

Rev. Dr. Dustin Daniels | River Bible Church
Matthew 21:12-13 | The Cleansing of God's Temple
Sunday July 6, 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 familiar passage—*The Triumphal Entry*.

Usually, this passage is taught on Palm Sunday, directly before Resurrection Sunday—but since we teach the Scripture verse-by-verse, we have the opportunity to examine it twice this year.

We learned that a triumphal entry in Jesus' day resembled a victory parade.

For example, after a nation was conquered, the general entered his hometown riding a warhorse with all the pomp and circumstance of a king.

But Jesus does things differently.

He's been teaching us about the *Kingdom of God* in Matthew's Gospel for the past three and a half years.

And although Jesus is the King of kings, He doesn't enter Jerusalem on a warhorse—and He doesn't have an army.

Instead, Jesus comes riding on a donkey with His Twelve Disciples following Him.

A donkey points to a time of peace while the Disciples represent the Church.

In examining that passage, we watched Jesus fulfill all sorts of OT prophecy.

Today, most people equate prophecy with predictions about the future.

It's pretty exciting stuff to think about what is to come.

We may think of Armageddon, the End Times, all those B-rate movies, or the Lost Behind Series.

Prophecy is a preview of what's to come—but it's so much more!

Prophecy also:

- Records historical events
- Reminds us of God's law,
- Reminds us of God's promises, called Covenants.
- Calls us to repentance,
- Calls us to obedience,
- Commands us to praise God

When the NT speaks about prophecy, it generally points us to the fulfillment of God's sovereign plan that's already been revealed in the OT.

In other words, prophecies are not necessarily fulfilling new predictions, but rather NT prophecies bring a fuller meaning to the OT's message.

To understand prophecies in the NT, we must first master the OT.

And when we don't, people will teach shortcuts—stating that prophetic books are secret books that need a secret language to understand them—it's called *Gnosticism* (Greek: *gnosis*).

Gnosticism emphasizes personal spiritual secret knowledge over Biblical teaching.

Do you see how dangerous this is?

Colossians 2:8—Be careful that no one takes you captive through philosophy and empty deceit based on human tradition, based on the elements of the world, rather than Christ.

Scripture demands that we first understand what God has said about sin, the law, judgment, and grace—then we can rightly discern prophecy.

We witnessed Jesus fulfilling many prophecies last week.

As Jesus rode into Jerusalem, He wept. Why?

Because people refused to repent—they refused to give up the sinfulness of their sin—just as the OT prophets said time and time again.

It's a good thing we don't have that problem today! ☺

As I closed last week, we examined the four groups of people who accompanied Jesus during His Triumphal entry into Jerusalem.

- Crowd
- Pharisees
- Disciples
- Bartimeaus / New Believers

I asked you to identify yourself with one of those groups and encouraged you to repent of your sins associated with that group throughout the week.

Not to say, "I'm sorry" because that's not repentance.

ILLUSTRATION: Counseling husband and wife.

Repentance is where we turn from our sin and turn to God in faith.



1 John 1:9—If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

I pray that as you identified your sin, confessed and turned from it, you experienced God's holy cleansing.

For example—Crowd: The crowd's sin was unbelief.

The crowd is walking with Jesus because they want something from Him.

People in the crowd want Jesus to make their lives more comfortable—do you see yourself in the crowd?

I encouraged you to repent of your unbelief, telling God what to do, believing as that crowd did—that God is a cosmic genie to give us our best life now.

The only way this life can be your best life now is if you follow the crowd, instead of Jesus, refusing to believe, confess, and repent.

The next group were the Pharisees.

These are the men who have all the answers—they are right and Jesus is wrong—and no one can teach them anything because they're not listening.

The Pharisaic group includes people today who believe they are much further along in their spiritual journey with God than they actually are.

If you found yourself in that group, I encouraged you to repent of your spiritual smugness and pride.

The next group were His Disciples.

This is the group we want to be in!

We want to love the Lord as the Twelve did.

Just as the Twelve didn't understand Jesus many times—they still chose to love Him.

We don't have to understand everything about the Lord to love and follow Him.

Putting our faith in the Lord Jesus when we don't see where He is leading us is called *trust*.

But the problem with being a Disciple is that we are plagued with doubt many times.

