13:49), when the catch of fish is separated; the good are separated from the bad.

It's a parable about the Kingdom, and the application is given thusly; "So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire; there men will weep and gnash their teeth." That would indicate that the angels are not just along for the ride; they are there to help.

It would be natural if the listener, listening to this text, were to wonder just how it is possible for one who has been dead for any period of time to come back to life in the body. They know that when a person dies, his body goes into the ground and decays, and they know that some bodies have been in the ground for a very long time.

Go ahead and broach the subject and then talk about how God can do things that we can't. You may want to remind them how God made Adam – the Hebrew word for "dirt" – from the earth and breathed into him the breath of life and he was a man. Then talk about how Eve was made from one of Adam's ribs. God can work with dirt and a rib.

God, being God, does not need much to work with, and He can do an incredible amount of creating with not much material to start with. To bring back people who are long dead and decayed – not to mention all who have been turned to ashes, these days by their own hand – would for us be impossible, but it is all in a day's work for The Almighty.

33. The familiar and favorite shepherd/sheep simile is used to paint a picture for the hearer of what will happen next. As this vast array of humanity stands before Him, The Good Shepherd does what a He does; He separates His Sheep from the goats, placing His sheep in the place of honor, to His immediate right, and sending the goats away.

As for the goats, I personally like goats. We remember with fondness Clare and Heidi and all the rich, tasty, fresh milk they once provided for our growing family, and we talk about getting goats again. There is nothing inherently bad or evil about the goat, and its entrance into religion comes later on. We'll probably talk about it, but not get them.

Lately, the goat has become increasingly used as a satanic symbol by Satanists and the like. I don't read a lot of satanic materials – what more is there to know than what we know? – but I suspect that they have chosen the goat because of this parable, because they prefer hell to heaven, and some of them almost seem to welcome it.

Saul Alinsky begins his *Rules for Radicals* by proudly declaring that it there's a hell, he's going to it, and he is by no means the only one to speak in those terms. As for the book, I wanted to read it, on some level I thought I should read it, but it was very tedious and boring, and I have sworn off those kinds of books. And I'm a theologian, not a politician.

Clearly, on this Day of Judgment you do not want to be a goat, but I don't think we can or should try to make the case that the goat is bad or undesirable simply because it is a goat. In Jewish Law, the goat was not unclean, and to the Jews of Jesus' day it was simply a source of milk and meat and had a fairly major place in the Temple ritual.

Jewish Encyclopedia notes that the OT people used the hair of goats for tents, curtains, and stuffing pillows. People use the materials that are available to them, and we make thread from cotton and sheep wool – but not as much as we used to – because they are readily available. Far from being bad or evil, goats are part of creation, and a good thing.

The thing about this simile, and the thing about any simile, is that it is used to make one point of comparison. Except when it makes more than one. Here, when Jesus uses the shepherd simile, the point of comparison is the *separation* of sheep and goats. They ran together, shared the same pasture and same pen, but they were different breeds of animal.

If we were using a simile to make a similar point today, we might talk about the man at the grocery store looking at the back of each package of bacon, separating the fatty bacon from the lean bacon. Bacon, or just about anything from clothing to electronics to music to anything that's the same, but different. Goats and sheep are animals, but different.

We could talk about how in former days our fourth grade was separated into the “robins” and the “bluebirds,” which every single student quickly perceived meant the “smart” kids and the “dumb” – fourth grade terminology – kids. Not all children are the same. The sheep are going to one destination, and the goats are going to another destination

34. Now He speaks to the sheep. Using the imperative mood, he uses a common interjection to invite or command them to “Δεῦτε οἱ εὐλογημένοι τοῦ Πατρὸς μου – come, blessed of my Father.” The word translated “blessed” is εὐλογημένοι, the perfect participle of εὐλογέω, a thing He often calls us, and we spoke of it at length on All Saints.

The perfect tense of the verb indicates that this blessedness has been going on for a long time in the past, and that it has been continual, and that it will continue now into eternity. No fewer than nine times in the Beatitudes, at the beginning of the Sermon on the Mount, He called His disciples “blessed.” Blessedness is here now, and it continues into eternity.

