



**Sermon on the Mount
Wk.27 "Judge with Right Judgment"
By Pastor Jody May 02/23/2025**

[CALL TO HEAR]

**Matthew 7:1-6 ESV
Judging Others**

"Judge not, that you be not judged. ²For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. ³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

⁶"Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

**Pastor - "People of God, this is the Word of God."
People - "Thanks be to God."**

Pray

Illustration/Intro.

Matthew 7:1 is one of the most contested and misused texts in all of the Bible. **Judge not, that you be not judged.** And here's what makes this such a hot topic and such an abused scripture today. It has become contentious because of the previous verses in the SoM and their interpretation of them.

Matthew 5:43-45 ESV

⁴³"You have heard that it was said, '**You shall love your neighbor and hate your enemy.**' ⁴⁴But I say to you, **Love your enemies and pray for those who persecute you,** ⁴⁵so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

It is funny how unreligious people will use the scripture to preach to Christians on how they want them to behave. They don't really want to know the God of the Bible, but they don't mind reading a little if it helps them plead



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their case for how they want to live. By the way, that is called eisegesis, placing your desires on the text to make it mean what you want it to say, placing your interpretation first without exegeting the text.

Judge not the people in this world, means to the world, to be more loving, and we are to love our enemies so says Matthew 5. In secular layman's terms that means you need to accept, tolerate, **empathize** (what does this even mean today) with what your enemy loves and believes in. Therefore, while you may not personally choose it for yourself respect the choices of others, be quiet, and don't judge them, **don't tell them they are WRONG**. So, here's their interpretation, ***Judge not, that you be not judged by how you loved your neighbor.***

They have equated not just tolerance but total acceptance of belief as Love, that is their working definition. Accept me for who I am, meaning you accept how I love myself. Meaning even if their love of self interrupts your world, or causes you distress, you need to be quiet about it for it is loving to do so.

For example, Jen McDougal, a [Virginia](#) mother is speaking out after a naked biological man was in the same locker room as her and her daughter because his self-proclaimed [transgender](#) identity was put "ahead of his sex offender status."¹ Richard Kenneth Cox, 58, had already faced sentencing for predatory behavior but it seems the staff at the pool were more loving and tolerant towards Mr. Cox because of his practice of self-identification instead of protecting little girls. It is even considered unloving of me to bring this up, it is judgmental, and I am not empathetic, hence you see the problem we have here. The world says you are judging. That's how they use this verse.

Being 'judgy' by Christians comes out in all sorts of ways. Recently we have heard of these reports of people praying, not preaching, but quietly praying outside abortion clinics in great Britain and in return they are being arrested.² Judges interpret this action to be emotionally damaging to those wanting to seek out the abortion and are actively seeking to incarcerate people for

¹ <https://www.washingtonexaminer.com/news/crime/3323386/arlington-mother-warns-loophole-allowed-sex-offender-women-locker-room/>

² <https://www.bbc.co.uk/news/articles/c39vky8wr0do#:~:text=A%2074%2Dyear%2Dold%20woman,breach%20of%20an%20exclusion%20zone.>



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silently praying hundreds of feet away from the abortion center. It seems that the tolerance of the far left goes only so far as you tolerate what they do and if you can't do that your intolerance won't be tolerated. It seems the problem may be not necessarily that you cannot judge but that you better judge in favor of the view of those in power even if it goes against your will or your good.

Now before we go blaming the world for 100% of how they view Christians, believing that it is just the way they choose to see us, Christians have a bad history of pointing fingers at the world in judgement and then washing their hands like Pilate. We have tendencies to forget that we were saved by Grace not by works ([Eph 2:8-9](#)) hence the importance of preaching and teaching right doctrine.

