

Rev. Dustin Daniels | River Bible Church
Matthew 15:1-9 | The Danger of Religious Traditions
Sunday August 4, 2024

WELCOME:

- Please turn your Bibles to Matthew 15.
- Bibles in the back—our gift to you.
- Sermon notes are in the foyer—take them home with you.

REVIEW:

Last Sunday, we watched how Jesus and the Twelve Disciples had a good day for the Gospel.

We learned how Jesus miraculously healed everyone who came to Him.

Matthew mentions no preconditions on the level of people's faith, but He says this:
"As many as touched Jesus' robe, they were healed."

It didn't matter if they were Jews or Gentiles, young or old, good or bad, with faith or without faith—Jesus healed everyone.

Jesus healed everyone of every sickness and disease.

It wasn't like the fake faith healers today—where they heal headaches and back pain.

With Jesus, people who were blind can now see.

Those who were lame can now walk.

The deaf can hear.

Those with leprosy healed.

Everyone saw the physical ailment healed—each one immediate and complete.

Having faith to be healed goes against what most churches teach today.
Question: Why were there no pre-conditions regarding faith?

LW KEYPOINT:

Miracles point us to the Miracle Worker—The Lord Jesus Christ.

The miracles that Jesus performed are signs that point to Him—which is something greater than miracles. *is here. proof*

Taking care of our physical needs is important—but not as important as our spiritual ones.

LW KEYPOINT:

Jesus offers healing of our greatest sickness and disease—sin.

For God to heal you of this disease, you don't need a medical doctor; you need a Spiritual Savior.

And that's who Jesus is!

Jesus is the God/Man who came from Heaven to offer Himself as the perfect atoning sacrifice.

Jesus Christ is the Lord of lords, King of all kings, High Priest—Jesus Christ is everything!

He is the Alpha and the Omega—the beginning and the end.

That's all a review from last week.

INTRODUCTION:

Today, we have a theological boxing match between Jesus and the Pharisees.

Today's lesson teaches how our well-intentioned religious traditions can backfire on us.

Many times, our worship preferences turn into religious traditions.

Overtime,
~~And then~~ these religious traditions turn into legalism.

People who are legalistic put undue hardships on others.

Instead of being freed by the Gospel, they burden people with external man-made rules that enslave them. *∴ ultimately drive people away from Jesus.*

How does this apply to you? Let's find out!

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

SCRIPTURE:

Matthew 15:1—Then Jesus was approached by Pharisees and scribes from Jerusalem, who asked,

Matthew 15:2—“Why do your disciples break the tradition of the elders? For they don't wash their hands when they eat.”.

Matthew 15:3—He answered them, “Why do you break God's commandment because of your tradition?”

Matthew 15:4—For God said: **Honor your father and your mother;** and, **Whoever speaks evil of father or mother must be put to death.**

Matthew 15:5—But you say, ‘Whoever tells his father or mother, “Whatever benefit you might have received from me is a gift committed to the temple,”

Matthew 15:6—he does not have to honor his father.' In this way, you have nullified the word of God because of your tradition.

Matthew 15:7—Hypocrites! Isaiah prophesied correctly about you when he said:

Matthew 15:8—*This people honors me with their lips, but their heart is far from me.*

Matthew 15:9—*They worship me in vain, teaching as doctrines human commands."*

These are the very words from the authoritative, inerrant, inspired, and infallible Word of Almighty God.

PRAY:

The one who has clean hands and a pure heart, who has not appealed to what is false, and who has not sworn deceitfully. He will receive blessing from the Lord, and righteousness from the God of his salvation. (Psalm 24:4-5).

EXEGESIS:

Matthew 15:1—Then Jesus was approached by Pharisees and scribes from Jerusalem,

The scribes and Pharisees are the religious leaders of Israel.

These men are supposed to be the Shepherds of God's chosen people—just as pastors, ministers, elders, priests, and bishops are today.

Scripture repeatedly uses the imagery of Shepherds and sheep.