While here on this earth, the Christian often feels and perceives himself to be anything *but* blessed, even though we always are. Later on, in the eternity of heaven, no such thing will be perceived or felt, because Heaven will be total and complete blessedness and the absence of anything, or anybody accursed. There will be no more goats anymore.

He continues with another imperative, this one an aorist, this one to “κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου – inherit the (having been prepared for you) Kingdom (from the foundation of the world).” The verb ἡτοιμασμένην is also a perfect participle, and indicates the same thing that was indicated with “blessed.”

35. The conjunction that connects that thought with this thought is γάρ. BAG calls γάρ a “conjunction used to express cause, inference, continuation, or to explain.” Thayer calls it a “particle of affirmation.” Jesus will extend the invitation to come and receive the inheritance “γάρ – because of” the evidence about you that is about to be presented.

The evidence indicates – we may even say that it proves – that those placed on His right are Christians. They do what Christians do, provide for the bodily needs of others. We call these Corporal Works of Mercy, they are taken from here, as listed in WIK include,

1. To feed the hungry.^[17]
2. To give water to the thirsty.
3. To clothe the naked.
4. To shelter the homeless.
5. To visit the sick.
6. To visit the imprisoned, or ransom the captive.^[6]
7. To bury the dead

The verbs are all in the aorist tense, the tense most commonly used to express one-time, simple action done in the past, emphasis on the act. These are not luxury items, but instead He lists food, drink, and shelter, three of the most basic human needs (see *Maslow’s Hierarchy of Needs*), and says that these people provided Him with all of them.

36. After food and shelter, clothing is basic, and He talks about the sheep giving Him clothing, how they “ἐπεσκέψασθέ με – visited me” when He was sick or in prison, and “ἦλθατε πρὸς με – you came to me.” The first verb (visit) is not a social call, but the going to a person at a place – like prison – out of care or concern for the person there.

In the historical context, the person being visited in jail would have been incarcerated because of confessing the Christian religion. We see, however, that Christians don’t limit their jail-house visits to that. Christians are all the time put in jail because they have been accused of crimes, and they still need pastoral care and visits from friends and family.

Evangelism is not the primary concern in jail or prison chaplaincy. The shepherding of a possibly erring sheep is the primary reason for pastoral care in jails and prisons. As with other contexts of pastoral care – Sunday morning, for example – converts can and often do happen when the Word is preached, but the first task of the Pastor is to be a pastor.

The word “ἀσθενέω – weak” – often translated “sick” – has connotations of one who is unable to help oneself. That may well be a person who is sick, in particular whose sickness weakens him so he needs help, and we see it all the time. The elderly are often in a weakened state brought about by aging, and handicapped people often need help.

37. The sheep are called by Jesus “δίκαιοι – righteous,” a legal term meaning one who is not guilty before the law. The way these sheep got to be that way, the reason why they can be so pronounced, was because of the imputed righteousness of Christ. When Jesus has finished talking, the sheep speak up. They have a question for the judge.

The sheep ask when they had seen Him “πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν – hungry and fed you, thirsting and gave you drink?” The first and third verbs are present participles, and the second and fourth are aorist. They are thinking and acting like Christians, and they don’t much even think about it. It’s who we are.

The Europeans are to me fascinating. As they move away from Christianity and towards not much, they continue to Christin Works of Mercy. They even make laws requiring the government to take money from some people and give it to other people. Many of them also voluntarily act like Christians without even realizing it; that’s just the way we are.

38 – 39. The Christians continue that line of questioning, and they seem to be surprised; when they did their works of mercy, they saw the recipients of that mercy, but “πότε δέ σε εἶδομεν – when did we see you?” The conjunction δέ is not used at the beginning of the “when did we see you...?” in v. 37, but it is used here, and it’s a word that BAG calls,

one of the most commonly used Gk. Particles, used to connect one clause to w. another when it is felt that there is some contrast betw. them...to emphasize a contrast.

40. They saw Him “ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. ἐνὶ τούτων τῶν ἀδελφῶν μου – to the extent you did it to one of the least

of my brethren, you did it to Me,” and that’s a rather profound saying, isn’t it? The meaning of “to the extent” is that you can do more Works of Mercy or fewer.