Our past behavior says we like to look at people and weigh them by their actions and condemn them with no offer of hope. That may come from the opinion possibly that the world has gone to Hell and Jesus is coming back soon so in our minds we cast judgment on the world prematurely. We pick a rapture mentality meaning we are already living in a future reality, but Jesus has not come back yet, AND He is still changing men's hearts, He uses the church to spread the Gospel, and He is the only one that sees the future of an individual not us. That is not a divine power He shares with the church, yet sometimes we act that way.

So, the two problems that are facing us this morning is the tension living between having to accept what the world says we should be, accepting of all life choices hence negating sin. The other is the fact that we do have tendencies to judge people a little too harshly leading to a lack of involvement in the world because we have adopted the stance, *what's the point?* I believe though this text was given by Christ not to make problems but to help the church steer clear of these dilemmas, and that 7:1, **Judge not, that you be not judged**, needs to be addressed in light of those first 6 verses, that is called exegeting remember. I think if we let God's Word tell us what this looks like we can figure out what our stance with the world should be and confidently engage with it.



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MP:

Judge yourself first before judging others and their need for the Gospel.

What I am letting you know is that I think these verses call us to judge but to judge rightly and there is a process to it. We have three things we are going to look at this morning, **we judge w/out condemnation but w/Christlike consideration.** The Apostle John told us, *"For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."* (Jn 3:17). Why would we do anything different than give grace and truth as Jesus did? **We practice internal judgment (self) before attempting external judgment (others),** to keep us from bad practices. That is, we must practice reflection if you are ever going to become a discerning person in His Kingdom for yourself and others. Lastly, **we discern one's capacity before engaging with tenacity.** We must practice viewing both the lost and unrepentant Christian judging how much of the Gospel are they ready to hear.

1. Judge without condemnation but with Christlike consideration.

"Judge not, that you be not judged."

First, let's tackle some obvious things from the Bible, as John Stott said last week some commonsense things.

- **'Judge not'** does not mean to be undiscerning.

There is an obvious call by Jesus to discern people who are false, not of the Kingdom and who could potentially be harmful to the church. We see that in v.6, don't give dogs good things and don't cast pearls before swine/unclean. We will tackle that verse in a few minutes. As well we see in v.15 a very stark warning.

Matthew 7:15-16 ESV

¹⁵"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will recognize them by their fruits.



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Ok so again we see Jesus making the call to judge, to make a determination about people, to understand them, TO DISCERN, so that as to protect yourself and others in this family. That means this verse is not asking us to give total acceptance to all people, it is not asking to empathize unconditionally, as the world demands we do right now.

- **'Judge not'** does not mean to **abandon morality** or **law**.

Deuteronomy 16:18 ESV

You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment.

Of which Jesus ([Matthew 22:20-21](#) "Pay Caesar what is Caesar's"), Peter ([1 Peter 2:13-14](#) "be subject to human institutions to punish the evil and praise the good") and Paul ([Romans 13:1-7](#) "there is no authority except from God, and those that exist have been instituted by God.") all agree you obey the law for it is there to punish the wicked, reward the good, and has been instituted by God. 'Judge not' does not mean there is not a time and place for proper law keeping, to provide order in which people can thrive.

- **'Judge not'** does not mean accept **false doctrines**.

1 Timothy 6:3-5 ESV

³If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, ⁴he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, ⁵and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.

1 John 4:1 ESV

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.



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Our forefathers said judge those false doctrines, be on the watch for those that lead people astray, test the nature in which they come, stay away from false teachers. So, 'judge not' does not mean to not make a determination on matters of doctrine and biblical truth, always do that!

Let's make the obvious statement then. **This verse does not mean that we as Christians cannot make judgements on things in this world.** The word for judgment in this text is κρίνω³, it is a judicial term in the NT times, which gives the connotation of condemnation, to decree a sentence for misconduct/law breaking, to give a verdict. It is to assume motive; it is to determine consequences based on perceived offenses and then seek to deliver such actions. Jesus is like yeah, don't do that, that's my job.

