

“Beatitudes Vs. My Attitudes” – Matthew 5:13-16

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January 25, 2015

[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.sobc.net.]

Welcome. Take your Bible and turn with me to Matthew 5.

We have come to one of the more famous passages in Matthew, where Jesus describes His followers as salt and light. I'm quite fond of this passage for a number of reasons. One of those reasons is more sentimental. When I was a young and new Christian, a couple of my older friends who were much further along in their understanding of Christianity took me along with them to a retreat they were invited to lead. One of them was asked to lead the music, a guy named Michael Bleecker (who now is the worship leader out at The Village Church, where Matt Chandler preaches). The other guy was asked to provide the teaching for the retreat, his name is Eric Kuykendall (who is now a family pastor elsewhere in Texas and actually has a brother who is a pastor here in Tyler).

In retrospect, I was probably much more in the way on that retreat than I was of any help to those two. I'm sure they anticipated that going into it. They just knew I was spiritually hungry then and would probably benefit from watching them lead. And I did. I wasn't their target audience, but I got a lot out of the retreat and the example of these two young men who were kind enough to let me tag along. They weren't super saints. These were two, college age, young men. They were just further down the Christian road than I was and they were willing to pass on what they knew to me as I shadowed them. We need more people like that. You don't have to know everything about the Bible to make a difference in someone's life or to mentor and disciple another believer. You just need to be willing to pass on what you do know. You may not consider yourself very far along in Christian maturity, but chances are you're further along than someone you know. Why not bring them along with you? We all need relationships where someone more mature than us is discipling us and someone less mature than us is being disciplined by us. Disciples of Christ make disciples, who make disciples. As long as those kinds of relationships are missing from your life, your maturity will stall out or coast along at an embarrassingly slow pace. So who is discipling you? Who are you discipling? (Maybe that is missing in your life; let's have a conversation about that after service).

The main text that Eric preached from at that retreat was this salt and light passage in Matthew 5. He focused especially on what Jesus has to say about salt. To this day I remember all of his main points, where he described in clear detail various characteristics of salt that serve as fitting metaphors for the Christian's relationship to the world. I could spout off his sermon outline right now if I had to. That's how vivid the memory is. So for me, this is a text that has a certain nostalgia to it because of what God was doing in my heart back then and how sermons like Eric's really resonated with me. Do you have biblical passages like that? Verses that remind you of certain times in your life?

Well before we dive into this passage, we have to be reminded of a past time in our lives. That time was last week and the week before, when we studied the verses that come right before our text today. The last couple of weeks we have been studying the eight Beatitudes that Jesus began the Sermon on the Mount with. What Jesus says right after is related to those sayings, but their relationship may not seem immediately obvious to some of us. So I need to mention a couple more things about the Beatitudes that will solidify the connection.

As you recall, the Beatitudes are describing the character of those who are following Christ. They are what D. A. Carson has called “the norms of the Kingdom.” If you are a citizen of the Kingdom of Heaven, these descriptions should be characteristic of you. They are *not* conditions for becoming a citizen of the kingdom. They are *not* a checklist that we follow to earn entry into heaven. But they do describe the character that accompanies those who have by grace, through faith in Christ, become a part of God’s people and experienced His saving and transforming work in their lives.

So what were these eight traits of God’s people?

Poor in Spirit
Mourners of Sin
Meek before God and People
Long for Righteousness
Merciful towards Others
Pure in Heart
Pursuers of Peace
Persecuted for Righteousness

Jesus declares that these folks have God’s favor. They are “blessed.” But each declaration of blessing on a group implies a “non-blessing” on a different group, doesn’t it? So, for instance, if it is those who acknowledge their poverty of spirit, their spiritual bankruptcy before God, who are blessed, then it stands to reason that those who consider themselves spiritual rock stars and spiritually self-sufficient are not “blessed” in the sense that Jesus has in mind. In fact, I think Jesus Himself confirmed this in His teaching.

In chapter 6 of the Gospel of Luke, we find a block of teaching that many refer to as “the sermon on the plain.” There is great debate on whether Luke’s “sermon on the plain” is the same event as Matthew’s “sermon on the mount.” Regardless on what you conclude on that matter, both sermons have a lot in common and it’s clear, if they were two separate occasions, Jesus taught a lot of the same content. Luke’s account also begins with a series of beatitudes, but then is followed by a series of “woes.”