Sheep are mentioned more than any other livestock in the Bible. Why?

Sheep are dumb! (And they stink.)

Sheep have no natural defense system to protect themselves.

they have to have a shepherd to survive.

Sheep were used as a source of food, wool, and hide.

With the primary responsibilities of leading and protecting their flock, ~~the~~ *God chase the* occupation of a shepherd *naturally lent itself* as a symbol for those in spiritual leadership.

So, the Pharisees and scribes were technically shepherds of God's people.

If anyone were to recognize Jesus as the Messiah/Savior of the world, it should be these men, called shepherds.

But they didn't recognize Jesus.

They view Jesus not as a reckless rabbi—but rather as Satan himself!

Matthew 9:34—But the Pharisees said, "^{Jesus} ~~He~~ drives out demons by the ruler of the demons."

Matthew 12:24—When the Pharisees heard this, they said, "^{Jesus} This man drives out demons only by Beelzebul, the ruler of the demons."

These religious leaders, these so-called "shepherds," couldn't have been more wrong.

How pathetic! These so-called religious experts don't recognize the God they say they worship!

The Lord speaks through the prophet Jeremiah about these men.

Jeremiah 23:1—Woe to the shepherds who destroy and scatter the sheep of my pasture!" This is the Lord's declaration.

Jeremiah 23:2—“Therefore, this is what the Lord, the God of Israel, says about the shepherds who tend my people: You have scattered my flock, banished them, and have not attended to them. I am about to attend to you because of your evil acts”—this is the Lord's declaration.

Jeremiah 23:4—I will raise up shepherds over them who will tend them. They will no longer be afraid or discouraged, nor will any be missing.” This is the Lord's declaration.

The new shepherds are the 12 Disciples, led by the same God who prophesied those words in Jeremiah.

Matthew 15:1—Then Jesus was approached by Pharisees and scribes from Jerusalem,

Matthew, our Gospel writer, points out that these scribes and Pharisees are not local.

These men are the VIPs of Jerusalem.

Most likely, they are a part of the Sanhedrin—the highest of Jewish councils.

Think of them as part of what we call the Supreme Court.

These men are a part of an official delegation sent to investigate Jesus.

We saw the same type of delegation sent from Jerusalem to examine John the Baptizer's ministry (John 1:19).

Jerusalem is important because it was the location of the Temple.

Jerusalem is also where all the Ivy League schools of Judaism reside.

So these men traveled for three days, walking 90 miles on foot over rugged terrain, to have a conversation with Jesus.

That's like walking from here to north Phoenix—without I-17—going the back way through Jerome, Prescott, and Yarnell.

Why would these men put themselves through all of that?

Because of the popularity of Jesus.

They can't control Jesus.

They can't control His teaching, preaching, or His miracles.

Obviously, they heard about the miraculous meal—Jesus feeding 20,000+ people from a boy's sack lunch.

So, as religious leaders, it would probably be a good idea for someone to go to Galilee and talk to Him.

They finally get to Jesus, and they ask this question...

+ **Matthew 15:2**—*"Why do your disciples break the tradition of the elders? For they don't wash their hands when they eat."*

The delegation immediately ask a hostile question aimed at the Twelve.

Pause—let's stop and think about this moment in time.

Review:

A delegation from the highest Jewish court in Jerusalem (their version of our Supreme Court) asks why Jesus' Disciples don't wash their hands.

They spent three days walking from Jerusalem to Galilee to ask this question.

They didn't ask Jesus how He fed thousands of people with five loaves and two fish.

They didn't ask Jesus why people are instantly healed when they touch the fringe of His robe.

They didn't ask Jesus how He was able to forgive sins, give sight to the blind, or raise the dead!

They didn't ask, "Who are you?"

Most importantly, they didn't ask Jesus, "What must I do to be forgiven and saved?" from my sins?

Instead, what do they ask?

Matthew 15:2— "Why do your disciples break the tradition of the elders?"

It's been said that there are no dumb questions.