James 4:12 ESV

There is only one lawgiver and **judge**⁴, he who is able to save and to destroy. But who are you to **judge** your neighbor?

But Jesus is pretty clear on how we are to treat each others, especially our church family.

²For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.

We judge not in a condescending way, a hypocritical way, a hateful way as Jesus has already alluded to the practices that he saw with the pharisees who kept not the heart of the law. Because we ourselves will be judged by those same standards.

³ κρίνω **krinō**, kree'-no; properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:—avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

⁴ κριτής (*kritēs*). n. masc. **judge**. Used in reference to someone who has authority to render legal verdicts. In the majority of its NT occurrences, the noun *kritēs* describes the conventional practice of a judge carrying out legal decisions (Matt 5:25; Luke 12:58; Acts 24:10). The term can also refer to God as a judge (e.g., Heb 12:23). In a similar passage, Paul calls Jesus "the righteous judge (*ho dikaios kritēs*; 2 Tim 4:8)." κρίνω (*krinō*). vb. **to pass judgment, to make a judgment**. *This verb describes the act of carrying out a judicial process or making a judgment.*⁴ Matthew Aernie, "[Judgment, Final.](#)" in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).



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Luke 6:37 ESV

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

Luke opened up the connotation in his rendering of the SoM. Judge as not to condemn keeping the heart of the law, to instruct people for the sake of repentance, to be willing to offer forgiveness and in that same way forgiveness will be measured out to you by your neighbor and your heavenly Father. **We judge not with a worldly condemnation but with a Christlike consideration.**

John 3:17 ESV

For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

The consideration of Christ is the fact that we are not condemned immediately upon hearing the Gospel, that we are not obliterated with the understanding of the law, that Christ gives ample opportunity to repent and turn from sin, that He is patient with people who have lived a lifetime in sin. Is that us, do we show this same consideration for others as Christ has done for us?

Ephesians 4:29 ESV

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

Let our judgement be one of pleading with one another in a way that says I love you and I, like my Lord, desire that none should perish. Judge not with condemnation but with forgiveness family, and in turn the day you need it, it will be shown to you as well.

Now, in order to judge, because we are called to do that, to discern, to make a judgement call, how do we keep it positive, guiding people towards the Kingdom of Heaven and not shutting them out?



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2. Practice internal judgment before attempting external judgement.

³Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Jesus, who is such a master at getting a point across uses this outlandish picture to portray again here in the SoM the sin of Hypocrisy. Jesus calls them to observe our two tendencies, there are those that just notice other people's faults, and then there are those that pretend to try and help. Both metaphors speak to the desire of comparison, both images display the twisted compulsion to look for the bad in others before you have taken full stock of the bad within yourself. Both point to the facts you can't see rightly the thing you are judging because there is something in your field of vision that is a larger hindrance than the thing you think you are looking at. Where does that come from?

Romans 14:10 ESV

Why do you pass **judgment** on your brother? Or you, why do you **despise**⁵ your brother? For we will all stand before the judgment seat of God;

To despise is to look down on with contempt. When you look at your brothers or sisters with contempt the motive is usually **jealousy**. If you are the person that always likes to point out the faults and faulty people in the church, then you are usually that person that does not like the attention others get, the praise some seem to garner, or you look at their life and think *why them and not me!* Most judgement generated at other Christians is because we want their lives, their blessings, their standings not ours, which is a rejection of the life you were called to live. I say that after years of encountering people with

⁵ 2024 ἐξουθενέω (*exoutheneō*): vb.; ≡ Str 1848—LN 88.195 **despise**, treat with contempt, look down on, ridicule (Lk 23:11; Ac 4:11; Ro 14:3; 1Co 1:28; 6:4; 16:11; 2Co 10:10; Gal 4:14; 1Th 5:20) James Swanson, [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (Oak Harbor: Logos Research Systems, Inc., 1997).



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judgments on the church and her people, most the time their judgment comes from envy and covetousness.