Doubt forces us to either trust in ourselves or trust in Him.

If you find yourself struggling with doubt, I encouraged you to repent of that.

To confess that you don't want to doubt or fear—but rather you choose to trust Him with all of your heart and that you don't want to lean on your own understanding.

The last group includes new believers, such as Bartimaeus.

As you begin your journey in the Kingdom of God, you'll notice that the worldly things you used to love are not so lovely anymore.

The spiritual things you used to hate are becoming more and more lovely.

Along the way, the world will intimidate you—and it can be scary at times.

When you find yourself in those moments, I encourage you to repent of your fear.

Scripture reveals how we are only to fear God—not the world, the future or death.

If God is for you, who can be against you?

Repentance is such a freeing experience, and I'm glad you participated this past week.

Let me invite you to keep a short leash on your sin—confess your sin every day.

Repentance is not a one-time event; it is a daily exercise to embrace.

That's all a review.
INTRODUCTION:

The Triumphal entry sets the stage for the last week of Jesus' life.

Today, we'll see Jesus cleanse the Temple.

Shortly after that, Jesus curses a fig tree.

These actions from Jesus seem out of character for our compassionate, loving teacher, healer, and Messiah.

So what's going on?

Why is God acting this way? — *Cleansing / Cursing*

Is His humanness overriding His divinity?

Is the thought of being the *sacrificial* Lamb of God too much?

Are these cracks in Jesus' character?

Some people say yes.

Some people want you to believe that the pressure got to Jesus and this is a record of Jesus acting out in sin—just like you and me.

But as we study the Word of God by the Spirit of God, verse by verse, we'll see that Jesus doesn't cave into pressure.

Others point to today's passage and say it's a perfect example of "righteous anger" or how to "be angry and not sin."

And there is some of that, but today we'll see a passion and zeal that the Son has for His Father and the Temple—that we cannot comprehend.

But we can apply several lessons to our lives that will bring us closer to the Lord.

What are those lessons? Let's find out together!

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

SCRIPTURE:

Matthew 21:12—Jesus went into the temple and threw out all those buying and selling. He overturned the tables of the money changers and the chairs of those selling doves.

Matthew 21:13—He said to them, "It is written, **my house will be called a house of prayer**, but you are making it **a den of thieves!**"

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

PRAY:

I have become a stranger to my brothers and a foreigner to my mother's sons because zeal for your house has consumed me (Psalm 69:8/9).

EXEGESIS:

From last Sunday,

Matthew 21:10—When ^{Jesus} he entered Jerusalem, the whole city was in an uproar, saying, "Who is this?"

Matthew 21:11—The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

That's where Matthew ended, but Mark's Gospel adds this detail.

Mark 11:11—^{Jesus} He went into Jerusalem and into the temple. After looking around at everything, since it was already late, he went out to Bethany with the Twelve.

Jesus examines the activities of the Temple and then walks back to Bethany—the village where Lazarus, Mary, and Martha live.

Mark 11:12—The next day when they went out from Bethany,

So this is the Tuesday before Passover—Jesus will be crucified on Friday.

Tuesday morning, Jesus goes to the Temple.

The Temple is not where the Disciples or the crowd want Jesus to go.

Remember, they want Jesus to be a religious politician and military hero—they want Jesus to free them from the Romans.

They expect Jesus to attack the main Roman garrison at Fort Antonius—without weapons and an army.

After all, Jesus is the Messiah—He doesn't need weapons or an army.

But once again, Jesus disappoints everyone.

He goes straight to the Temple.

Matthew 21:12— Jesus went into the temple and threw out all those buying and selling. He overturned the tables of the money changers and the chairs of those selling doves.

Jesus doesn't attack the Romans—He attacks His own people! Why?

The supreme issue for Jesus was not Rome's army but God's Temple.

The Messiah did not come as a military, economic, political, or social savior.

Jesus is a spiritual Savior saving His people from sin, death, and eternal judgment from a very real place called hell.

KEYPOINT 1:

Our problem with God is infinitely greater than our problem with other people.

Did you know that you have a problem with God?—sin.

Jesus came to fix our sin problem with God—forgiveness.

Jesus didn't preach a "social" Gospel—He preached The Gospel.

