

Rev. Dustin Daniels | River Bible Church
Matthew 6:13 | The Lord's Prayer: Temptation
March 5, 2023

WELCOME:

- Please turn your Bibles to Matthew 6.
- Bibles in the back—our gift to you.

REVIEW:

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

For the last six weeks, we have been learning two things:

1. How not to pray
2. How to pray using the Lord's Prayer as a template.

Today we'll finish up The Lord's Prayer with the subject of Temptation.

Before we dive in, let's review last Sunday as we learned about forgiveness.

We had quite a few key points = 8.

KEYPOINT #1

Biblical forgiveness means to remove the guilt resulting from sin.

KEYPOINT 2:

Our greatest problem is our sin debt, therefore, our greatest need is forgiveness.

KEYPOINT 3:

Forgiveness is the central theme of the Lord's prayer.

KEYPOINT 4:

A forgiven person is a forgiving person.

KEYPOINT 5:

Nothing in the Christian life is more important than forgiveness.

KEYPOINT 6:

Forgiveness of our daily sins rests on an indispensable condition of forgiving others first.

KEYPOINT 7:

Forgiveness is divine. Unforgiveness is demonic.

KEYPOINT 8:

A life of unforgiveness proves that we were never forgiven.

After the service last week, several people approached me and said, DANG, that sermon was heavy!

Yes, it was. Truth is heavy at times.

The reason that I hope you're here this morning is to learn and apply Truth.

~~You~~ ^{We} find truth when studying the Scriptures as a man digs for a buried treasure.

God's truth is uncompromising and undiluted.

God makes no apologies for His Word.

And as blood-bought born-again Christians, it is our job to seek, find and apply true Truth.

The Bible is our standard for life.

It is central—therefore, if we are to the right or the left of it, on any issue, we are to move one step closer to the Center.

And when we step closer to the Father's heart—we will find the joy that comes from Truth.

However, to find Truth within the Scriptures we have to avoid the temptation to place our opinion on it.

That's key to handling the Holy.

We are to draw out the Truth from the Scriptures—we dare not make God's Word say what we want it to say.

Forcing God's Word to say things that it doesn't say is the worst kind of abuse—spiritual abuse.

So, I give that disclaimer this morning to say this—

When we read the Word of God by the Spirit of God, we will most definitely become uncomfortable at times.

Why? Because God is moving us closer to His Center/His heart.

INTRODUCTION:

Today, our topic within the Lord's prayer is Biblical temptation.

An Irish poet and playwright, Oscar Wilde said, "I can resist everything...except temptation."

And Oscar's life and tragic death prove that to be true.

We don't have to look far in Scripture to see how God's people are tempted.

No one is immune from temptation.

Starting with Adam and Eve—

Moses, Abraham, King David, King Solomon, Jonah, the Apostles—

Even Jesus was tempted!

So we have a lot to learn about temptation today.

And I pray that the Lord will use this sermon to lead and guide you on how to deal with your own private temptations—Biblically.

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

SCRIPTURE: Matthew 6:13 CSB

Matthew 6:5—*"Whenever you pray, you must not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people. Truly I tell you, they have their reward.*

Matthew 6:6—*But when you pray, go into your private room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you.,*

Matthew 6:7—*When you pray, don't babble like the Gentiles, since they imagine they'll be heard for their many words.*

Matthew 6:8—*Don't be like them, because your Father knows the things you need before you ask him.*

Matthew 6:9—*"Therefore, you should pray like this:
Our Father in heaven,
your name be honored as holy.*

Matthew 6:10—*Your kingdom come.
Your will be done
on earth as it is in heaven.*

Matthew 6:11—*Give us today our daily bread.*

Matthew 6:12— And forgive us our debts,
as we also have forgiven our debtors.

Matthew 6:13— And do not bring us into temptation,
but deliver us from the evil one.

Matthew 6:14— "For if you forgive others their offenses, your heavenly
Father will forgive you as well.

Matthew 6:15— But if you don't forgive others, your Father will not forgive
your offenses.

*And dear friends, these are the very words from the inerrant, inspired, and
infallible Word of Almighty God.*

PRAY:
*I will praise you with an upright heart
when I learn your righteous judgments.
I will keep your statutes;
never abandon me. (Psalm 119:7-8)*

EXEGESIS:
Matthew 6:9— "Therefore, you should pray like this:
Our Father in heaven,
your name be honored as holy.