So, for example, in Luke 6, Jesus says, “*Blessed are you who are poor, for yours in the kingdom of God*” (Luke 6:20). But then, a few verses later, He begins the woe section with “*But woe to you who are rich, for you have received your consolation*” (6:24). Or He says, “*Blessed are you who are hungry now, for you shall be satisfied*” (6:21), which corresponds to a woe, “*Woe to you who are full now, for you shall be hungry*” (6:25). And it continues like this. Each of the beatitudes that Luke includes has a related statement of woe. So I think this confirms that the Beatitudes found in Matthew imply a “non-blessing” (i.e., a woe) on those who exhibit the opposite traits, the opposite values. So what would those opposite values look like, you might ask?

Jesus’ Values:

Poor in Spirit
Mourners of Sin
Meek before God and People
Long for Righteousness
Merciful towards Others
Pure in Heart
Pursuers of Peace
Persecuted for Righteousness

The World’s Counter-Values:

Self-confident, self-reliant, spiritually sufficient
Unrepentant, not broken by sin, indifferent to sin
Proud, exert themselves for their own advancement and agenda
No pursuit righteousness, no daily thought of being Christ-like
Unforgiving, merciless toward those who wrong them
Morally open, double-minded, not walking with God
Competitive, aggressive, holds grudges, seek revenge
Never mistreated for walking with Christ, “don’t rock boat”ⁱ

These two lists create quite a contrast, don't they? What this shows us is that Jesus' values are different from the values of the world. If you were to pick up a leading book on how to be a successful businessman or woman in today's competitive climate, chances are it would champion most of the traits from the list on the right. If you were to browse the top songs on iTunes right now, you'll find songs that celebrate the counter-values on the second list. The top song right now talks about "livin' it up in the city" in a band that's "'bout that money." The lead singer reminds again and again in the chorus that he's "too hot" and says he's got to kiss himself because he's so pretty.ⁱⁱ I'd like to see him attempt that. It would, no doubt, look as dumb as it sounds. But which list does that fall under?

In recent months one of the highest grossing movies was a historical adaptation of the life of Louis Zamperini, who was a former Olympian and World War II hero who spent 47 days on a raft in the Pacific Ocean before getting captured and tortured. The movie was based on a book called *Unbroken: A World War II Story of Survival, Resilience, and Redemption*, by Laura Hillenbrand. Very controversially, the "redemption" part didn't seem to make it in the movie. Six of the book's chapters were left out. According to Franklin Graham, those chapters were the most important one's in the book "since they explain how Mr. Zamperini really became 'unbroken.'" A recent article in *Christianity Today* explains how "Zamperini turned his life around after he surrendered himself and [his] struggles with revenge, nightmares, alcoholism and a failing marriage to Jesus Christ at a Billy Graham Crusade revival." Zamperini spoke openly about his faith in Christ. In reference to that 1959 Crusade he said,

"I started to leave the tent meeting, and I felt [awfully] guilty about my life... Yes, I had a lot of great times, a lot of great experience, a lot of escape from death, but I still didn't like my life after the war. I came home alive. God kept His promise. I didn't keep mine, and so I went forward and accepted Christ."ⁱⁱⁱ

That part was not in the movie. The movie was inspiring. It showed the strength, grit, and resolve of Zamperini. It challenges us to greater determination and perseverance. But let me ask you—do you think the movie would have sold as many tickets if in the end the punch line was: *even that* incredible man eventually realized that he needed Jesus more than anything else? I doubt it. That probably had something to do with why those chapters were glossed over. And what might that say about the values of our world? Which list do they have the most affinity with?

We could go on and on with pop-culture trends and happenings that reinforce that Jesus' values are not the same as the world's values. They don't sell in the world. In fact, according to Jesus in the final beatitude, they may bring open hostility to bear on those who share Jesus' values. Again, the contrast couldn't be clearer. But here is where the rubber hits the road in our spiritual lives. Look at those two lists.

Now ask yourself, which list best describes you?

