

Rev. Dr. Dustin Daniels | River Bible Church  
**Matthew 21:28-32 | Parables of Conflict: The Two Sons**  
Sunday August 17, 2025

**WELCOME:**

- Bibles in the back—our gift to you.
- My sermon notes are in the foyer—please take them home with you.

**REVIEW:**

Last Sunday, we studied a controversial issue—authority, power, and rights.

Who's ultimately in charge? Who has power? Where does it come from? To whom do I submit?

**Genesis 1:1**—In the beginning, God...

God is omnipotent—God is the Almighty and has infinite power.

God's power is absolute, supreme, unlimited, unmeasurable, and inexhaustible!

**Last Week KEYPOINT 1:**

*All authority is delegated (from God).*

**Last Week KEYPOINT 2:**

*While God has delegated all authority—every person in authority has been given their authority by someone else.*

Tragically, our culture believes that we are autonomous, self-governing.

Some people even call themselves a “sovereign citizen.”

In other words, they are not subject to most laws, taxes, and regulations of the government.

**Illustration: Sovereign Citizen Videos**

The reality is that we are not our own source of authority—we don't have inherent power.

**Illustration: Magicians**

- David Copperfield in Las Vegas. - "show"
- We know it's not real.
- Magicians don't really have the power or authority that they claim to have—it's not real, it's an illusion.

However, Jesus does have inherent authority and power.

**Last Week KEYPOINT 3:**

*Jesus' authority is God's authority because Jesus is God.*

**Colossians 1:15**—He (Jesus) is the image of the invisible God,

If you want to know what God looks like, look into the face of Jesus.

**Colossians 1:16**—For everything was created by him,  
in heaven and on earth,  
the visible and the invisible,  
whether thrones or dominions (kings/kingdoms)  
or rulers or authorities—  
all things have been created through him and for him.

**Colossians 1:17**—He (Jesus) is before all things,  
and by him all things hold together.

And that's only one passage on Jesus' authority.

To apply this passage to our lives last week, we considered authority from two perspectives.

**1. Corporately**—Your church as the Body of Christ.

As the pastor, I have zero authority over you.

As the pastor/shepherd, my role is to lead—but you have the choice to follow.

As a Bible teacher, I teach the Bible—but it's your choice to believe.

That's why I'm never telling anyone to do anything—but always teaching, inviting, and encouraging you to choose your participation level.

**2. Personally**—Who do you consider your ultimate authority?

God—but it's through the means of The Bible.

We want to be careful of thinking/saying "God said this or that..." why?

Because the primary way God speaks to us is through His word.

Secondly, we have to be around people whom we consider authorities in our lives.

I like to think of these people as coaches:

- Coach for the spiritual aspect—pastor, priest, or minister.
- Coach for the emotional aspect—friend or counselor.
- Coach for the physical aspect—personal trainer, gym membership, etc.
- Coach for our finances—tax consultant, retirement person.

I also closed by encouraging you to spend time with people whom you trust.

People who will give you guidance and counsel on an ongoing basis.

That's all a review from last week.

## **INTRODUCTION:**

Today, Jesus continues to answer the original question that started our discussion about authority.



As you'll remember, the religious leaders missed their anger management meeting once again and are upset that Jesus is teaching in the Temple.

**Matthew 21:23**—By what authority are you doing these things? Who gave you this authority?"

Turns out, Jesus never answered the question from last week.

However, Jesus will answer that question indirectly for the next three weeks through parables.

Not just parables, but parables *of conflict*.

Over the last several weeks, we've seen Jesus perform parabolic actions.

Jesus rode into Jerusalem, not on a warhorse as a conquering king, but on a donkey as the humble King of kings.

The very fact that Jesus rides a donkey is a parabolic action which refers to the OT prophet Zech. (9:9).

Next, we saw Jesus cleanse the Temple—parabolically claiming authority over the temple as the High Priest.

Lastly, Jesus cursed a fig tree because it represented Israel's fruitlessness—parabolically revealing Jesus' authority as a prophet.

Today, we'll study the first of the three parables *of conflict*.

It's commonly known as "The Parable of the Two Sons."

We'll see two themes emerge:

1. Authority and obedience
2. Faith and works

Those offices are not just parabolic—they're prophetic: Jesus is King  
High Priest + Prophet



What's that mean for us today?

