

Dr. Dustin Daniels | River Bible Church
Matthew 26:26-30 | Instituting the Lord's Supper
Sunday March 8, 2025

WELCOME:

- Bibles in the back—our gift to you.
- My sermon notes are in the foyer—please take them home with you.
- The Gospels of Mark and Matthew are also online for your review and continual study at RiverBible.org.

REVIEW:

We continue our verse-by-verse exposition of Matthew's Gospel today.

For the past several weeks, we've been learning about betrayal.

It's almost as if Matthew has given us a mini-series on betrayal throughout chapter 26.

The name Judas Iscariot speaks volumes.

Judas was the outspoken Disciple when Mary of Bethany spent a year's salary on a bottle of oil to anoint and bless Jesus.

The Disciples didn't see that as a blessing, but a waste.

We saw how Jesus rebuked Judas and the other Disciples for being so harsh on Mary.

It was at that moment that Judas decided to betray Jesus.

Last Sunday, we watched how Jesus indirectly exposed Judas as His betrayer.

With this revelation, the other eleven Disciples asked themselves: "Do I have the capacity to do this?"

We've seen the Disciples do many things wrong over the past three years.

They've made a lot of mistakes—and we are to learn from them and not repeat them.

However, at this moment, they do something right that we should all emulate.

Last Week's KEYPOINT:

The Disciples looked at themselves rather than blaming others.

It seems that each Disciple, one by one—probably with great fear, trembling, and hesitation—began to ask Jesus, “Lord, is it me? Am I capable of betrayal?”

We also learned that when it was Judas's turn to ask, he didn't call Jesus “Lord”—Judas called the Lord Jesus “Rabbi/teacher.”

The difference in those titles is *eternally* significant.

“Teacher” is a term of respect, while “Lord” refers to ownership.

In other words, Judas hasn't submitted to the Lordship of Jesus as the others have.

It's very interesting that throughout the Gospels, Judas never calls Jesus “Lord.”

And that's evident by the way he lived.

I closed last Sunday's sermon by asking the obvious question for all of us is—

- Who is Jesus to you?
 - Is He your Lord and Savior?
 - Or is Jesus just a good religious man who taught good things about God?
- Jesus asked the Disciples - "Who do you say that I am?"

These questions are eternally significant for you as well.

INTRODUCTION:

Today, we continue our study of the last hours of Jesus' life—this period is called “The Passion.”

You may recognize that title from Mel Gibson's movie, “The Passion of the Christ.”

Today, we examine one of the most significant moments in the Church's history.

Jesus transitions the Passover meal into the institution of the Lord's Supper.

This transition is absolutely vital for us, as the Church, to understand God's promises, called Covenants.

It's vital for you personally, so you know how to approach God.

It's vital for you corporately, because your faith is not lived in isolation, but rather in community and fellowship—the Church.

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

SCRIPTURE:

Matthew 26:26—As they were eating, Jesus took bread, blessed and broke it, gave it to the disciples, and said, “Take and eat it; this is my body.”

Matthew 26:27—Then he took a cup, and after giving thanks, he gave it to them and said, “Drink from it, all of you.”

Matthew 26:28—For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

† **Matthew 26:29**—But I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."

† **Matthew 26:30**—After singing a hymn, they went out to the Mount of Olives.

These are the holy words from the authoritative, inerrant, inspired, infallible, sufficient, and efficacious Word of Almighty God. I pray we receive them as such.

† **PRAY:**
Taste and see that the Lord is good. How happy is the person who takes refuge in him! (Psalm 34:8)

I will take the cup of salvation and call on the name of the Lord. (Psalm 116:13)

† **EXEGESIS:**
Matthew 26:17— On the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?"

† **Matthew 26:18**— "Go into the city to a certain man," he said, "and tell him, 'The Teacher says: My time is near; I am celebrating the Passover at your place with my disciples.' "

† **Matthew 26:19**— So the disciples did as Jesus had directed them and prepared the Passover.

† **Matthew 26:20**— When evening came, he was reclining at the table with the Twelve.