If it's the list on the right, the one that describes the values of the world that run counter to those values described in the Beatitudes, then what does that mean? Well, it could mean a couple of different things. It *could* mean that you're not a part of God's Kingdom, you're not a true believer. Or it could mean that you are a Christian, but you're losing your saltiness, to borrow the language from Matthew 5. Both of those possibilities require some clarification.

Let's start with the first possibility—you relate more with the second list because you are not a true Christian. Remember, we have seen that the Beatitudes are describing those folks to whom Jesus would say "theirs is the kingdom of heaven." The first beatitude and the last beatitude make that same point as a way of showing that all the ones in between are connected to that theme, that truth. So if those eight statements are describing Kingdom people and you relate more to the counter-traits on the other lists, then it could mean

that you are not a Kingdom person. You're not a true believer. You may be a fan of Christ, but you're not a Christ-follower. You're not a Christian.

Now be careful here. I'm not saying that you become a Christian by living out those character traits Jesus describes. No, that's wrong! That doesn't make you a Christian. What makes you a Christian is the grace of God. God must save you precisely because you cannot save yourself by what you do or don't do. Salvation is a gift that we receive through faith in Christ. What does that mean? Why do we have to trust Christ? Because He is the only one who can save us and he only saves those who trust Him.

Let me explain. Every week I tell you that we are sinners. We have sinned against a perfect and good and holy God. We have disobeyed Him. We have ignored Him. We have received His blessings and taken credit for them. We have blasphemed Him. We have lived a life that was characterized by rebellion. That's us. That's all of us. All of those things and big laundry list of other things that make up the choices you've made in life are sinful deeds that have separated you from God. Since God is holy and since God is perfectly just then that sin must incur judgment. Justice must be served. The greater the offense the greater the judgment.

If you slap a guy who slapped you first, you'll probably get in trouble. If you slap the cop who tries to break up the slap-flight with the first guy, you'll get in more trouble. If you slap the judge who is hearing the case concerning your slapping tendencies, you'll be in even greater trouble. Why the progression? It is the same act in every case, so why is it judged more harshly in each scenario? Because in each case the sin is committed against someone with greater authority. The greater the authority you sin against, the more severe the judgment.

Friends, there is no higher authority than God. And you and I have sinned against Him in ways far more offensive than slap on the face. So what does that tell you? It tells you the judgment we deserve is really, really bad. Far worse than the judgment we could imagine from any sin we could commit against someone here on earth, because God is a greater authority than any authority on earth. Indeed, the Bible says that "*the wages of sin is death...*" (Romans 6:23). That's what you have earned for your sins against God. That's the earned wage. Death. You deserve to die and to be separated from God forever. You deserve hell.

But you know what? Even in that depressing verse I just quoted, the Gospel breaks in. There is good news. The rest of that verse says, "*but the free gift of God is eternal life in Christ Jesus our Lord.*" Isn't that awesome! That verse says that despite what we have earned for our sins, God can give us eternal life with God as a free gift. Amen! Hallelujah! Praise the Lord!

But, you may be wondering, "wait a second, I thought you said God was just. If God is really just then doesn't he have to judge sin? A judge is only just if he administers justice. So how can God be just and yet let all those sinners off the hook with a free gift of eternal life?" Good question. The answer is He didn't give a free gift of eternal life to all those sinners. He gave a free gift of eternal life to all those sinners *in Christ Jesus*.

So what does Christ have to do with it? Oh, just everything. Let me tell you what Jesus Christ did for sinners like me. He was sent by the Father to live on earth. He is the eternal Son of God, without beginning or end, but He became a human. He became one of us. He lived on this same spinning rock that we inhabit. He faced the same temptations that we face on a daily basis. But never once did he sin. Never once. So His whole life on earth He lived life like we should have lived life. He's the only one who lived perfectly and didn't sin once.

Then a day came around where He willingly laid down His life on the cross. Why? Because the wages of sin is death, remember? "Yeah, but He didn't sin, so why does he have to die?," you might wonder. Here's

why—His death was a substitution. His death was on behalf of others. On the cross He died in the place of sinners. He took upon Himself their sin, He nailed it to the cross, and the just wrath of God was poured out on Him in all of its fullness. Every ounce of justice deserved for our sins was absorbed by Christ. Justice served! And Jesus cries out from the cross, “It is finished!” and He bowed His head and died (John 19:30). That should have been us.