“Repent for the Kingdom of God is near.”

Now, this is the second time we see Jesus use force against people.

We must pause to ask why.

The Gospel of John recounts how Jesus cleansed the Temple at the beginning of His ministry—shortly after the wedding at Cana, where He turned water into wine.

John 2:13—The Jewish Passover was near, and so Jesus went up to Jerusalem.

John 2:14—In the temple he found people selling oxen, sheep, and doves, and he also found the money changers sitting there.

John 2:15—After making a whip out of cords, he drove everyone out of the temple with their sheep and oxen. He also poured out the money changers' coins and overturned the tables.

John 2:16—He told those who were selling doves, "Get these things out of here! Stop turning my Father's house into a marketplace!"

John 2:17—And his disciples remembered that it is written: **Zeal for your house will consume me.** — Another prophecy being fulfilled — Ps. 69

Let's talk about zeal. The Greek noun is zēlos—excessive fervor, passionate commitment to accomplish some end. (ZAY-las)

What was Jesus passionate about? His House/The Father's House.

In Jesus' passion and zeal, did Jesus lose control of His emotions? No, because that's called sin.

To understand the zeal that Jesus had for the Temple, we must understand what the Temple represents. ☺

So let's take a step back—before the Temple, there was the Tabernacle, and before the Tabernacle, there was a Garden.

In the creation account, the Garden of Eden served as a sanctuary where God met with Adam and Eve.

Sanctuary—A sacred space set aside for worship.

The preincarnate Christ, think Jesus before Christmas, walked physically in the very presence of Adam and Eve in the cool of the day.

They communed with the Lord and the Lord communed with them.

After the Fall in Genesis 3, everything changed. God could no longer “tabernacle” face to face with them because they would die.

So God's presence to His people was manifested in different ways—the Tabernacle, the Ark of the Covenant, and the Temple.

After the Exodus, the first thing the Israelites did was not go to war to enter the Promised Land—the first thing they did was build a Tabernacle.

The Tabernacle was a portable sanctuary (huge tent).

Building the Tabernacle was not their idea—it was God's command.

God commanded Moses to build it.

Exodus 25:9—*You must make it according to all that I show you—the pattern of the tabernacle as well as the pattern of all its furnishings.*

God gave divine wisdom to specific people to make God's Tabernacle.

God then provides painstaking details as to how it's made—14 Chapters: Exodus 26-40.

After the building, God then commands who can and cannot enter, who can and cannot provide services, who can and cannot take it down, and who can and cannot set it up.

Question: Why all this space in the Holy Scripture to build a tent? Why all this detail and time?

Exodus 25:8—*“They are to make a sanctuary for me so that I may dwell among them.”*

Answer: This tent is designed by God for God.

Inside this tent is the very presence of the Holy One—the Shekinah!

The Shekinah is a manifestation of God's personal presence, which took the form of a cloud.

In other words, the Tabernacle represents the Glory of Almighty God! The Maker of the Heavens and the Earth.

The Tabernacle is where God provides access to His people.

The Tabernacle is where God communicated to the Nation—His chosen ones!

The Tabernacle is a type, a shadow of Heaven on Earth.

In Isaiah 6, Scripture peels back the heavens.

Isaiah 6:1—In the year that King Uzziah died, I saw the Lord seated on a high and lofty throne, and the hem of his robe filled the temple.

Isaiah 6:2—Seraphim were standing above him; they each had six wings: with two they covered their faces, with two they covered their feet, and with two they flew.

Isaiah 6:3—And one called to another:
Holy, holy, holy is the LORD of Armies;
his glory fills the whole earth.

As glorious as the Tabernacle was—it was also a place of judgement.

Isaiah 6:4—The foundations of the doorways shook at the sound of their voices, and the temple was filled with smoke.

Isaiah 6:5—Then I said:

Woe is me for I am ruined
because I am a man of unclean lips—*sinner*
and live among a people of unclean lips,
and because my eyes have seen the King,
the LORD of Armies.

The Tabernacle (the manifestation of God's presence) is both a place of life and a place of death.

When God's people dishonored the Tabernacle—they dishonored God Himself.

God tells us how to worship Him—we do not approach the Almighty in any way we want.

Ex: Nadab and Abihu learned that the hard way.