Wrong! This is a very dumb question—asked by some of the smartest men in Israel.

KEYPOINT 1:

Whenever you ask the wrong question, you'll get the wrong answer.

They ask nothing about Jesus.

Instead, they ask,

Matthew 15:2— "Why do your disciples break the tradition of the elders?"

Now, we know that this a dumb question—

Today, it's like a reporter asking a firefighter— just after he has rescued a baby from a burning building—

“Now, sir, I’ve heard your brother eats meat on Fridays during Lent. Is that true?”

What? Meat? Lent? My brother? What kind of a question is that?

We still have the same thing happen to us today.

You’re sharing Jesus day-by-day, thinking that the person you’re talking with is listening closely.

But instead of asking about the death and resurrection of Christ, sin and forgiveness, Heaven and Hell.

Instead, they want to know why dinosaurs are not mentioned in the Bible.

Or if Jesus was married to Mary Magdalene.

Matthew 15:2— “Why do your disciples break the tradition of the elders?”

Obviously, the Pharisees’ traditions are important to them.

Where does this importance come from?

the background / context of their question is critical.

It comes from what the Jews call the “oral/spoken law.”

First-century Jews believed in the divine inspiration of the Hebrew Scriptures and the “Oral Torah.”

Torah is a Hebrew word meaning “to instruct.”

written

The Torah refers to the five books of Moses in the Hebrew Bible/Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy).

The *Oral* Torah (spoken material passed on from generation to generation).

The scribes and Pharisees taught that God gave the Oral Torah to Moses alongside the written Torah.

They taught that the prophets handed down this Oral Torah until it reached the rabbis,

The rabbis then wrote it down, and it is now called the Mishnah, which means “repetition.”

These oral traditions that were written down became a foundational document for Judaism.

So it’s this external, extra-Biblical piece of literature that the scribes and Pharisees refer to with their traditions.

And one of their traditions deals with hand washing...

Matthew 15:2—“Why do your disciples break the tradition of the elders? For they don't wash their hands when they eat.”

The Mishnah has a whole section, nearly four thousand words, on how to wash your hands correctly.

- Does the washing of hands extend to the wrist?
- How much water must be used?
- How pure must the water be?
- What kinds of containers must be used to wash our hands in?

Good first-century Jews were expected to perform this hand-washing ritual before, during, and after each meal.

This is a lot of work.

Since this delegation asks this question, please note that they see the breaking of this hand-washing tradition as a law that came from Mount Sinai to Moses to them.

In their view, this is not a minor incident.

They believe, with all their heart, that the Twelve Disciples are blatantly violating God's law.

Which brings up a good question.

What does ^{Scripture} God's Law actually say about hand washing?

Exodus 30:17—The Lord spoke to Moses:

Exodus 30:18—“Make a bronze basin for washing and a bronze stand for it. Set it between the tent of meeting and the altar, and put water in it.

Exodus 30:19—Aaron and his sons must wash their hands and feet from the basin.

Exodus 30:20—Whenever they enter the tent of meeting or approach the altar to minister by burning a food offering to the Lord, they must wash with water so that they will not die.

Exodus 30:21—They must wash their hands and feet so that they will not die; this is to be a permanent statute for them, for Aaron and his descendants throughout their generations.”

In other words, Aaron and his sons represented the priesthood of Israel.

So, this command was only for the priests ministering in the Tabernacle.

IT IS NOT A BLANKET COMMAND EXTENDING THROUGHOUT ISRAEL.

The rabbis added this tradition and taught it as God's Law—putting undue rules, regulations, and angst on God's people.

But still, how did the hand washing thing become so important?

This so-called violation of the law had nothing to do with cleanliness or hygiene.

It had everything to do with religious ceremony—ceremonial purification.

It was all about pomp and circumstance—a pious religious show designed to exalt sinful men and elevate them to higher positions within Pharisaic Judaism.

Jesus knows that—and nowhere in Scripture gives any credibility to this so-called Oral law.