† **Matthew 26:21**— While they were eating, he said, "Truly I tell you, one of you will betray me."

† **Matthew 26:22**— Deeply distressed, each one began to say to him, “Surely not I, Lord?”

† **Matthew 26:23**— ^{Judas} He replied, “The one who dipped his hand with me in the bowl—he will betray me.”

† **Matthew 26:24**— The Son of Man will go just as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would have been better for him if he had not been born.”

† **Matthew 26:25**— Judas, his betrayer, replied, “Surely not I, Rabbi?” “You have said it,” he told him.

At this point, it's really helpful to include the other Gospels to understand the timeline of the events leading up to Jesus' crucifixion and resurrection.

Before we get to our first verse in our passage today, let me provide some background context:

Although the four Gospels have different themes and were written for different audiences, the Holy Spirit intends us to weave them together so that we have the whole story.

Celebrating Passover with the Disciples is a crucial moment in The Passion narrative because, as Jesus closes out the Passover meal, He implements the first Lord's Supper.

Just as God established clear boundaries around who could and who could not participate in the Passover meal (Ex: 12:43-49), the Lord Jesus does the same thing for the Lord's Supper.

† **KEYPOINT 1:**
Just as the Passover was only for the Jews (and converts), the Lord's Supper is only for the Church. ^{Believers}

So, Judas never confessed Jesus as *Lord*, and he never repented...and yet he is still at the Passover meal—in John's Gospel, but watch what happens next:

John 13:21— “Truly I tell you, one of you will betray me.”

John 13:22—The disciples started looking at one another—uncertain which one he was speaking about.

John 13:23—One of his disciples, the one Jesus loved^(John), was reclining close beside Jesus.

John 13:24—Simon Peter motioned to him to find out who it was he was talking about.

John 13:25—So ^{John} he leaned back against Jesus and asked him, “Lord, who is it?”

John 13:26—Jesus replied, “He's the one I give the piece of bread to after I have dipped it.” When he had dipped the bread, he gave it to Judas, Simon Iscariot's son.

John 13:27—After Judas ate the piece of bread, Satan entered him. So Jesus told him, “What you're doing, do quickly.”

John 13:30—After receiving the piece of bread, he immediately left.

Judas Iscariot is not a true Believer, so Jesus excuses him before He institutes the very first Lord's Supper.

In the book of Acts, ^{As the church explodes w/ converts} we see a pattern of the early church protecting the Lord's Supper from unbelievers.

In Acts 2, Peter preaches the Gospel, and some Jews are convicted of their sin and ask what they are to do next.

† **Acts 2:38**—Peter replied, “Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins,

† **Acts 2:41**—So those who accepted his message were baptized,

In Acts 8, Philip speaks to an Ethiopian politician.

† **Acts 8:35**—Philip proceeded to tell him the good news about Jesus, beginning with that Scripture.

† **Acts 8:36**—As they were traveling down the road, they came to some water. The eunuch said, “Look, there’s water. What would keep me from being baptized?” — *Politician*

In Acts 9, after the Pharisee Saul got kicked off his high horse and was dragged into the Kingdom of God...

† **Acts 9:17**—Ananias went and entered the house. He placed his hands on him and said, “Brother Saul, the Lord Jesus, who appeared to you on the road you were traveling, has sent me so that you may regain your sight and be filled with the Holy Spirit.”

† **Acts 9:19**—At once something like scales fell from his eyes, and he regained his sight. Then he got up and was baptized.

same thing is prescribed for the gentiles
With Cornelius and his family...

† **Acts 10:47**—“Can anyone withhold water and prevent these people from being baptized, who have received the Holy Spirit just as we have?”

See also Acts 16:14 with Lydia, 16:30 with the Roman Jailer, and Crispus the leader of the synagogue in 18:8.

Scripture teaches a prescription : pattern for the NT church = conversion : rapid baptism

Wait there's more

Look what happens after the Church baptizes someone...

Acts 2:42—They (the Church) devoted themselves to the apostles' teaching (exposition of Scripture), to the fellowship (church membership), to the breaking of bread (Lord's Supper), and to prayer.