But however many or few of those works you do, when you’re doing them to even just one of “my brethren,” you do them to and for Jesus, and what does that mean? In Acts (9:4), we hear Jesus asking Saul (soon to be Paul), why he persecutes “Me?” Clearly, Saul is persecuting the Church, and in so doing He is persecuting Christ Himself.

The writer to the Hebrews states (2:10) that “it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.” Speaking of “many sons.” He’s talking about Jesus, through whom all things are, and through whom people become sons of a father.

He then asserts (2:11) that “both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren,” meaning that the father of the Sanctifier (Jesus) and the Sanctified (Christians) have the same Father, The First Person of the Trinity, making us full brothers of the Second Person, Jesus.

He Himself used that kind of language. In Mark (3:34), “Looking at those seated in a circle around Him, He said, “Here are My mother and My brothers! In Matthew (28:10), “Do not be afraid,” said Jesus. “Go, tell My brothers to go to Galilee. There they will see Me.” John (20:17), “go tell My brothers, ‘I am ascending to My Father and your Father.’”

And just whom are those? Some say they are pastors, and certainly the faithful pastor fits the bill. If you look at the tenth chapter of Matthew, where Jesus sends out the Twelve, it is clear that He expects that those who are fed by the Word through those men will provide for them. These days, through his salary, the sheep provide for their Shepherd.

It is also certainly conceivable, and to be expected, that Christians would give food and water to other Christians who are not pastors, and that they would do so as part and parcel of what it means to be a Christian. As a matter of fact, Christians do these kinds of works routinely to each other, and when that’s done, they look after the rest as well.

They did welcome and do welcome the stranger, we do clothe the naked, we do visit and take care of the weak and imprisoned. We do those things, and we always have done that, and we will continue to do that in the same way that He is talking about Christians acting like Christians to their fellow Christians in that day.

And if Christians are viewed as strange and social outcasts, and they often are, then the pastor more. And when it comes to be that Christians are imprisoned, the pastor is almost always the first one to go. Just ask the Soviet Union or any place where Christians are persecuted these days. Of course, you cut off the head first, hoping the body will die.

Good works done to those who are not “brethren” are not even mentioned as evidence of one’s Christianity, but only good works done towards other Christians. Why is it that Christians often seem to think more about helping the non-believer than about helping the fellow Christian, when it should be just the other way around?

First of all, when I make a broad statement like that, I realize it to be somewhat of a generalization. But when they do go with a Christian First policy, they are almost looked down on by other Christians for helping Christians, to the neglect of the non-Christian. Other religions get it. Why don’t the Christians?

This is the effect that has been caused by fifty years of pounding LCMS laymen over the head with the Law that their main focus as Christians is to evangelize the world, or at least those in their world. Every act of kindness done to the non-believer is seen by them as an avenue to open up the non-believer to a conversation about Jesus,

The same mindset carries over into congregational decisions, where the question of “are we going to get any new members from this” often drives discussion. Congregations, like the Christians who make them up, ought to think instead of how to better talk and act as a Christian organization and less wondering what this good work will get for us.

Christians and their congregations ought to just act like Christians, doing kindnesses first to “the household of faith,” and then after that to those outside of the Faith, *because it’s what Christians do*, not because if we’re nice to them they may want to test drive our religion. That’s not how Jesus tells us to do that.

41. The judge then turns to His left and speaks to the goats, and what He says to them stands in stark contrast to what He has said to His Sheep. The sheep are invited to come and are called “blessed,” while the goats are told to depart from here, and they are called “cursed.” In the Bible, you are either blessed or you are cursed.

Here we see vividly and without a doubt that the idea of a middle ground, or a purgatory, or even a second chance could be no further from the truth. This is it, and it’s a definite either/or proposition. Either you are going to spend eternity in heaven, or you are going to spend eternity in hell, and the former is to be preferred over the latter.

And whereas an inheritance awaits the Christians, the rest will be greeted by fire, by “τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ - an eternal fire having been prepared for the Devil and his angels,” for those who have rejected Christianity, and especially those who have advocated for that rejection.

How ironic that many “Christian” pastors, specifically the ones who reject the teachings of the Bible or who reject the Bible outright, will in all likelihood be included in this group. Many of them will be included in those who say “Lord, Lord,” and in response hear “I don’t know you.” They thought they were doing good by destroying the Word.