We'll examine our hearts when it comes to authority and obedience.

At the same time, we'll test our faith by our works and see how we do! -Pop Quiz

*\*Please stand for the reading and honoring of God's Word.\**

### SCRIPTURE:

+ **Matthew 21:28**—"What do you think? A man had two sons. He went to the first and said, 'My son, go work in the vineyard today.'

+ **Matthew 21:29**—"He answered, 'I don't want to,' but later he changed his mind and went.

+ **Matthew 21:30**—Then the man went to the other and said the same thing. 'I will, sir,' he answered, but he didn't go.

+ **Matthew 21:31**—"Which of the two did his father's will?" They said, "The first." Jesus said to them, "Truly I tell you, tax collectors and prostitutes are entering the kingdom of God before you.

+ **Matthew 21:32**—"For John came to you in the way of righteousness, and you didn't believe him. Tax collectors and prostitutes did believe him; but you, when you saw it, didn't even change your minds then and believe him.

*These are the holy words from the authoritative, inerrant, inspired, infallible, sufficient, and efficacious Word of Almighty God.*

### PRAY:

+ *The Lord's works are great, studied by all who delight in them. (Psalm 111:12)*

## BACKL *running START*

### EXEGESIS:

**Matthew 21:23**—When he entered the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority are you doing these things? Who gave you this authority?"

**Matthew 21:24**—Jesus answered them, "I will also ask you one question, and if you answer it for me, then I will tell you by what authority I do these things."

**Matthew 21:25**—Did John's baptism come from heaven, or was it of human origin?" They discussed it among themselves, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe him?'"

**Matthew 21:26**—But if we say, 'Of human origin,' we're afraid of the crowd, because everyone considers John to be a prophet."

**Matthew 21:27**—So they answered Jesus, "We don't know." And he said to them, "Neither will I tell you by what authority I do these things."

Now, we may think that's the end of the story.

But it's not. Just because the religious delegation gave up doesn't mean that Jesus did.

Jesus wants to answer their question on authority—but not in the way they want Him to answer.

So, before you know it, Jesus launches into a parable to answer this question indirectly.

### Define Parable:

*A parable is a short story filled with moral or spiritual principles.*

Comes from the Greek noun *parabolē*.

The first parable we find in Scripture comes through the way of a dream.

Joseph, the favorite son of Isaac, tells his brothers about two dreams:

**Genesis 37:7**—There we were, binding sheaves (bundles) of grain in the field. Suddenly, my sheaf stood up, and your sheaves gathered around it and bowed down to my sheaf."

**Genesis 37:9**—"I had another dream, and this time the sun, moon, and eleven stars were bowing down to me."

Later, Joseph starts interpreting parabolic dreams for others.

**Genesis 40:9**—So the chief cupbearer told his dream to Joseph: "In my dream there was a vine in front of me.

**Genesis 40:10**—On the vine were three branches. As soon as it budded, its blossoms came out and its clusters ripened into grapes.

**Genesis 40:11**—Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

**Genesis 40:16**—, (The chief baker) said to Joseph, "I also had a dream. Three baskets of white bread were on my head.

**Genesis 40:17**—In the top basket were all sorts of baked goods for Pharaoh, but the birds were eating them out of the basket on my head."

*A parable is a short story filled with moral or spiritual principles.*

The first actual parable, not a parabolic dream, is found in the OT book of Judges.

A man by the name of Jotham says this....



**Judges 9:8 NLT**—...the trees decided to choose a king.

First they said to the olive tree,

'Be our king!'

**Judges 9:9 NLT**—But the olive tree refused, saying,

'Should I quit producing the olive oil

that blesses both God and people,

just to wave back and forth over the trees?'

**Judges 9:10 NLT**—"Then they said to the fig tree,

'You be our king!'

**Judges 9:11 NLT**—But the fig tree also refused, saying,

'Should I quit producing my sweet fruit

just to wave back and forth over the trees?'

**Judges 9:12 NLT**—"Then they said to the grapevine,

'You be our king!'

**Judges 9:13 NLT**—But the grapevine also refused, saying,

'Should I quit producing the wine

that cheers both God and people,

just to wave back and forth over the trees?'