Matthew 6:10— Your kingdom come.
Your will be done
on earth as it is in heaven.

Matthew 6:11— Give us today our daily bread.

+ **Matthew 6:12**— And forgive us our debts,
as we also have forgiven our debtors.

+ **Matthew 6:13**— And do not bring us into temptation, but deliver us from
the evil one.

Temptation is *peirasmos* in Greek.

Peirasmos is a fascinating word.

the idea of
Temptation (*Peirasmos*) is not necessarily a bad word as we may first think.

If you can walk away this morning grasping the significance and the truth of what
Biblical temptation is and is not—it will change your life.

As we begin our study on temptation—let's start with the life of our Lord and
Savior, Jesus Christ.

Many of us know that Jesus was tempted by the same things we're tempted by
today.

+ **Matthew 4:1**—Then Jesus was led up by the Spirit into the wilderness to be
tempted by the devil.

How exactly was Jesus tempted?

+ **Hebrews 4:15**—For we do not have a high priest who is unable to
sympathize with our weaknesses, but one who has been tempted in every
way as we are, yet without sin.

In both verses, the Greek word for "tempted" is used in the Lord's Prayer—
peirasmós (per-ahz-mos). *the same one*

I say this word is fascinating because it's a neutral word.

KEYPOINT 1:

Peirasmós (Biblical temptation) is used as either a testing for good *or* a temptation for evil.

The root meaning has to do with a proving ground.

And from that proving ground comes our English words *testing, trial, and temptation*.

So let's start with its meaning—as a testing for good.

From God's viewpoint, what we consider a temptation—God regards as a test.

James 1:13—No one undergoing a trial should say, "I am being tempted by God," since God is not tempted by evil, and he himself doesn't tempt anyone.

James uses *peirasmós* three out of four times in one verse: Trial, tempted, and tempt.

So if we were not tempted by God, who are we tempted by...?

James 1:14—But each person is tempted when he is drawn away and enticed by his own evil desire.

This is a Biblical truth that many of us rationalize away.

Many, many times, we point the finger at Satan when we fall into temptation.

"the devil made me do it."

And this verse teaches us that it's not Satan—

Satan is not tempting ordinary people like you and me.

He is not omnipresent (everywhere at all times) like God.

Satan, although incredibly powerful—is still a created being.

Which means he can only be in one place at one time.

Now, there are other times when demons may tempt us.

But what the apostle James is teaching us is this—

Temptation comes from within the deep desires of our human hearts.

We often put ourselves in situations where we know we'll be tempted.

I know people who will choose an entire career so that they have the freedom to indulge in their sin.

And they will not walk away from it—because they love the game of temptation.

So this brings us to the other side of *peirasmós*—a temptation for evil.

So it's quite the dichotomy.

It seems like a contradiction.

While God views something as a test, we, as humans, view it as a temptation.

In other words, God provides an opportunity for us to prove that we are growing in spiritual maturity by offering a test.

But from our stance and the demonic's viewpoint—it's a temptation to trap or trick us into sin.

So either the unredeemed part of our life or the demonic intends this situation for evil, while God intends it for good.

We see this paradoxical theme in both the Old Testament and the New.

Joseph said it this way at the end of Genesis.

Speaking to his brothers, who are the twelve tribes of Israel...

+ **Genesis 50:20**— You planned evil against me; God planned it for good...

The apostle Paul says it this way in Romans.

+ **Romans 8:28**— We know that all things work together for the good of those who love God, who are called according to his purpose.

The issue with being tested or tempted is that we can't see the difference until we experience the outcome.

If I pass, it's a test proving that I'm learning and applying God's Word to my life.

If I fail, it's a temptation in which I was enticed by my own desires and chose to sin.

I mentioned earlier that temptation is not necessarily a bad thing.

Why would I say that?

+ **James 1:2**— Consider it a great joy, whenever you experience various trials (Peirasmós!)

+ **James 1:3**— because you know that the testing of your faith produces endurance.

James 1:4— And let endurance have its full effect, so that you may be mature and complete, lacking nothing.