If you want to create pathos in your hearer, talk about sticking your hand into the fire at the wiener roast and leaving it there, and then talk about throwing your whole body into the fire and leaving it there. That's hell. Make them feel that pain, and then make them feel pleasure by speaking of the eternal joys of heaven, using imagery found in the Bible.

42 – 44. The same “γάρ” is used here in the same way that it is used in v. 35, followed by a series of the negators “οὐκ” and “οὐ,” as He articulates what the goats did *not* do for Him. They didn't do because why would they do, it's not what the Natural Man does at all. The Natural Man is indifferent or hostile towards his fellow Natural Men.

But they make an attempt, with the response of asking, “Κύριε, πότε σε εἶδομεν...Lord, when did we see you...” It's the same question asked by the Christians earlier. Perhaps they were mimicking, like they like to do. The Natural Man doesn't do good works, sins without conscience, and after a while they don't even think about their sins of omission.

45. The response of the Judge is the same as it had been to the sheep, except for the noteworthy omission of “my brethren.” He says “ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε – as you did not do it to *one of the least of these*, you did not do it to me.” The history of the Natural Man is the strong man ruling over the weak.

Some of the paraphrases wrongly add “brothers” or “brothers and sisters;” the problem with paraphrases of the Bible. They add stuff that isn't there. He does not speak to these people about that because they have no understanding about that. All they understand is the dog eat dog world of the Natural Man, not the brotherhood of the Christians.

If you look in the Greek NT, you will see that the three words for “the least of these” are the same in here in v. 45 as in v. 40, except that – as noted earlier – the “my brethren” (ἀδελφῶν μου) of v. 40 is not there in v. 45. You will further note that the “my brethren” of v. 40 is actually omitted in some manuscripts.

You will finally note that the omissions are found in the weaker manuscripts, and therefore we should leave “my brethren” in v. 40. It is possible, but not probable, that the “my brethren” that occurs in v. 40 is implied in v. 45. But Matthew has just repeated word after word, in some cases exactly, for sentence after sentence for several verses.

And now he leaves out “my brethren,” why? To save space? Not likely. The point of reference for the goats is not that these people are the brethren of Jesus, but that these people are all – sheep and goats, especially the least of them – their fellow human beings, and that they have had opportunities to be kind to them, and they have chosen not to.

The story ends with “these” going away to eternal punishment, and “the righteous” into eternal life. The adjective “αἰώνιον” (eternal) occurs twice in v. 46, the first time with hell as a referent and the second time with heaven as the referent. Eternity is eternity, and the One who invented time will one day put it on the shelf.

Law/Gospel

Goat/Sheep – The goats are unbelievers, and will go to hell for eternity. The sheep have been redeemed by the Shepherd and will go to heaven for eternity.

Hell/Heaven – Hell is a bad place, and you don’t want to go there. Heaven is a good place, and you do want to go there, and Jesus has saved you from hell into heaven.

Sermon Titles

Goats and Sheep

The Separation

Seeing Jesus in Your Brethren

What Would You Do?

Hymns

Christ Sits at God’s Right Hand – LSB 564

The Day is Surely Drawing Near – LSB 508

Crown Him with Many Crowns – LSB 525

Anything from the *Church Triumphant* section

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Resources

ACC – Manlio Simonetti, *Ancient Christian Commentary on Scripture (Matthew)*.
Intervarsity Press, 2002

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William F. Arndt and F. Wilbur Gingrich, University of Chicago Press, 1979

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Eerdmans, 1982

MGM – W.F. Moulton, A.S. Geden, H.K. Moulton, *A Concordance to the Greek
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MM – James Hope Moulton and George Milligan, *The Vocabulary of the Greek
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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

SCR – David Scaer, *Discourses in Matthew: Jesus Teaches the Church*, CPH, 2004

UBD – Merrill F. Unger, *Unger's Bible Dictionary*, Moody Press, 1977.

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VINE – W.E.Vine, Merrill F. Unger, William White, Jr., *An Expository Dictionary of
Biblical Words*, Thomas Nelson Publishers, 1984

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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