**Judges 9:14 NLT**—"Then all the trees finally turned to the thornbush and said, 'Come, you be our king!'

**Judges 9:15 NLT**—And the thornbush replied to the trees,

'If you truly want to make me your king,

come and take shelter in my shade.

If not, let fire come out from me

and devour the cedars (trees) of Lebanon.' "

You may be more familiar with the OT parable that the prophet Nathan tells King David.

**2 Samuel 12:1**—There were two men in a certain city, one rich and the other poor.

**2 Samuel 12:2**—The rich man had very large flocks and herds,

**2 Samuel 12:3**—but the poor man had nothing except one small ewe lamb that he had bought. He raised her, and she grew up with him and with his children. From his meager food she would eat, from his cup she would drink, and in his arms she would sleep. She was like a daughter to him.

**2 Samuel 12:4**—Now a traveler came to the rich man, but the rich man could not bring himself to take one of his own sheep or cattle to prepare for the traveler who had come to him. Instead, he took the poor man's lamb and prepared it for his guest.

**2 Samuel 12:5**—David was infuriated with the man and said to Nathan, "As the Lord lives, the man who did this deserves to die!"

**2 Samuel 12:6**—Because he has done this thing and shown no pity, he must pay four lambs for that lamb."

**2 Samuel 12:7**—Nathan replied to David, "You are the man!"

What makes a parable so memorable are the surprises at the end or who the characters represent.

Parables are good stories that:

- Colorful, confusing, deeply upsetting, unsettling.
- Challenge the status quo and the crowds.
- Sometimes funny or illustrative.

- Sometimes parables are allegorical: “What’s it all about?”
- Parables are confrontational.
- Thought provoking
- Disarms people and enemies
- Representational—people/things represent other people

It’s interesting because throughout antiquity, not many people taught in parables.

This is the divine genius of Jesus.

It’s through parables that Jesus shows the mysteries hidden within the Kingdom of Heaven.

Nearly half of Jesus’ teachings throughout the Gospels are parables. Why?

### KEYPOINT 1:

*Jesus teaches in parables to motivate us to do what He commands.*

Take Action

(Church)

Parables have lost their impact on us today.

The true meaning of these incredible stories is gone.

Initially, parables were intriguing, startling, and incomprehensible.

Jesus had to Explain them

Just think of the parable from Jothan in Judges.

Do you know what it means? What’s the point of the trees asking other trees to be their king?

Why would a thorn bush invite other trees to find rest under its shade?

Why would the thorn bush threaten death if they refused?



But when we get to the NT, we've heard these parables over and over, and they've lost their power.

I'd like us to embrace these three parables over the next three weeks as if we've never heard them.

These are "Parables of Conflict."

When you hear today's parable, it should cause friction, strife, and discord in your life.

Ultimately, there should be some conviction—conviction to confess sin and repent.

It should also make us think about our obedience and submission to God.

Today, we're studying the first of three, and they all progressively become more terrifying. *→ third parable* *Confrontation!*

Today's parable is only recorded in Matthew's Gospel.

So let's take a look at *the Parable of the Two Sons* in its entirety.

**Matthew 21:28**—"What do you think? A man had two sons. He went to the first and said, 'My son, go work in the vineyard today.'

**Matthew 21:29**—"He answered, 'I don't want to,' but later he changed his mind and went.

**Matthew 21:30**—Then the man went to the other and said the same thing. 'I will, sir,' he answered, but he didn't go.

That's the parable! Only six sentences long. What does it mean?

**Matthew 21:28**—"What do you think? A man had two sons.

Let's first identify the characters and who they represent.

+ The man represents God—thus continuing from last week how God represents authority.

The two sons represent two different groups of people.:

1. The religious people (The self-righteous religious delegation).
2. The people who know they are sinners.

+ **Matthew 21:28**—He went to the first and said, 'My son, go work in the vineyard today.'

The father (God) gives his son a command.

The vineyard represents the nation of Israel. How do we know?

Scripture interprets Scripture for us!

In one of the most heartbreaking love letters to Israel, God speaks through the prophet Isaiah by singing a love song to His vineyard.

"Vineyard" is a term of affection that God has for Israel.

+ **Isaiah 5:1**—I will sing about the one I love, a song about my loved one's vineyard:

The one I love had a vineyard on a very fertile hill.

God says that He loves Israel three times!