So the apostle James tells us how these temptations/tests are actually a part of God's plan to build spiritual muscle.

Through ^{temptation} ~~these events~~, failures, and wins, God is producing endurance in us.

~~And it's through endurance—through God's power in us to withstand the stress that is needed to overcome the temptation and pass the test.~~

And it's through the overcoming of these temptations and passing the tests that God matures us.

The apostle Peter reiterates this thought.

1 Peter 1:6— You rejoice in this, even though now for a short time, if necessary, you suffer grief in various trials (Peirasmós!)
why?

1 Peter 1:7— so that the proven character of your faith—more valuable than gold which, though perishable, is refined by fire—may result in praise, glory, and honor at the revelation of Jesus Christ.

Throughout the Christian life, God aligns us with what we say we believe.

All of us are off-center of God's Word—we are either to the right or the left of it.

And we will always be that way ^{on certain issues} until God brings us home ~~on certain issues~~

And the primary way of closing the gap from our head to our heart is through testing.

Tests have differing purposes in our lives.

Aren't you glad your doctor passed his tests while in medical school?

Aren't you glad the people who built your house passed the Contractors' license exam?

Aren't you glad that your CPA passed his test to handle your finances?

Aren't you glad that your attorney passed the bar?

BAR EXAM?

The same thing happens in the spiritual life.

God tests us for a reason—to refine us.

God chooses to discover the strength of our character through tests.

—NOT ABOUT THEM.

And as time goes on and we pass test after test—God continues to add weight to each test.

Therefore, our results become greater.

What are those results?

We have a greater awareness of our weaknesses and shortcomings.

We confess our sins faster.

Our faith is grown.

Our tolerance of sin has also decreased.

God also gives us more opportunities to proclaim His Truth through the Gospel.

These are wonderful examples of passing God tests which bears good fruit.

Matthew 6:13— And do not bring us into temptation, but deliver us from the evil one.

Question: Why are we praying that God does not bring us into temptation—

When He promises through the apostle James that God never tempts us in the first place!?

To answer this question, we need to zoom out a bit.

We're deep in the weeds as we study the Lord's prayer.

Let's remember that this prayer is in the larger context of Jesus' Sermon on the Mount.

One of the significant issues in His sermon has to deal with our hearts.

It's the same thing here.

Jesus is having us face the sinfulness of our own hearts—

And our humanistic hearts want to sin.

We learned last week that we were born sinners.

Psalm 51:5—Indeed, I was guilty when I was born; I was sinful when my mother conceived me.

Jeremiah 17:9—The heart is deceitful above all things, and desperately wicked; *the heart is more deceitful than anything else, is incurable who can understand it?*

Jeremiah 17:10—I, the Lord, examine the mind, I test the heart. That's why when the world tells you to follow your heart, don't!

However, if you have confessed and turned from your sin—that's called repentance—and believe that Jesus Christ is Lord—you have been born again.

You now have eternal life.

So God has given you a new heart and a new Spirit.

Ezekiel 36:26— I will give you a new heart and put a new spirit within you; I will remove your heart of stone and give you a heart of flesh.

Ezekiel 36:27— I will place my Spirit within you and cause you to follow my statutes and carefully observe my ordinances.

Meaning those sinful things that used to give us so much pleasure—are now fading away because we have been born again.

And those Godly things we used to mock as unbelievers—are now becoming increasingly beautiful.

As blood-bought born-again Believers, we really do want to avoid sin.

But what's the problem?

The problem with sin is that it's still within us.

God said through Ezekiel that He would place a new spirit within us—

He didn't say he would immediately take our propensity to sin away.

So as Christians, we now have a raging battle between good and evil in our lives.

Before our life in Christ, all we could do was sin.

From the moment of conception, we were sinning machines.

But now we have a choice.

The apostle Paul discusses this raging battle between good and evil in Romans 7.

Romans 7:14 NLT— So the trouble is not with the law (Bible), for it is spiritual and good. The trouble is with me, for I am all too human, a slave to sin.

Romans 7:15 NLT— I don't really understand myself, for I want to do what is right, but I don't do it. Instead, I do what I hate.

Romans 7:18 NLT— And I know that nothing good lives in me, that is, in my sinful nature. I want to do what is right, but I can't.