We pick up the narrative with the Lord telling Israel how to worship Him—but Nadab and Abihu didn't listen.

Leviticus 10:1—Aaron's sons Nadab and Abihu each took his own firepan, put fire in it, placed incense on it, and presented unauthorized fire before the Lord, which he had not commanded them to do.

Leviticus 10:2—Then fire came from the Lord and consumed them, and they died before the Lord.

In other words, God is holy and will receive worship and glory from His people in the way that He prescribed—or they will die in their sins.

The Sons of Korah started a church split and attacked Moses' authority.

Numbers 16:2—two hundred fifty prominent Israelite men who were leaders of the community and representatives in the assembly, and they rebelled against Moses.

Numbers 16:3—They came together against Moses and Aaron and told them, "You have gone too far! Everyone in the entire community is holy, and the Lord is among them. Why then do you exalt yourselves above the Lord's assembly?"

You can't tell us how to worship.

In other words, you can't tell us what to do! All roads lead to God.

Numbers 16:26—(Moses) warned the community, "Get away now from the tents of these wicked men. Don't touch anything that belongs to them, or you will be swept away because of all their sins."

Church

Numbers 16:32—The earth opened its mouth and swallowed them and their households, all Korah's people, and all their possessions.

Numbers 16:35—Fire also came out from the Lord and consumed the 250 men who were presenting the incense.

God is holy, and we are not.

God will not accept proud and unrepentant worship stained with sin.

KEYPOINT 2:

The Tabernacle represents the holiness of a Holy God.

Fast forward 966 BC—nearly a thousand years before the birth of Christ, and King Solomon begins building the first Temple.

Four hundred years later, the Babylonians destroyed it. Why? Disobedience and idolatry. *-false teaching.*

God's people are still acting like Adam and Eve, Nadab and Abihu, and the Sons of Korah. — God will not put up w/ that.

Seventy years later, a second temple was built.

Fast forward to the first century, and King Herod greatly enlarged it.

Thus, it was known as Herod's Temple—not God's.

Regardless, God Himself, the Lord Jesus Christ, is now in the Temple.

Back to our Gospel passage...

Matthew 21:12— Jesus went into the temple and threw out all those buying and selling. He overturned the tables of the money changers and the chairs of those selling doves.

To gain a proper understanding of what was happening, we must recognize that the Temple is a vast religious complex. — understand the layout of the temple.

Think of the Temple like boxes inside boxes.

Starting from the outside, people met and teachers taught.

The next box was for the Gentiles (non Jews).

Inside that box, an area for women.

Next, Jewish men,

Then the Holy Place for the priests—"The Holy Place."

Finally, the innermost court was the "Holy of Holies."

There was only one man on the planet who could enter that space—the High Priest—and he could only do it once per year with lots of stipulations—or he would die.

That's the heart of the temple.

Matthew 21:12— Jesus went into the temple...

So when Jesus walks into the Temple, he walks into the largest area—the Gentiles' area.

The purpose of this area was to provide non-Jews with an opportunity to learn about worshipping the One True Living God.

This area was holy ground for the Gentiles.

It was an area where the Gentiles prayed, sang psalms, were taught the Torah, confessed sins, repented, and wept.

But worship is not what Jesus sees—Jesus sees a circus.

Jesus sees a cross between a shopping mall and a county fair.

Passover is a celebration of the time when God freed Israel from the bondage of Egypt.

To celebrate, each family was to bring an animal to sacrifice—blood must be shed because blood is the only way to atone for our sin.

Although God had originally instructed His people to bring sacrifices from their own flocks, He also made provisions for people to buy animals if they were traveling from a great distance.

Jesus saw two types of business being transacted.

The first was the exchange of currencies.

The second was the sale of sacrificial animals.

This practice of exchanging currencies and providing animals for religious ceremonies originated with a noble intention.

It was a service for the pilgrims, particularly for those who were poor, to help them fulfill their Passover obligations.

However, like many things in life, what began as a legitimate service had evolved into a means of exploitation and extortion.

Over time, the religious leaders made it nearly impossible for people to bring their own animal, so everyone had to buy one at the Temple.

Historians tell us that Annas, the former high priest, managed this enterprise.

Annas was a corrupt and vile man.