+ **Isaiah 5:2**—He broke up the soil, cleared it of stones, and planted it with the finest vines, He built a tower in the middle of it and even dug out a winepress there. He expected it to yield good grapes.

but it yielded worthless grapes.

**Isaiah 5:3**—So now, residents of Jerusalem and men of Judah, please judge between me and my vineyard.

**Isaiah 5:4**—What more could I have done for my vineyard than I did? Why, when I expected a yield of good grapes, did it yield worthless grapes?

**Isaiah 5:5**—Now I will tell you what I am about to do to my vineyard:  
I will remove its hedge,  
and it will be consumed;  
I will tear down its wall,  
and it will be trampled.

**Isaiah 5:6**—I will make it a wasteland.  
It will not be pruned or weeded;  
thorns and briers will grow up.  
I will also give orders to the clouds  
that rain should not fall on it.

**Isaiah 5:7**—For the vineyard of the Lord of Armies  
is the house of Israel.

We're going to learn more about this passage next week, but for now let's  
Put that background in perspective with Jesus' parable...

**Matthew 21:28**—He (God) went to the first and said, 'My son, go work in the vineyard today.'

**Matthew 21:29**—"He answered, 'I don't want to,'



children haven't changed in 2000 years!



Initially, the boy didn't want to work in the vineyard.

He had better things to do—better plans.

But after a while, he *regretted* and felt *remorse* the way he spoke to his father.

**Matthew 21:29**—*but later he changed his mind...*

The Greek verb for “changed his mind” is one word—*metamélomai* (met-tuh/may-lo-may)

In other words, the boy knew that he had sinned against his father—changed his mind—and repented.

How do we know he repented?

**Matthew 21:29**—*...but later he changed his mind and went.*

It's one thing to say you're sorry—but it's another to do something with your sorrow.

### **KEYPOINT 2:**

*Repentance requires Godly actions.*

And this boy did something—he did what his father asked him to do—“better late than never.”

**Matthew 21:30**—*Then the man went to the other and said the same thing ('My son, go work in the vineyard today.'). 'I will, sir,' he answered,*

By contrast, the second son was very accommodating, very respectful, “Sir.”

But there's a twist in the story...

**Matthew 21:30**—but he didn't go.

In other words, the boy lied to his father.

**KEYPOINT 3:**

*The son gave the false impression of obedience.*

The son looks good on the outside—he says what he thinks his father wants to hear.

But ultimately, he's a liar, fraud, and a fake.

*That's the parable*

Now, Jesus looks at the religious delegation in all of their religious garb and asks...

**Matthew 21:31**—Which of the two (sons) did his father's will?"

Although the answer is pretty straightforward—Jesus wants them to answer this question for themselves.

It's not a trick question. Jesus is not playing a game, but He is making a point.

**Matthew 21:31**—They said, "The first."

Exactly! Got'cha.

The religious leaders answered Jesus' question correctly.

Why is that so important?

Because they just testified against themselves.

**KEYPOINT 4:**

*You can have the right answers and still be dead wrong.*

The first son represents everyone who initially rejects God but then repents and believes.

The second son represents the leaders of Israel.

The point of the parable is that this: "Talk is cheap."

- Actions speak louder than words.
- Put your money where your mouth is.
- Practice what you preach.
- Walk the talk.
- Prove it.
- *Is the proof in the pudding?* No! The proof is in the *eating*!

### KEYPOINT 5:

*Our spiritual performance surpasses our pledges and promises.*

Note: We are not talking about *salvation*—we are talking about *sanctification*.

**James 1:22**—But be doers of the word and not hearers only / deceiving yourselves.

Speaking of deception, Jesus says this...

**Matthew 7:18**—A good tree can't produce bad fruit; neither can a bad tree produce good fruit.

**Matthew 7:19**—Every tree that doesn't produce good fruit is cut down and thrown into the fire.

**Matthew 7:20**—So you'll recognize them by their fruit.



**Matthew 7:21**—"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven."

**Matthew 7:22**—"On that (judgment) day many will say to me, 'Lord, Lord, didn't we prophesy in your name, drive out demons in your name, and do many miracles in your name?'"

Notice how these people are giving Jesus their spiritual resume.

However, their spiritual works were built on wood, hay, and stubble, not gold or silver (1 Cor. 3:12).