But there is still the need for discussion, there is still a need for teaching, reproof, correction, and training so that we all can be equipped ([2 Tim 3:16-17](#)) for the work we are given to do ([Eph 2:10](#)). So first let's heed the call of Christ before we open our mouths.

John 7:24 ESV

Do not judge by appearances, but judge with right judgment.

And where does that come from, but with internal judgment first. How is your heart? Are you content with your life? The role you play among the body, have you perfected that yet? Are you striving to practice those things of faith first before judging others, like giving from a generous heart, praying at all times, and fasting for the restless heart? Have you engaged with Matthew 5 and looked at the clues of Christian character again, do you thirst for righteousness, are you mourning over sin, are you desiring and giving mercy? That internal judgment always needs to happen first before you ever attempt to go and tell someone about something in their life. Otherwise hear our Lord's words today and remember who He said them to.

John 8:7 ESV

And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."

Internal judgment is very necessary family not just because you need it for your own soul BUT as we discussed this morning, you are still called to judge, to discern what you see among your family and act in their behalf.

By not making judgment calls you are also offering up a motive. You don't want to be involved, you don't want to be bothered, you would rather not argue. This speaks to the **capacity of one's love for Christ**. If you love Christ you want to clarify for people His view on things, you want people to know His views on sin, His call to Salvation, His offer of Grace, His high view of God's Holiness, and His desire to see people get through that narrow way that only



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comes through a submission to Him. When we do not want to do this, we show our motive unfortunately. Our motive looks a lot like Peter when someone asked him if he knew Jesus, he denied he knew him, remember that story. If that is unrepented from here's where that leads.

Matthew 10:33 ESV

but whoever denies me before men, I also will deny before my Father who is in heaven.

Family I love you but being a Christian may mean sometimes having a heart that is not excited about having to possibly confront others about sin, but it is also a heart that cherishes the opportunity to stand up for what Jesus believes in with Grace and Truth ONLY because you see what it is doing in your life first! Be an internal judger of your heart and get that log out of your eye SO THAT you may be able to help your family in here get that troubling speck out of theirs'.

3. Discern one's capacity before engaging with tenacity.

⁶"Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

Up to this point this passage has not been hard to understand once we got the world's teaching out of the way. **It is ok to judge others after we are careful to first judge our motives**, then we act. But now here in this last verse comes this conclusion sentence that Matthew puts with this topic of judgment, and it says one more time before you act consider this. There is no long explanation though, just one sentence with another rememberable metaphor, that I hear people use a lot, especially out of context.

Don't give dogs what is holy and don't' throw your pearls before the piggies.

Dogs in those days could mean two different things and I think here in the SoM it probably means both. Dogs were not in every home like the pets we have today. Sometimes here and there shepherds, cattlemen, and landowners used them for protection but in the city limits they were



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nuisances and were wild and stole food to get by. You had to be watchful because you could inadvertently train them to hang around your place by how you handled your food and trash and could end up dealing with undomesticated dogs plaguing your life and threatening your livelihood. Dogs were also the term for Gentiles in those days among the Jews. Jesus had just got done warning them about not to be anxious like them, so I think here the term has a double meaning.

Then we have pigs, the picture of two different animals in the same vicinity but having no relation to each other. Now while you would never throw a pearl necklace in front of a pig that does not make sense but what the Lord is referring to most likely, here in light of calling us to judge rightly, is don't throw your pearls of wisdom, insight, knowledge in front of such creatures that can't understand it, it useless. Pigs are unclean not by the mud they roll in but by birth because they are deemed unclean by law. This is probably referring to Jews especially the Pharisees whom He has already talked to about them not being clean for they don't practice the heart of the law - love.

Both animals, perhaps both types of people, the takers and the tainted, if you throw your good food from God's table in front of them, if you cast the wisdom you have gained from Christ when they are still in an unregenerate state they will trample it, and they could turn on you for even offering it! Why would they come after you? Because giving the knowledge of God to those not ready to hear it makes enemies not friends.