Annas rented space in the Temple—as if it's his space to rent.

Think of a trade show or craft show where vendors buy booth space to participate.

In addition to the franchise fees, the vendors would then be required to pay a certain percentage of their profits to Annas.

This madness became known as the “Bazaar of Annas.”

How big a business was this?

Josephus, the Jewish historian, reported that 256,500 lambs were used for Passover.

A pair of doves could cost fifty times more than they were worth.

Evidently, Jesus saw His people being extorted and abused.

What's He do? - He does something about it.

Matthew 21:12— He overturned the tables of the money changers and the chairs of those selling doves.

Spiritual Perspective.

God will not tolerate unrepentant sin in His house.

Practical Perspective

QUESTION—Why are money changers needed?

Only coins from Tyre could be used in the Temple.

Coins from Tyre were considered to be of higher quality.

Roman and Greek coins were not accepted because of pagan inscriptions.

So there was a legitimate need for a pilgrim to exchange his currency, but it cost him six percent.

Additionally, if he did not have the correct change, he had to pay an extra 6 percent to resolve that issue.

Before he could even purchase the animal—he lost 6-12 percent.

Now, these services didn't have to be in the Temple—it could have been outside.

However, for the sake of greed and expediency, they brought the marketplace into the Holy Temple.

Annas took away the only place the Gentiles could meet, and learn about God, to worship Him!

Let me ask you—how hard would it be for you to worship if sheep, goats, and doves were set loose in this sanctuary?

Matthew 21:12—Jesus went into the temple and threw out all those buying and selling. He overturned the tables of the money changers and the chairs of those selling doves.

Jesus' holy anger is the culmination of God's people dishonoring God's Temple, which began with Adam and Eve.

We talked about the importance of prophecy—the last of the OT prophets said this...

Malachi 3:1(a)—See, I am going to send my messenger, and he will clear the way before me.

That messenger WAS
This verse was fulfilled by John the Baptizer.

Malachi 3:1(b)—Then the Lord you seek will suddenly come to his temple,

Malachi 3:2—But who can endure the day of his coming? And who will be able to stand when he appears? For he will be like a refiner's fire and like launderer's bleach.

Malachi 3:3—He will be like a refiner and purifier of silver, he will purify the sons of Levi and refine them like gold and silver.

In other words, the Lord is HOLY. God is different, "other." —*And so must be His people - God said "Behold, because I, the Lord your God, am holy."*
The sons of Levi are the priests who participate in the desecration of the Holy Temple. *Lev. 19: 2*

What's the point?

KEYPOINT 4:

When our worship is wrong—everything is wrong.

When our worship is wrong, we don't know why we're here, what our purpose is, or what suffering is for.

We don't understand money, government, sex, family, or education.

And we certainly don't understand spiritual things, such as the sinfulness of sin or the holiness of Almighty God.

But when we love God AND His people that all changes.

Mark 11:16—and would not permit anyone to carry goods through the temple.

Back to worse...

The Court of the Gentiles is not only being desecrated but was often used as a thoroughfare by those travelling to or from the southwest side of the city.

People used the Temple of God as a shortcut.

It's not being used for worship but for convenience.

Jesus made the people drop what they were carrying and leave empty-handed.

We see no hint of resistance or opposition.

Jesus is in complete control. This is a picture of reverence, fear, and submission.

This moment is exactly what the Temple should be. —*Fearing God.*

Matthew 21:13—He said to them, "**It is written, my house...**"

More OT. prophecy fulfilled - we now understand A fuller meaning.

When Jesus called the temple "My house," He was affirming that He is God.

This Temple was built for Him—He is the Owner and Master.

Matthew 21:13—my house will be called a house of prayer.

"My house of prayer" is from Isaiah 56:7.

The entire chapter of Isaiah 56 denounces the faithless leaders of Israel.

"Prayer" is a figure of speech for public worship: the prayers, singing psalms, the exposition of Scripture, and offerings of the temple.

God's people are to desire a fellowship with God—we don't need any more distractions than what is already running through our brains.

Psalm 27:4—*I have asked one thing from the Lord;*

it is what I desire:

to dwell in the house of the Lord

all the days of my life,

gazing on the beauty of the Lord

and seeking him in his temple.