They take Him down from the cross. Wrap him up and put Him in a grave. Three days later, He comes back to life in all His glory. The resurrection says to us that His death was sufficient to take away sin. He was raised for our justification, for our right standing with God. God the Father was pleased to accept the Christ’s substitution for sinners. And since that day, Christians have been inviting people to believe this and to turn from their sins and turn to Christ in faith. To stop trying to save themselves and trust Christ to save them through His death and resurrection. Everyone who trusts in Christ is forgiven, is saved, is given a new life with God now and forever. *“To all who did receive Him, who believed in His name, He gave the right to become children of God”* (John 1:12). And that, friends, is what it means when we say that *“the free gift of God is eternal life in Christ Jesus our Lord”* (Romans 6:23).

Salvation is a gift. But God never just saves a person. He transforms us. He gives us a new heart. He gives us His Spirit who makes us more and more like Christ and enables us to live a life pleasing to God for the first time. He writes His ways on our heart. He propels us to join His mission in the world. He brings us into His Kingdom and citizens of that Kingdom are marked by those characteristics described in the Beatitudes. We are not perfect. We don’t fully look like any one of those beatitudes. But increasingly our lives begin to look like the person described in the Beatitudes because God makes us more and more like Jesus. We are by no means there yet. No way! But we should be more like Jesus today than we were in days gone by because of God’s work in our lives.

So then, I say again, if your life doesn’t really resemble the person described in the Beatitudes, then it *could* mean you’re not a Christian. Jesus is not your Lord and you have not experienced His salvation. If that’s you, what do you do? You have two options. You can either turn to Christ or you can turn away from Him. Those are the options. Those are the only options. You’ll make one of those decisions now. There is no neutrality. Jesus gets your “yes” or your “no.” A “maybe” or a “maybe later” is you saying “no” today. So let’s be clear on that.

What then does a “yes” look like? The biblical summation of a saving response to Jesus is faith and repentance. They both go together. You can’t have saving faith without repentance and you can’t have true repentance without saving faith. You must admit your sin before God, renounce your life of rebellion, acknowledge that you need saving, believe that Jesus is the Son of God who came and died and rose again so that you could be saved, turn to Him, trust in Him alone to save you, and submit yourself to Him as the Lord who will from this day forward call the shots in your life. That’s what repentance and faith look like in action. Are you ready to do that? Jesus will save all of you who are today. Every single one of you. There is no sin you’ve committed that is bigger than the death that Jesus died. You’re a great sinner indeed. But Jesus is an even greater Savior. Are you ready to trust Him and follow Him?

I remember the day I did. I saw my need and believed what the preacher was saying, but I had trouble articulating it. So later that morning one of the minister’s led me in a prayer. It wasn’t a magic prayer. It wasn’t because there are some secret words that have to be included or something like that. No. The words would have been meaningless, if they didn’t express the faith in my heart. But it was helpful for me for someone to lead me in articulating my faith. Maybe you feel the same way. If so, let me lead you in a prayer.

Will you all bow your heads and close your eyes for a second? If you know you need Jesus to save you and you want to follow Jesus, you can pray something like this to the Lord:

“God, I recognize that my life is broken and it’s because of my sin. I need You. I believe Christ came to live and die and was raised from the dead to rescue me from my sin. Forgive me. I turn from my selfish ways and put my trust in You. I know that Jesus is Lord of all, and I will follow Him. Amen.”^{iv}

Look at me. The Bible says, *“If you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised Him from the dead, you will be saved”* (Romans 10:9). The Bible also says that *“everyone who calls on the name of the Lord will be saved”* (Romans 10:13). So if you prayed something like that and that prayer accurately expressed what you believe in your heart, your sins are forgiven and Jesus has saved you. You are now a child of God. You have been set free from sin to live a life of following Christ. You won’t be perfect. But you will be different. You will always have God with you, a God who loves you always.