↳ EXPLANATION, APPLICATION

Commitment to the local church community

KEYPOINT 2:

Scripture consistently shows a pattern of rapid baptism following conversion, leading to church membership and participation in the Lord's Supper.

Then Matthew writes...

Matthew 26:26— As they were eating, Jesus took bread, blessed and broke it, gave it to the (remaining) disciples, and said, "Take and eat it; this is my body."

To understand this command, we must understand the Passover meal, because this is a shocking statement for the eleven Disciples.

In the Old Covenant, the Passover celebrated *Israel's redemption* from *physical* bondage.

In the New Covenant, the Lord's Supper celebrates the *Church's redemption* from *spiritual* bondage.

Redemption → the process of buying back

is best illustrated through the OT prophet Hosea.

Hosea married a woman named *Gomer*. In fact, the Lord commanded that he marry her.

The problem with Gomer is that she didn't want to be married, faithful, or committed to one man.

She kept sleeping around.

Although Gomer was legally Hosea's wife, her infidelity landed her in slavery.

To free his wife from slavery, Hosea had to buy her back.

But Hosea was poor. So he took grain that he desperately needed for food and his silver to buy back his wife from slavery.

Hosea bought her back for fifteen shekels of silver and grain—half the price of a slave—which was 30 shekels.

Why was she so cheap? Because no one wanted her—except her husband, whom she betrayed for so many others.

Obviously, Hosea's story is an Old Testament portrait of the Lord Jesus Christ buying us back from our spiritual adultery and sin.

Truth be told, we're all Gomers.

In this passage, the Lord Jesus is now showing us that His redemptive price is not money, but the price of His perfect life.

Matthew 26:26— *As they were eating, Jesus took bread,*

This bread is unleavened—no yeast.

Unleavened bread represented a separation from the world and all of its temptations and sins.

It represents purity— by eating this unleavened bread, it represented a new life of holiness and godliness for the Jews.

Matthew 26:26— *blessed and broke it,*
Matthew glosses over the standard Passover prayer:

“Blessed are You, O Lord God our God, King of the universe, who brings forth bread from the earth.”

Notice that the Jews were in the habit of blessing God the Father—not the bread.

We tend to get this backwards—we tend to bless the provision instead of the Provider.

Matthew 26:26— *gave it to the disciples, and said, “Take and eat it; this is my body.”*

Jesus is creating a vivid object lesson.

Breaking the unleavened bread was a normal part of the traditional Passover meal.

But here, the Lord Jesus breaks from tradition and introduces a radical change to the ceremony.

KEYPOINT 3:

Just as the Jews thanked God for bringing forth bread from the earth—Jesus now tells the eleven Disciples that God will bring forth His body from the Earth.

Jesus is providing a beautiful word picture—[“]eating Jesus’ body[”] is not a literal statement.

John the Baptist said to his disciples that Jesus is the “Lamb of God”—that doesn’t mean Jesus is a literal lamb.

Jesus Himself has used analogies like this many times before.

- Jesus identifies himself as “the gate”—meaning that those who enter through Him experience salvation (John 10:9).
- Jesus said he’s “the good shepherd”—revealing His protective care for His sheep (John 10:11).

- Jesus declares Himself as “the bread of life”—meaning that He is the only one who provides spiritual nourishment. (John 6:35) .
- Jesus proclaims that He is “the light of the world”— He is the source of spiritual illumination and guidance through the Holy Spirit (John 8:12).
- Jesus calls Himself “the true vine,” meaning that if people are not attached to Him, they are spiritually dead. (John 15:1).

only

This bread metaphor actually began in the Exodus with the Passover, and continued when the Tabernacle was built.

→ Temporary worship center - portable church

The Tabernacle was where God commanded that a piece of bread be on display at all times.

Exodus 25:30—*Put the Bread of the Presence on the table before me at all times.*

Literally, the bread is called “The bread of The Face.” Whose face? The Lord Jesus!

The bread is a symbol of the relationship that God has with His people.

through His Son.

The Lord was their provision and sustenance.