However, these religious businessmen are robbing God's people of worship.

Matthew 21:13—*but you are making it **a den of thieves!***

Theives—the Greek term is *lēstēs*, and is better translated as "robbers."

A robber is someone who threatens and uses violent force.

A thief works in stealth

The phrase "den of robbers" originates from Jeremiah 7:11 and is part of a lengthy sermon that Jeremiah delivered at the gate of the temple, rebuking the people for the same sins that Jesus saw in His day.

Jeremiah and Jesus compare the Israelites to outlaws who rob, kill, and follow idols, then retreat to the Temple as if it were a safe cave or hideout.

APPLICATION:

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As I conclude, I'd like us to reflect on how God communicates and relates to us today.

We learned of God's structure in the OT.

First, there was a Garden, a Tabernacle, and a Temple.

In the NT, we also have a structure of communion *with God*.

Jesus
John 1:14—The Word became flesh and dwelt among us.

Dwelt— is the Greek verb *skēnōō*—"tabernacled." ☺

Think about that —Jesus "tabernacled" among His people!

Next...

John 14:16/17—And I will ask the Father, and he will give you another Counselor to be with you forever. He is the Spirit of truth.

The Holy Spirit came during Pentecost in Acts 2.

When you confessed your sins and believed the Gospel, God gave you a new heart by giving you Himself through the Holy Spirit.

1 Corinthians 3:16— Don't you yourselves know that you are God's temple and that the Spirit of God lives in you?

How's that for communion? — But wait there's more!
So the final transition from the Garden, Tabernacle, and Temple is now the Church.

Matthew 16:18— ...on this rock (Peter's confession) I will build my church.

Scripture paints many illustrations of Christ's Church:

- *Ekklesia* (The called out ones/set apart from the world)
- *The Body of Christ*
- *The Bride of Christ*
- *Family of God*
- *The Flock of God*

With those metaphors—we see a common theme—*community*.

Unfortunately, the problem we have in our culture today is one of autonomy.

Tragically, autonomy leads to apathy.

Let me close by offering five ways to look at your church.

1. Church Home vs. Church Hotel

When we consider the church our home, we take care of it.

We pray, we serve, we give—we love the people around us.

If church is a hotel, then I won't pray—rather, I tend to prey on others.

I won't serve, I demand people serve me.

I won't give with my time or my money, which means I can't love.

2. Transformational vs. Transactional

When we consider the church our home, we allow God to speak through His Word and His people. *Both Transform us.*

If the church is a hotel, Sunday mornings are simply a business transaction.

3. Spiritual vs. Personal

When we view the church as our home, and we allow God to transform us, we change, becoming more like Jesus. — *spiritual*

If we consider the church a hotel, where I can check out any time, because it's a transaction in my life, then I view everything through a personal lens.

I get personally irritated—don't like the music, don't like the sermon, don't like the donuts.

4. Community vs. Commodity

When we view the church as our home, allow God to transform us into the image of our Savior, and start growing spiritually—we see how important God's people are.

If we consider the church a hotel, because it's a business transaction in my life, and I view the worship service to serve me, myself and I—then the people sending around us are not a community, but a commodity to be used.

And when I stop getting what I want, I'll check out and leave.

5. Holy vs. Happy

When I commit to the local church because it's my home, have chosen to allow God to transform me through His Word and His people, when I start living a spiritual life rather than a personal one, and truly appreciate the community that God has placed me in—we experience God's amazing grace through His holiness.

However, if I view the church as a hotel, treating it as a transaction where my personal needs are met, and treating Brothers and Sisters in Christ as commodities to be used and discarded—I will never be happy.

We have learned much about Christ's zeal: Passion for the Temple / Church

I want to encourage you this week to not only keep a short leash on your sin from last week—but spend some time in prayer reflecting on how you view God's Church.



PRAYER:

THE LORD'S SUPPER:

BENEDICTION:

May the Lord make you increase and abound in love for one another and for all, as we do for you, so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. (1 Thess. 3:12)

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ADDITIONAL RESOURCES:

- Nelson, Tom, Denton Bible Church, Matthew 21 12-17.
- <https://www.gotquestions.org/Solomon-first-temple.html>
- Table Talk Magazine, July 2025, page 22.