They <sup>0.22</sup> said they did all those things, but they didn't do them.

In other words, just because someone says they're a Christian doesn't mean they are.

**Matthew 7:23**—"Then I will announce to them, 'I never knew you. Depart from me, you lawbreakers!'"

Jesus isn't done yet with the religious delegation either.

He goes on to show just how deceived they truly are about their relationship with God.

**Matthew 21:31**—Jesus said to them, "Truly I tell you, tax collectors and prostitutes are entering the kingdom of God before you."

Just as our familiarity with these parables has lost its shock value, so do the characters.

We've all heard about tax collectors and prostitutes in Scripture.

In the first century, a tax collector—someone who betrayed his own country to become rich performed an act of treason.

And the thought of sleeping with a prostitute was one of the worst types of shame someone can be associated with.

Prostitutes were the epitome of gross immorality.

The problem that we have today with “those people” is that we don’t find their sins so sinful.

Today, we are numb to traitors and sexual sin because of our entertainment choices.

But when Jesus initially said this statement to his original audience, you can bet audible gasps were going through the crowd.

You can guarantee that the religious leaders were shocked and disgusted at the thought that tax collectors and prostitutes were going to Heaven, and they were not.

I started to think about how I could better communicate and illustrate, bringing the shock level back to Jesus' answer—so that we could grasp what he’s actually saying.

I’m not trying to offend anyone, but you can bet that Jesus offended the entire crowd when he specifically mentioned prostitutes and tax collectors.

If we were to update this parable today—to understand the authority and force in how Jesus speaks, it might go like this:

*Honestly, I tell you, child molesters and serial killers are entering the kingdom of God before you.*

Does that sit well with you?

That someone who raped a child can still go to Heaven?

I get email updates from the Sheriff's department regarding convicted child molesters when they move into a certain radius of the church.

The email includes their picture, which indicates the level of offense—1, 2, or 3.

Most of the pictures are of very scary and disturbed people.

What about serial killers: 3

David Berkowitz – “Son of Sam”

- Killed six people in New York City in 1976–77.
- While in prison in the late 1980s, he said he became a born-again Christian after reading the Bible given to him by a fellow inmate.
- He now refers to himself as the “Son of Hope” and writes religious material from prison.

Jeffrey Dahmer – The “Milwaukee Cannibal”

- Murdered and dismembered 17 men and boys between 1978 and 1991.
- In 1994, while in prison, Dahmer professed faith in Christ and was baptized.
- He was killed by another inmate later that year.

Ted Bundy – Infamous 1970s serial killer.

- Bundy spoke with James Dobson and claimed to have accepted Jesus.

Does that disturb you? That “these people” —tax collectors, prostitutes, child molesters, and serial killers could be in Heaven?

Is it possible that <sup>those people</sup> they are in the same place of glory with Abraham, Noah, Moses, David, the Apostle Paul, and Jesus Christ Himself?!



Don't miss the point Jesus is making in this parable—it's intended to shock us and wake us up from our spiritual slumber.

Jesus says, "those kinds of people" are entering Heaven before "good, moral, religious" people?

It should rattle our cage and have us truly consider God's amazing grace.

And that's precisely what Jesus is doing at this moment with the religious delegation.

We tend to think that God's grace and mercy are for "good, moral people."

People like us—church people! People who need just a *little* of Jesus.

Not for people like them! Aren't *they* too far gone?!

The reality is that we all have much more in common with the prostitutes, tax collectors, child molesters, and serial killers than we do Jesus Christ (Rom. 3:12).

**Matthew 21:32**—For John came to you in the way of righteousness, and you didn't believe him. Tax collectors and prostitutes did believe him; but you, when you saw it, didn't even change your minds then and believe him.

Jesus refers to John the Baptizer again.

Remember, last week the delegation refused to answer Jesus' question about John's authority—so Jesus is going to answer it for them.

**Matthew 21:32**—For John came to you in the way of righteousness,

To say that *John came to you* meant that John's authority *did* come from God.

**The way of righteousness**—to confess your sin, repent, and be baptized.

**Matthew 21:32**—and you didn't believe him.

Believe in is the Greek verb *pisteuō*.

*Pisteuō* simply means to trust—to trust in God rather than yourself.