Romans 7:19 NLT— I want to do what is good, but I don't. I don't want to do what is wrong, but I do it anyway.

Romans 7:21 NLT— I have discovered this principle of life—that when I want to do what is right, I inevitably do what is wrong.

Romans 7:22 NLT— I love God's law with all my heart.

Romans 7:23 NLT— But there is another power within me that is at war with my mind. This power makes me a slave to the sin that is still within me.

Romans 7:24 NLT— Oh, what a ^{wretched} miserable person I am! Who will free me from this life that is dominated by sin and death?

Romans 7:25 NLT— Thank God! The answer is in Jesus Christ our Lord! So you see how it is: In my mind I really want to obey God's law, but because of my sinful nature I am a slave to sin.

Do you hear the struggle in Paul's voice?!

I mean this is the apostle Paul!!!

Yet, He struggled with sin just like us!

All that to say this, as we pray through the Lord's Prayer—we are praying that the Lord will not abandon us in our temptation.

So back to the Lord's prayer

Matthew 6:13— *And do not bring us into temptation, but deliver us from the evil one.*

As children of God, we have a new desire that we slowly, painfully, grow into.

Vers 13 is about avoiding
~~We want to avoid~~ the danger and trouble that sin creates altogether.

As Christians, we now despise sin so much that we don't want to be anywhere around it.

We are praying this ⁱⁿ the Lord's prayer because...

KEYPOINT 2:

We would rather avoid sin than have to defeat it.

If we are honest with ourselves ^{we'll confess two things:} we know that we don't have any power over sin.

And we ⁽²⁾ ~~all~~ ^{the} enjoy pleasure. ^{that sin brings}

Pleasure is not a problem until it becomes an idol and starts to enjoy us.

KEYPOINT 3:

Pleasure is the reason sin is uncontrollable.

We enjoy the feeling that sin brings - if we didn't, we wouldn't sin.

The reason sin is so powerful is that we can't control the pleasure that sin brings.

Pleasure takes many, many forms—and we all have our own idols.

So verse thirteen within the Lord's prayer is another plea for God to provide what we in ourselves do not have and by ourselves can not do.

And yet, at the same time, God is using tests to build the spiritual muscle we need to overcome our next test.

A paraphrase of verse thirteen could be—

+ SLIDE:

“Lord, don't ever lead us into a trial that will present such a temptation that we will not be able to resist it.”

And BTW, God promises a way out.

We see this all over Scripture!

+ *Psalm 119:11— I have treasured your word in my heart so that I may not sin against you.*

Our best weapon against the temptation of sin is experiencing the Word of God.

Jesus taught us this in His temptations with Satan.

+ *1 Corinthians 10:13a—* No ^{Perissos} *temptation has come upon you except what is common to humanity.*

Pause...don't believe the lie that you are the only one who struggles with....you fill-in-the-blank.

That's a lie.

Why is it a lie?

1 Corinthians 10:13b— But God is faithful; he will not allow you to be tempted beyond what you are able, but with the temptation, he will also provide the way out so that you may be able to bear it.

God says that we will bear it and not be crushed by it.

KEYPOINT 4:

We have to endure the temptation to pass the test.

Matthew 6:13— And do not bring us into temptation, but deliver us from the evil one.

Deliver us could mean two things: —one in the same / two sides of SATAN coin.

1. Spare us from—offensive
2. Preserve us against—defensive. In the thick of the battle.

Matthew 6:13— And do not bring us into temptation, but deliver us from the evil one.

Your Bible translation may either say “evil” or “the evil one.”

This refers to Satan and his demons.

Now, your translation may also say this in verse thirteen.

Matthew 6:13 LSB— [For Yours is the kingdom and the power and the glory forever. Amen.]

Why is this sentence in some English translations and not in others?

Some scholars think a Jewish scribe added this sentence because it was customary among the Jews to conclude their prayers with a doxology.

A doxology—it's a form of praise.

So does that pose a problem?

Does this mean that our Bibles are not inerrant?

Is this an error? *Because it's in some translations & not others.*

Does this not mean that every Word is from God?

+ *2 Timothy 3:16—All Scripture is inspired by God,*

Is that not true?

Is there a problem with the reliability of the Bible?