That’s true not because you prayed a prayer. But rather because the faith and repentance expressed in that prayer convey the posture of your heart. That’s important to see. One writer put it this way,

“Repentance and faith are heart postures you take toward the finished work of Christ. You might express the beginning of that posture in a prayer. But don’t make the mistake of equating that prayer with the posture. [A] sinner’s prayer is not a magic incantation or a recipe you follow to get a salvation cake. The real stuff—the stuff that matters—is the posture of repentance and faith behind the words you speak. The prayer is good only insofar as it verbalizes the posture.”^v

That’s important. But if you just prayed and meant what you prayed because that’s the posture you have towards Christ and His work, then God has saved you. You have that posture because God has saved you. If that’s you, I want you to do something really important. In the pew in front of you, there is a white card that with the words “Response Card.” On it you’ll find a box to check to indicate that you have trusted Christ to save you. Check that box. Fill out that form. Then later when the offering plate goes around, drop that in the plate. Someone from our pastoral staff will contact you this week, because we want to share with you what the Bible says is true for you now and we want to tell you about a certain steps of obedience that the Bible says Jesus wants you to take next now that you’re following Jesus. Fill out that card. Give us a way to reach you. That’s real important. So do that today.

Now, we’re not done yet, think back to two our two lists—the list of Jesus’ values and the world’s counter-values. Remember I said if you related more to that worldly list it couple mean one of two things. The first was you’re not a Christian. We just covered how the Gospel is the remedy for that predicament. The second possibility is that you are a Christian, but you are, in Jesus’ words, losing your saltiness. As it turns out the Gospel is the remedy you need too. Before we can see that, however, we need to see how God intends to use His people in the world as they live out the values of the Beatitudes. I want to introduce that purpose to you in the rest of our time this morning.

Look at Matthew 5. Here is what Jesus says immediately after the Beatitudes. Start in verse 13...

“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.”
(Matthew 5:13-16)

So Jesus gives two metaphors that communicate something about His followers. He says we are salt and light. Actually both analogies convey the same basic idea but in different ways. Let's consider salt for a second. In what way are we like salt?

To answer that, we have to think of the characteristics of salt and, particularly, those characteristics of salt that the Jesus' first-century hearers would have thought of. The challenge here is trying to figure out what characteristic Jesus had in mind, because salt had so many uses in back then. Let me give you a few examples.

Salt was used for flavoring. We use it this way today. If you have a dry piece of steak or batch of potatoes, what do you reach for? Probably salt. Salt adds a nice flavor to our food and so some have argued that Jesus is saying that His followers should add a distinct and desirable flavor to the world they live in.

Salt was also used as a preservative. Again, it still is used in this way today. Back then, in days before refrigeration and artificial preservatives, if you had a piece of meat you wanted to last for a while you would pour salt on it and, with a stick or something, beat the salt through the surface of the meat. This had the effect of preserving the meat by counteracting the decay. Some have argued that this is what Jesus had in mind. Christians are God's preservatives in the world. They are used by God to counteract the moral decay in the world.

Salt also has a healing and purifying component to it. How many of you had a mom who made you gargle salt water when you had a sour throat? Seems so primitive these days, but it always seemed to help didn't it? Why? Because the salt draws out the moisture in the bacteria and draws out the moisture of the swollen tissue in your throat thereby relieving the inflammation.^{vi} It can facilitate healing because it inhibits bacterial growth. Of course, that can be painful. That's why we there are expressions about "pouring salt on the wound." It can help promote healing or actually destroy tissue depending on how it's used. So some have argued that Jesus is teaching us that the church should have a healing and purifying effect in the world.

Salt also makes you thirsty. I have heard that of cattle farmers putting out salt blocks for their cows to lick when they wanted to reduce the level of water in their pond. The cow licks the block, gets thirsty, drinks from the pond, and then starts the cycle all over again. So maybe Jesus is saying that believers should make the world thirsty for God.

In the first-century salt was also valuable. Not just because of the uses we have mentioned, but it was also a means of compensation. Roman soldiers were sometimes paid in blocks of salt.^{vii} Some say that's where the word "salary" comes from. So we sometimes say a person is "worth their salt" when they do their job well. Maybe Jesus is saying that Christians are valuable or have something valuable to offer the world.