Fast forward to Jesus' birth, and Jesus is born in Bethlehem—“The House of Bread.” *→ what a coincidence!*

Village

So when Jesus says, “This is my Body.” It is a reminder for us that He sustains us.

Eating this piece of bread during the Lord's Supper is a physical symbol of a spiritual reality.

That's why the Lord Jesus dismissed Judas.

It's also why the Church is to guard and properly fence the Lord's Supper, as demonstrated in the book of Acts.

1 Corinthians 11:29 NLT—For if you eat the bread or drink the cup without honoring the body of Christ, you are eating and drinking God's judgment upon yourself.

→ Paul goes on to explain the reason why some people in the church were sick

Matthew 26:27—Then he took a cup,

Each person at the Passover meal was required to drink four small cups of wine.

These cups were drunk at specific moments of the Passover meal because these four cups reflected four promises found in Exodus 6:6–7:

- “I will bring you out,”
- “I will deliver you,”
- “I will redeem you,”
- “I will take you to Me for a people.”

Notice how God does everything, and the Jews did nothing to redeem themselves.

The first cup is called “the cup of blessing” (I will bring you out).

↳ of slavery

The second is “the cup of plagues” (I will rescue/deliver you).

The third is “the cup of redemption” (I will redeem you with an outstretched arm and great acts of judgment). *cup Egypt*

And the fourth is “the cup of praise.”

→ How could they not praise the Lord? !

Most likely, Jesus takes this third cup—the cup of redemption...

Matthew 26:27—and after giving thanks,

“Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the vine.”

Jesus has already told us that He is the True Vine (John 15:5) and now blesses the fruit of the vine—that's us—His Church!

Watch what he does.

† Matthew 26:27— he gave it (the cup) to them and said, “Drink from it, all of you.

Stay with me, because I need to take a short detour.

Jesus' language is matrimonial.

Back in Jesus day, the Jews got married differently than we do today.

The groom would approach the bride with a contract, a covenant of marriage.

There was money involved. The groom would pay a “bride price” / dowry.

The father of the bride receives the payment in exchange for the bride.

At the signing of this marriage covenant, the groom would make a toast to the bride— “I go to prepare a place for you.”

The cup of wine was like our engagement rings today.

He would then return to his father's house and build a bridal chamber, a little mansion, where the couple would eventually have their honeymoon.

Meanwhile, the bride waited at home; she is now consecrated and set apart for her husband—she has been bought with a price.

And when the groom finally came to receive his bride, the entire community would celebrate the Marriage Supper.

So Jesus uses that same marital language to the Disciples, which is extended to us —“to drink from this cup” to institute the Lord's Supper.

That's one of many reasons, the church is called - "The Bride of Christ."

Jesus continues...

Matthew 26:28—*For this is my blood of the covenant,*

And then Jesus changed the Passover tradition once again...

At this moment, the Church was born, because it was at this moment that Jesus instituted a new covenant.

The old has passed, and the new has come (2 Cor. 5:14).

Jesus is reconciling us back to the Father—and this reconciliation must be done with God's own blood.

Blood is always shed within God's covenants.

Hebrews 9:22—*According to the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness.*

The Father does not wink at sin.

So Jesus approaches the eleven Disciples and us, His Church, with a new marriage contract—a new covenant—a new testament.

Guess what? The sovereign Lord God Almighty made this marital promise seven hundred years earlier through the prophet Jeremiah (Jer. 31:31-34).

Keep in mind that God ordained the Passover while Israel was still enslaved in Egypt.

Israel had celebrated Passover for 1,500 years!

Passover was the oldest of Jewish festivals.

It was established before the priesthood, the Tabernacle, or the Ten Commandments.

At this moment, Jesus completes and terminates the Passover celebration because He Himself is the final Passover Lamb.

Hebrews 10:10—By this will, we have been sanctified through the offering of the body of Jesus Christ once for all time.

Matthew 26:28—For this is my blood of the covenant,

This verse is the only verse containing the word *covenant* in Matthew's Gospel.

At this moment, Jesus refers to Moses in the first covenant.