Not at all, and here's why—two reasons:

1. The world tends to focus on manuscripts that don't have certain things in them. But what about the other manuscripts that do?

There are more than 5,600 ancient manuscripts of the Greek New Testament.

We have nearly 10,000 Latin manuscripts.

We have another 9,300 other early versions.

That's 25,000 copies!

No other ancient document even comes to close to that.

In second place is Homer's Iliad, with 643 manuscripts, all partial.

So if 643 partial manuscripts are sufficient to establish an ancient text, what about 25,000?

In 1947 a little boy who lived in Palestine through a rock in a cave and he heard a big crash!

Archaeologists found over 100,000 fragments of text that were pieced back together into 800 documents.

It's known today as the Dead Sea Scrolls.

Many of these manuscripts were from the OT.

In fact, they found a copy of the book of Isaiah that was 1,000 years older than the previous oldest manuscript.

People then ask, "What about all the errors and contradictions in the Bible?"

Our response is, which ones?

They may point to today's text.

And now you can share with them the Truth about God's Word.

If God has gone through the trouble of writing His Word through chosen human instruments, then He has gone through the trouble of preserving it.

It's called the doctrine of preservation.

The second reason there is no problem with the reliability of the Bible is that there is nothing theologically incorrect about the wording in the doxology.

esp w this verse.

† Matthew 6:13 LSB— [For Yours is the kingdom and the power and the glory forever. Amen.]

Because those words come from Scripture.

+ **1 Chronicles 29:11**— *Yours, Lord, is the greatness and the power and the glory and the splendor and the majesty, for everything in the heavens and on earth belongs to you. Yours, Lord, is the kingdom, and you are exalted as head over all.*

+ **1 Chronicles 29:12**— *Riches and honor come from you, and you are the ruler of everything. Power and might are in your hand, and it is in your hand to make great and to give strength to all.*

+ **1 Chronicles 29:13**— *Now therefore, our God, we give you thanks and praise your glorious name.*

+ **PREACH:**

So with that, we close our study on the Lord's prayer.

It's important to note that Jesus is our model for everything, including temptation.

Jesus was always in conflict with Satan and people, yet never sinned (2 Cor. 5:21, Jn. 8:46, 1 Pt. 2:22, Heb. 4:15).

Not only was Jesus tempted in *every* way, but He was tempted to the absolute highest limit of temptation.

Think of temptation levels on a scale from one to ten. SLIDE

Jesus never gave in to temptation. Not once.

As the Son of Man, Jesus did what Adam could not do.

In other words, Jesus fulfilled every law.

As each test/temptation presented itself, it had to become more powerful and seductive than the previous one.

This continued throughout Jesus' life until all temptations reached level ten.

We see this ~~most apparent~~ in the Garden of Gethsemane.

+ **Matthew 26:39**— *Going a little farther, he fell facedown and prayed, "My Father, if it is possible, let this cup pass from me. Yet not as I will, but as you will."*

As the Son of Man (a human being), Jesus was praying that His Father would remove the suffering that was about to take place.

Jesus
His temptation was to quit.

Jesus' test was to step out of the Father's will and not have to experience the pain of His destiny.

+ **Matthew 26:42**— *Again, a second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done."*

This second prayer from Jesus is not a different version from the first one.

Jesus is not begging His Father to make His life easier.

Because now
He realizes that His Father said "no" to His first prayer.

In response, Jesus prays for His Father's will to be done once again.

you?!
We may give in to temptation at a three or four on the scale and stay at that level for years and even decades without ever passing that particular threshold of temptation.

We cannot go around these temptations *we must go through them* and trials God has planned for us.

It is God's will that we experience the total weight as we walk through them.

Just as Jesus clung to His Father in the Garden of Gethsemane, we are to cling to Christ as we go through our tests as well.

As an athlete gets stronger, more weights must slowly be applied to his workout routine—why?

To become an even better athlete.

The same principle applies to us spiritually.

To build spiritual muscle, we must get our eyes off the temptation and onto our Savior by embracing these tests and temptations rather than running from them.

PRAYER

BENEDICTION

Now to him who is able to protect you from stumbling and to make you stand in the presence of his glory, without blemish and with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority before all time, now and forever. Amen. (Jude 24-25)

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