Matthew 15:3—(Jesus) answered them, “Why do you break God's commandment because of your tradition?”

This is such an important question from *The Word* Himself.

Notice the clarity and forcefulness in which Jesus speaks.

They spoke of breaking “the tradition of the elders.”

Jesus speaks of breaking “God's commandment.”

We don't know the tone in which either question was asked.

It is implied, however, that the scribes and Pharisees have not changed their attitude towards Jesus.

Therefore, it's a safe bet that they came with the specific purpose of proving Jesus wrong in front of the crowds.

Because Jesus knows this, He asks His question with greater severity.

Jesus gets to the heart of the matter because it's our hearts that matter.

Jesus teaches us a fundamental lesson.

KEYPOINT 2:

External
Jesus shifts the ~~secondary~~ matter of religious tradition to the ~~primary~~ matter of a relationship with God. *Internal*

It's about keeping the first thing first.

The Pharisees accused Jesus of breaking the elders' tradition, but Jesus charged them with breaking God's commands *because* of their traditions.

KEYPOINT 3:

impossible
It's easy to keep traditions and impossible to keep God's commands.

That's the whole point of God's law—showing us that we can't keep it.

Romans 3:20—for no one will be justified in his sight by the works of the law, because the knowledge of sin comes through the law.

there are 613 commands in the OT - yet none of us can even keep the top 10.

Notice what Jesus did not say—and often, this is how we, as Disciples of Jesus today, handle questions like this.

Matthew 15:3—(Jesus) answered them, "Why do you break God's commandment because of your tradition?"

Notice that Jesus did not make excuses for his disciples.

They didn't have a chance to wash, and we've been out hiking and touching lepers. I'm sure they'll do better next time."

Jesus also didn't say...

Let's talk about it. Let's schedule a lunch.

No, instead, Jesus gave these men the supernatural truth that can only come from Scripture.

Note to self—it's never a good idea to come at Jesus—and it's really not a good idea to pick a theological fight with Jesus either!

But that's what legalists do—they lower the authority of God's Word and exalt their man-made traditions.

Today, it's hard for us to understand the passion in which this tradition of ceremonial hand washing was to the scribes and Pharisees.

Because we think this whole conversation is dumb—and it is.

Why are we wasting our time taking about this today?
Let me bridge the gap...

It might be similar to the passion that charismatic churches have when it comes to speaking in tongues.

Some churches teach that unless you speak in tongues, you're not saved.

And that is not what Scripture says at all. (1 Cor. 12:30, 14:4, 14:22).

So, Jesus, at this moment, is turning the Pharisee's and scribes' world upside down.

Similar to showing a charismatic friend what Scripture actually says about tongues. Why?

Because, in both examples, their understanding of God Himself is wrong.

In fact, the scribe's and Pharisees' entire religious foundation is wrong!

They have built their house on sand. (Matt. 7:26)

↳ oral law
↳ not from God

How so?

KEYPOINT 4:

Tradition deals with ritual, while God's Law deals with reality.

Scripture

Tradition is external, while God's Law is internal— in the heart.

Tradition robs a person of the grace and truth of God.

People obey tradition to please men and gain status within the church.

The apostle Paul confesses to doing this.

Galatians 1:14—I advanced in Judaism beyond many contemporaries among my people, because I was extremely zealous for the traditions of my ancestors (men).

(religion = performing for God)

Before Paul was converted, he was building his spiritual resume.

Matthew 15:3—(Jesus) answered them, "Why do you break God's commandment because of your tradition?"

Notice that Jesus says— 'your' tradition?

He calls it 'your tradition' to emphasize that they had embraced this false teaching.

It's their fault for elevating this teaching and replacing it with God's law.

KEYPOINT 5:

Wrong doctrine has wicked consequences.

Instead of leading people to worship and serve God through the purity of God's law, they taught people how to perform for God.

↳ Scripture

Jesus, now provides a an example from Scripture.