Exodus 24:8 NLT—Then Moses took the blood from the basins and splattered it over the people, declaring, "Look, this blood confirms the covenant the LORD has made with you in giving you these instructions."

Just as the Abrahamic Covenant (Abraham) and the Mosaic Covenant (Moses) — *CAW* — were both signed in blood, so the new covenant is the Covenant of Grace, sealed in Jesus' blood.

To speak of God's covenants/promises is to speak of God's chosen people. From now on, God's people are called the Church.

To be a part of the Church requires a new basis of membership.

The membership is not based on nationality, keeping the Law, or offering sacrifices for your sins.

Membership is based on faith in the Lord Jesus Christ and His Gospel.

Matthew 26:28—For this is my blood of the covenant, which is poured out...

Jesus uses language that is a vivid way of referring to his death.

Poured out is unmistakably sacrificial language.

The Greek verb is *ekchéō* (ah-kay-oh), which means to shed or flow.

Matthew 26:28—which is poured out for many...

Notice that Jesus said He shed His blood “for many.”

The Greek adjective is *polys* (police)—which means “many, much, a great deal of or a great number of.”

We see *polys* (many) when John the Baptizer was preparing Israel for the arrival of their Messiah—the Lord Jesus.

Matthew 3:7—When he saw many of the Pharisees and Sadducees coming to his baptism,

We see it used when Jesus speaks of judgment day.

Matthew 7:22—On that day many will say to me,

We see it used in the book of Acts when Paul creates a riot at Ephesus.

Acts 19:32—Some were shouting one thing and some another, because the assembly was in confusion, and most of them did not know why they had come together.

I share these examples because we're used to hearing that Jesus shed his blood for everyone, but that's not what He's saying. Yet...

scripture clarifies scripture.

The most famous Bible verse says.

John 3:16—For God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.

The Greek adjective for “everyone/all” is *pas* or *hapas*.

What’s the deal? Is this a contradiction? Did Jesus come for *many* or *everyone*?

Jesus most certainly loved the world and gave Himself for the world.

His sacrifice and salvation are *offered* to the entire world—to people of every language, race, and culture.

Therefore, Jesus’ sacrifice is *sufficient* for the entire world, but we all know that most of the world doesn’t want the offer.

So the Bible teaches that Jesus’ sacrifice has a focus.

The many refers to the remnant.

Throughout history, God has always had a small group of people who believe.

We’ve been learning a lot about Judas Iscariot over the last several weeks.

Question: Was Jesus’ blood poured out for Judas?

No, he was not saved, because he did not believe.

If Jesus’ blood were poured out for everyone, there would be no hell.

And Jesus talks more about hell than anyone else in Scripture.

So this new covenant is for people who believe that Jesus is their Lord and Savior.

Matthew 26:28—*For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*

The Greek noun for forgiveness is *áphesis* (off-uh-ceeds).

It means to pardon, to release from an obligation, or to cancel a debt.

That's why most of us are here today—because Jesus is our Lord and Savior—and we have been forgiven.

Matthew 26:29—*But I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."*

The Disciples just experienced a very emotional meal.

Notice how Jesus doesn't say that He *hopes* to drink or that He *may* drink with us if things turn out well.

He *promises* that He will drink with all who believe.

For us as the Church, the Lord's Supper points both to the past—with Jesus' sacrifice at Calvary — and to the future with Jesus Second Coming and the wedding supper of the Lamb (Rev. 19:9).

Matthew 26:30—*After singing a hymn, they went out to the Mount of Olives.*

Jews typically sang portions of the OT psalms, such as Pss 113–118, during the Passover meal.



APPLICATION:

- Why did Jesus excuse Judas before the institution of the Lord's Supper?
- Why must the Church follow the order of the ordinances of baptism and then the Lord's Supper?
- In what ways can we reflect on our own lives to ensure we are not betraying Jesus as Judas did?
- What steps can we take to honor and revere the meaning of the Lord's Supper in our personal lives?
- What does it mean for us today to participate in the Lord's Supper as a Church?

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