We could keep going. In fact, there is one three volume commentary on Matthew written by a couple of very reputable scholars that describes at least 11 first-century uses of salt that could serve as the background for understanding what Jesus meant when He described His followers as the salt of the earth.^{viii} I'm not so sure it's necessary for us to narrow it down. The image works on so many true levels for a reason. But I think that all of these characteristics and uses we have rehearsed have something in common. They all show that salt has an impact on what it comes in contact with. It influences. It transforms. It impacts.

I think that is Jesus' point. We are the salt of the earth because God by His Spirit uses us to influence the world for His purposes. Do you see? He uses us to effect change. Whether that influence is a flavoring influence, or a purifying influence, or a thirst creating influence, or a healing influence, or a preserving influence that counteracts the moral decay in our society, God uses His people, guided and empowered by the Holy Spirit, to influence the world for His purposes and His glory. He says we are *the* salt of the earth,

which means we are *the* ones He accomplishes His mission through in this world. That's why the church exists. It's who we are. We are salt that exists for God's purposes in the world and for His glory.

The light metaphor is similar. When light comes in contact with darkness it transforms the darkness. It can't *not* do that. That's what light does by its very nature. It counteracts darkness. As Christians, God uses us to battle against the spiritual forces of darkness in this world and to beat back their influence by His power. Again, just like salt, light impacts.

But a lot of times Christians don't let their light shine. They hide the light God has given them. Jesus even warns about the result of salt losing its saltiness. What is He saying? Well, it has to do with us losing our influence in the world. How does that happen? Is it reversible? If so, how? What role does the Gospel play in these matters? What influence does God intend for us to have in this world? All good questions. We don't have time to cover them today though, so we will hit them next time.

For today, let me close with two brief observations. First, the influence we should have on the world will not occur until we live out the values of the beatitude in the world. That's what makes us distinct in the world. That's what makes us salty. That's what makes us stand out like a bright light in the darkness.

And second, if we live the life that Jesus is calling us to live, the life described in the beatitudes, then it's going to have a couple results. On the one hand, some will respond negatively and seek to harm us, whether by doing damage to us physically or damage to our reputation. That was the point of the last beatitude. Jesus tells us that we are blessed when we suffer for righteousness and on His account. That's the bitter side of living the life God calls us to.

The sweet side is that not everyone will respond negatively. Jesus says in verse 16 that some will "*see your good works and give glory to your Father who is in heaven.*" That's the kind of influence we were meant to have in the world. That's the kind of influence that changes the world. And that sweet result of following Jesus far outweighs the bitter result of what others will do to us for following Jesus. He is worth it. Jesus is worth it.

So what I want you to ask yourself this week is "am I having that kind of Kingdom influence that Jesus describe here in the environment that God has placed me?" You may not like the answer you come up with. But there is hope. There is grace. There's good news. The Gospel provides the answer yet again. God has some other things for us to see in this text. So come next week having given that question some thought. And bring a friend with you.

Let's pray...

ⁱ A similar point and list of contrasts is offered by Lawrence O. Richards, *The Teacher's Commentary*

ⁱⁱ From the song "Uptown Funk (feat. Bruno Mars)" by Mark Ronson, which was the highest grossing song on iTunes on January 24, 2015.

ⁱⁱⁱ The article referenced can be found here:

http://www.christiantoday.com/article/billy_graham_evangelistic_association_tells_full_story_of_louis_zamperinis_faith_in_documentary_out_same_day_as_angelina_jolies_unbroken/44897.htm.

^{iv} This prayer was adapted from a new resource called *Life on Mission: Joining the Everyday Mission of God* by Dustin Willis and Aaron Coe (Foreword by David Platt), (Chicago: Moody Publishers, 2014).

^v J. D. Greear, *Stop Asking Jesus into Your Heart: How to Know for Sure You Are Saved* (Nashville: B&H Publishing Group, 2013), 8.

^v http://www.nytimes.com/2010/09/28/health/28real.html?adxnnl=1&ref=health&adxnnlx=1322533380-k2JVB+2V72QyiAtau+eeNQ&_r=0

^{vii} *Theology of Work Bible Commentary: Volume 4—Matthew through Acts* (Peabody: Hendrickson Publishers, 2014), 19.

^{viii} W. D. Davies and D. C. Allison, Jr., *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew* (ICC; Edinburgh: Clark, 1988), 1:472-473.