+ **Matthew 15:4**—For God said: **Honor your father and your mother;** and, **Whoever speaks evil of father or mother must be put to death.**, (Ex. 21:17).

+ **Matthew 15:5**—But you say, 'Whoever tells his father or mother, "Whatever benefit you might have received from me is a gift committed to the temple,"

+ **Matthew 15:6**—^{you say...} he does not have to honor his father. In this way, you have nullified the word of God because of your tradition.

This gift in verse five reflects a technical term for a formal religious vow.

The vow is called "Corban" (Mark 7:11).

Corban is a technical term for a sacrifice found in Ezek. 20:28.

Corban was pledging money to the temple to be paid upon one's death.

It's like putting a church or a charity in your last will and testament today.

And we think, what's the big deal about that?—Sounds like a good thing to do.

And what does the fifth commandment (honoring parents) have to do with any of this?

Why would Jesus bring that up?

Most people are familiar with "Honor your father and your mother" (Ex. 20:12a),

In other words, we are to respect and care for our parents.

This command is also found in the NT.

Ephesians 6:2—Honor your father and mother, which is the first commandment with a promise,

Ephesians 6:3—so that it may go well with you and that you may have a long life in the land.

Jesus makes it clear in our passage today that honoring our parents doesn't only apply when we are children—but when we are adults and our parents are elderly.

This was especially true in Jesus' day.

Most people were poor in first-century Israel—living day by day.

There is no retirement plan—there is no 401K.

Older adults expected their grown children to care for them and provide.

But what these religious leaders were doing is this—

They would give everything they had to the temple.

This meant that while they were alive, they could not spend any money to take care of their parents—because the money was pledged to go to the temple when they died.

These funds were set aside for “religious” purposes.

But it's all smoke and mirrors.

It looked good that they were giving everything to the Temple.

However, what was really happening was that they were keeping their money for themselves.

It was a form of sanctified selfishness.

“Sorry, Mom and Dad, I’d love to help you out. But, you know, all this money I have is ‘Corban.’ I can use it for myself, but whatever is left is going to God. You understand.”

Oh, Jesus understood perfectly.

KEYPOINT 6:

Religious traditions invalidate and reject God’s Word.

The issue Jesus raised was a despicable practice of that time.

To Jesus, this idea of *corban* broke the very law of love.

To Jesus, *corban* killed compassion and offered no mercy.

It broke not only the fifth commandment—it broke the love of God and the love of neighbor.

Only someone spiritually blind wouldn’t see this.

So here’s the deal—the scribes and Pharisees knew what they were doing to their parents—but they did it anyway.

There is no way they failed to see that.

However, it’s easy to break God’s law and ignore your family when you spend all your time hanging around the wrong people.

And what’s Jesus say about the wrong people?

Matthew 15:7—Hypocrites! Isaiah prophesied correctly about you when he said:

Jesus always called a spade a spade.

The English term hypocrite comes from the Greek *hypokritēs*—a play-actor or pretender.

Why are these men hypocrites?

Matthew 15:8—This people honors me with their lips, but their heart is far from me.

Matthew 15:9—They worship me in vain, teaching as doctrines human commands.”

→ TO NO AVAIL - w/ no results
- to no end.

What Isaiah said of the people of his own day also applied to the hypocrites of Jesus' day.

That's why Jesus quotes the OT.

An ancient rabbi once said, “There are ten parts of hypocrisy in the world, nine at Jerusalem and one everywhere else.”

The same is true of today's church.

Satan has no greater ally than hypocrites who call themselves Christian.

And hypocrites have no greater ally than tradition.

Tradition is easy.

Tradition is done mechanically and thoughtlessly.

Religious traditions are completed repentance and faith.

NOT in

There are no relationships in traditions—only tasks.

KEYPOINT 7:

Because traditions are made by men, they can be accomplished by men.

Traditions require no faith, no trust, no dependence on God.

Not only that, but traditions are dangerous—they feed our pride and our self-righteousness.