Watch the slippery slope of unbelief:

They didn't trust John, which means they refused to trust Jesus, which means they ultimately don't trust the God they say they love.

These religious leaders thought they could come to God the Father on their own terms.

But the only way to the Father is through belief in the Son (John 14:6).

**Matthew 21:32**—Tax collectors and prostitutes did believe him;

Jesus is pouring salt in their wound of spiritual pride and ego.

The worst scum of society—"those people" did trust John and did believe in Jesus—regardless of their past.

Can anyone be too far gone for God's grace in the Gospel?

**1 Corinthians 6:9**—Don't you know that the unrighteous will not inherit God's kingdom? Do not be deceived: No sexually immoral people, idolaters, adulterers, or males who have sex with males,

**1 Corinthians 6:10**—no thieves, greedy people, drunkards, verbally abusive people, or swindlers will inherit God's kingdom.

Do you remember?  
→ your testimony?

**1 Corinthians 6:11**—And some of you used to be like this. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

**Ephesians 2:8/9**—For you are saved by grace through faith, and this is not from yourselves; it is God's gift—not from works, so that no one can boast.

Upon justification, sanctification, faith, and baptism, we are a new creation in Christ.

**2 Corinthians 5:17**—if anyone is in Christ, he is a new creation; the old has passed away, and see, the new has come!

The tax collectors and prostitutes are just like the first son, who changed their mind—they repented.

They went to the Jordan River and submitted to the authority of John the Baptizer, confessed their sins, and repented. Which means they are a new creation.

**Matthew 21:32**—but you, when you saw it, didn't even change your minds then and believe him.

What's the "it?"

The "it" are the transformed lives of the tax collectors and prostitutes.

Matthew was a tax collector—what did he do? He gave his old life all up.

**Matthew 9:9**—(Jesus) saw a man named Matthew sitting at the tax office, and he said to him, "Follow me," and he got up and followed him.

Zacchaeus was a tax collector—what did he do?



**Luke 19:8**— “Look, I’ll give half of my possessions to the poor, Lord. And if I have extorted anything from anyone, I’ll pay back four times as much.”

*the religious leaders*  
In other words, they refused to believe any of it.

It doesn’t matter what John preached or how many miracles Jesus did.

It didn’t matter how many people were changed and transformed.

The religious delegation stands doubly condemned:

1. They didn’t believe John the Baptizer
2. They didn’t believe the proof of changed lives in the tax collectors and prostitutes.

*Ultimately, they refused to believe the Gospel.*

That is the first parable of conflict. Next week, we’ll look at the second, *The Parable of the Vineyard Owner*.

### **APPLICATION:**

The application is for today’s parable is pretty obvious. ☺

We need to ask ourselves the question—“*Which son am I?*”

Am I the son/daughter who first:

- Ignored God—you weren’t hostile towards Him but didn’t care about Him either.
- Angry at God—because of some type of tragedy God allowed in your life.
- Ran away from God—to scared to deal with reality
- Replaced God with your own god—yourself, career, status, money: all the world’s goods.
- Medicated yourself through idolary—masking the pain through drinking, drugs, sex, porn, shopping, hoarding, etc — *Fill in blank.*

But here’s the thing—although you first said no to God—you later **changed your mind**—confessed your sin, and repented—just like the first son.

*Now, you bear sweet fruit for the Lord.*

Or are you the second son?

The one who looks good on the outside—striving to prove to those around you that you've got it all together.

*Even Memorize Some Bible Verses to prove it.*

But on the inside, you won't believe and refuse to trust—just like the Pharisees.

**Which son are you?** Let me press into that question.

*↳ Great question — to ask the Lord this week.*

There are ~~three~~ <sup>four</sup> types of people in the church.

1. Hypocrites
2. Sinners
3. Redeemed Sinners / Saints.
4. *Wolves / False Teachers*

Many people say that the church is full of hypocrites.

That's not true—the church is full of sinners.

Only people who claim not to be sinners are hypocrites.

What other organization, other than the church, requires members to publicly declare themselves to be sinners before they can join?!

Jesus didn't come for the healthy. He came to cure the sick.

Jesus came from Heaven to save your soul and offer eternal life through forgiveness.

So maybe the better question is, "Have you changed your mind?"

## **PRAYER / BENEDICTION**

*He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen. (1 Tim. 6:15)*

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