Proverbs 9:8 ESV

Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you.

We are to make disciples so we can't cut the world off but what can we offer the unregenerate? What then can I give that doesn't take away from those who are interested in becoming a disciple of Christ.

Doctrine of Justification by Faith. – Martin Lloyd Jones

Rom 3:23 - For all have sinned and fall short of the Glory of God.



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Roma 6:23 – For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Rom 5:8 But God demonstrates his own love for us in this. While we were still sinners, Christ died for us.

Rom 10:13 – **Everyone who calls on the name of the Lord will be saved.**

Roma 10:9-10 – If you declare with your mouth "Jesus is Lord" and believe in your heart that God raised Him from the dead, you will be saved. For it **is with your heart that you believe and are justified**, and it is with your mouth that you profess your faith and are saved.

The message for those far from God is you have a sin problem like I did, you need Jesus like I do, you are offered Salvation by Faith as I was, now repent and turn and cry out to Him!

That's it, no more morsels, no more doctrine, let the unrepentant takers and the deceived know where the problem starts, with their sin, and don't go any further.

Love people with the Gospel but love them with what will help first, their need for Salvation, before you go trying to feed them from the rest of your pantry. When they get that, the Lord will cause them to be hungry for more, you won't have to try and coax them into reading the Bible, they will want it! (How do you first train a wild dog)

[CALL TO OBEY]

Galatians 6:1 ESV

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.

- First, put away condemnation, embrace consideration and remember you were far from Christ at one time.
- Second, be mindful of your heart and motives before you call out sin in a family member.



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- Thirdly, feed the unregenerate a clear Gospel message first, before opening them up to all your stores.

Family let me remind you one more time our MP for this morning:

Judge yourself first before judging others and their need for the Gospel.

Now let's pray that the Spirit remind us of these things and the He will lead us into being better discerning Kingdom of Heaven citizens.

Prayer

Communion

Matthew 26:26-29 ESV

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Today when you eat of the bread remember the life of Jesus. Jesus throughout His life practiced a righteous judgment, He called out sin and sinner alike, but He always did it through the lens of grace, love, and compassion, perfectly modeling the heart of the Father. We know it was perfect because He was rewarded with resurrection. Praise be to Him for His perfect judgment in all things!

Today when you drink the juice remember the cost of our sin displayed by His blood. We have never been good at judging others and have often used it as a way to validate who we are. Jesus' death removed us from the eternal sting of being judged that way by God, and instead we are now judged as obedient



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children because His sacrifice has covered our sins and has imputed His righteousness. Praise be to Him for His wonderful Love!

[CONFESSION OF FAITH]

* The Congregation will stand

Elder – "Christians, what do we believe?"

Congregation - recites the **London Baptist Confession of Faith 1689 Chapter 32 Section 1 The Day of Judgment**

God has appointed a day when he will judge the world in righteousness by Jesus Christ.

Jesus is given all power and judgment by the Father. On this day, not only will the apostate angels be judged, but all people who have ever lived on the earth will appear before the judgment seat of Christ to give an account of their thoughts, words, and deeds. They will receive according to what they have done in the body, whether good or evil.

1. Acts 17:31; John 5:22, 27
2. 1 Corinthians 6:3; Jude 6
3. 2 Corinthians 5:10; Ecclesiastes 12:14; Matthew 12:36; Romans 14:10, 12; Matthew 25:32-46

[OFFERING+LAST SONG]

[BENEDICTION]

Go in the name of the Father, that judges the world in perfect righteousness so that His Son's work of redemption would be affective.

Go in the name of the Son, who judged perfectly and has earned the throne of judgment so that we all may rest under His perfect rule.



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Go in the name of and power of the HS, who convicts us of unrighteous judgment and who helps us to discern this world to rightly divide the Word of truth for both family and the lost.



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