Traditions also serve our self-interests

*w/in the church. —
disputed as God's law.*

Traditions also lead to false salvation.

Traditions are simply a works-based religion.

KEYPOINT 8:

People are willing to die for their traditions.

The Pharisees are case in point—where is Pharsiac Judisam today?

Where is the physical Temple today?

 **PREACH:**

How does the danger of religious traditions impact you today?

Maybe you're holding on to a deeply held religious tradition and don't even know it. (Blindspot).

It's not going to be the ceremonial washing of your hands.

But, we all have preferences of worship—and if we're not careful, if we're isolated and alone without a Biblical church to check us—we can become legalistic.

I pray that the Lord will reveal our traditions this morning—so that we can repent of them.

Remember, our traditions don't bring us closer to God, they draw us further away from Him.

 **Modern-day evangelical traditions:**

1. The sinner's prayer.
2. King James only Bible.
3. The apostolic gifts (tongues and miracles on demand).
4. Music style—hymns only. (Personal worship/Corporate Worship).
5. Commitment to denominations.
6. Certain ministries. (Men's, Women's, Children's/ Deut 31:12-13)
7. Missions.
8. Social Gospel (Feeding the homeless, embracing sexual sin, taking political stands)
9. Prosperity Gospel
10. "Church-shopping" (Combination of all our traditions).
 - *Do you worship God the way the way I worship God?*
 - No. We worship God, God's way, not your way.

 **PRAYER**

BENEDICTION

May the Lord bless you and protect you; may the Lord make his face shine on you and be gracious to you; may the Lord look with favor on you and give you peace.” ’ (Num. 6:25)

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

The Apostolic Bible Polygot. Edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

American Standard Version. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

The Holy Bible: King James Version. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

Legacy Standard Bible. Irvine, Ca: Steadfast Bibles, 2021.

New American Standard Bible: 1995 Update. La Habra, CA: The Lockman Foundation, 1995.

The New King James Version. Nashville: Thomas Nelson, 1982.

PARAPHRASE BIBLES: (Used as Commentaries)

Biblical Studies Press. *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible*. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

The New International Version. Grand Rapids, MI: Zondervan, 2011.

The Everyday Bible: New Century Version. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

GOD'S WORD Translation. Grand Rapids: Baker Publishing Group, 1995.

COMMENTARIES:

Abernathy, David. 2013. *An Exegetical Summary of Matthew 1–16*. Exegetical Summaries. Dallas, TX: SIL International.

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Brown, Jeannine K. 2015. *Matthew*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books.

Courson, Jon. 2003. *Jon Courson's Application Commentary*. Nashville, TN: Thomas Nelson.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Dorioni, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. *ESV Expository Commentary*. Wheaton, IL: Crossway.

Dorioni, Daniel M. 2008. *Matthew 1 & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Dorioni. Vol. 1. *Reformed Expository Commentary*. Phillipsburg, NJ: P&R Publishing.

France, R. T. 2007. *The Gospel of Matthew*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publication Co.

France, R. T. 1985. *Matthew: An Introduction and Commentary*. Vol. 1. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.

Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. New Testament Commentary. Grand Rapids: Baker Book House.

Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

Kendall, R. T.. *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Told*, Baker Publishing Group. Kindle Edition.

MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.

MacArthur, John. 2015. *Parables: The Mysteries of God's Kingdom Revealed through the Stories Jesus Told*. Edited by Phillip R. Johnson. Nelson Books.

McGee, J. Vernon. *Thru the Bible*. Vol. IV. Nashville, TN: Thomas Nelson, 1982.

Morris, Leon. 1992. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Mounce, Robert H. 2011. *Matthew*. Understanding the Bible Commentary Series. Grand Rapids, MI: Baker Books.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expositional Commentary. Wheaton, IL: Crossway.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

ADDITIONAL RESOURCES:

Johnson, John C. 2016. "Mishnah." In *The Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press.

Montonini, Matthew. 2016. "Shepherd." In *The Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press.

