

Rev. Dustin Daniels | River Bible Church  
**Matthew 6:10 | The Lord's Prayer: Daily Bread**  
February 19, 2023

**WELCOME:**

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

**REVIEW:**

We have been studying Matthew's Gospel verse-by-verse.

For several months, we have heard the Lord Jesus Christ preach the greatest sermon ever preached and penned.

For the past several weeks, we've been learning to pray.

Jesus has taught us how not to pray—and now He's teaching us how to use The Lord's Prayer as a model/structure/outline to keep us focused as we approach our Heavenly Father in the throne room of God.

*Therefore, you should pray like this:*

*Our Father in heaven,*

*your name be honored as holy.*

*Your kingdom come.*

*Your will be done.*

We learned about God's Kingdom and God's Will last Sunday.

**KEYPOINT 1:**

When we pray *Your kingdom come*, we are praying for God's government, administration, and leadership—through Jesus Christ to be established on Earth.

**KEYPOINT 2:**

*At this moment, God's kingdom on earth is, first and foremost, internal.*

*the Kingdom of God reigns within the hearts of God's people*

**KEYPOINT 3:**

*God's kingdom comes through the conversion of unsaved souls.*

*Conversion is God's sovereign responsibility.*

**KEYPOINT 4:**

*(John Calvin said) it is the task of the church to make the invisible (internal) kingdom, visible.*

*It is our responsibility to share Jesus Day by Day.*

**KEYPOINT 5:**

*When we pray **Your will be done**, we are praying that God's will becomes our own.*

**Matthew 6:10**—Your kingdom come (through me!)

Your will be done (through me!)  
on earth as it is in heaven.

We are not simply bystanders to the Kingdom of God. We are the Kingdom of God.

Head—Heart—Hands.

We study the Word of God for knowledge—experience God verse-by-verse.

We pray and meditate on how this knowledge impacts our lives.

And then we do something with it—we share Jesus Day by Day.

We have learned how the first <sup>two</sup> ~~three~~ verses of the Lord's Prayer concern the glory of God.

**God's Name, God's Kingdom, God's Will**—all about God's holiness, power, and sovereignty.

Today, Jesus shows us how to make a transition in our prayer as we move from acknowledging God's glory in verses 9-10 to our needs in verse eleven.

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

The second half of the Lord's prayer concerns our well-being.

We pray, "Give Us, Forgive us, Deliver us."

## **INTRODUCTION:**

How do we properly pray for ourselves?

We all pray for ourselves, but are we doing so properly?

We all have a bad case of the normals jumping into prayer, bypassing God's glory, neglecting our sins, and telling God what to do.

Over the next several weeks, Jesus takes us on an incredible journey showing us key elements that He wants us to focus on within our personal prayer life.

What are those elements? 3 items:

① Provision, ② extending forgiveness, and ③ dealing with temptations.

Today, we'll examine what Jesus means by praying for our daily bread.

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

## **SCRIPTURE: Matthew 6:10 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.,

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

**PRAY:**

*Lord, may you be blessed;  
teach me your statutes. (Psalm 119:12)*

**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.

Give (dídōmi | Did-oh-me)--the general term for give in Greek. = GRANT

- ~~to cause to have~~ donate
- ~~to produce~~ bestow
- ~~to appoint to happen~~ entrust

When we pray, "Give us," we appeal to God.

We are petitioning, asking, and pleading that He would give us what we're asking for—all that is called supplication.

Let's first look at this verse through the lens of the Disciples in the first century, and then we'll look at it through our 21st Century Americanized lens.

The people of rural Galilee were, for the most part, extremely poor and oppressed.

Now when I say they were poor, I'm referring to being impoverished.

They weren't the type of poor that we usually see around the Verde Valley.

The people we see begging for money on the street corners have cell phones.

First-century Galilean poor is an entirely different issue.

If these people didn't find a day job or beg for food, they would go hungry for the day.

*Give us today our daily bread* is to pray that God would meet their physical needs.

So let's fast-forward now to the world we live in.

It is difficult for us to pray for daily bread<sup>1</sup> when many of us have a month's worth of bread, or more, at home.

And because we have so much today, we miss the urgency of this prayer.

By God's amazing grace, we live in a land of plenty.

We have so much food we worry more about obesity than hunger.

We go to Wal-Mart or Costco and throw all this food in the oversized cart.

We get home and stuff all that food into our fridge—maybe ~~even~~<sup>the</sup> our additional freezer in the garage.

We plan ahead—and there is nothing wrong with that.

God has given us a brain—he has given us Scriptures to plan.

**+ Proverbs 21:5 NLT**—Good planning and hard work lead to prosperity, but hasty shortcuts lead to poverty.

There's nothing wrong with being prosperous—as long as we don't make the prosperity<sup>1</sup> an idol.

One of the best examples of planning is when God prepares Joseph for the famine in Egypt. Gen: 41

We have lots to learn through that story.

So it's not that we don't want to be unwise in this area of our lives—of provision

But for us to realize that even though we bought the groceries, our Father is still the Provider.

Another disconnect from this text is that most of us don't get paid daily for our work.

Our culture has changed the entire financial system regarding employees and employers.

We get paid, on average, every two weeks.

So our worldview and experience detract from the urgency to pray for our daily provisions.

It's tough to pray for daily bread when we're used to overeating three times per day.

Is this prayer outdated for Americans and those with an abundance?

Why should we continue to ask God for what we already have in such abundance?

Why should we ask God to supply our **daily bread** when many of us need to eat less for the sake of our health?

Well, let's go back to the OT to learn our history when it comes to God providing for His children on a daily basis.

Because the language that Jesus uses here in verse 11 is reminiscent of the experience the Israelites had wandering around in the wilderness for forty years.

**Exodus 16:2**—The entire Israelite community grumbled against Moses and Aaron in the wilderness.

**Exodus 16:3**— The Israelites said to them, "If only we had died by the Lord's hand in the land of Egypt, when we sat by pots of meat and ate all the bread we wanted. Instead, you brought us into this wilderness to make this whole assembly die of hunger!"

Time out: Is that the truth? Was that reality?

We're the Israelites sitting around an *all-you-can-eat buffet* while in Egypt?

We're they on vacation living large *sitting by the pool drinking pinacoladas?*

No, they were enslaved.

They were making bricks, *from sun up to sundown.*

They were being beaten, *for not making those bricks fast enough.*

How quickly we forget...

And now they're free *they are no longer slaves* but lack trust for their provision.

Isn't that interesting that many people would rather be enslaved on the condition that their slave-master would provide daily bread—

Rather than be free—and have to trust God for His provision?

**Exodus 16:4**— Then the Lord said to Moses, "I am going to rain bread from heaven for you. The people are to go out each day and gather enough for that day. This way I will test them to see whether or not they will follow my instructions.

**Exodus 16:13b**— In the morning there was a layer of dew all around the camp.

**Exodus 16:14**— When the layer of dew evaporated, there were fine flakes on the desert surface, as fine as frost on the ground.

**Exodus 16:15**— When the Israelites saw it, they asked one another, "What is it?" because they didn't know what it was. Moses told them, "It is the bread the Lord has given you to eat."

**Exodus 16:16**— This is what the Lord has commanded: 'Gather as much of it as each person needs to eat. You may take two quarts per individual, according to the number of people each of you has in his tent.' "

**Exodus 16:17**— So the Israelites did this. Some gathered a lot, some a little. — Problem

**Exodus 16:19**— Moses said to them, "No one is to let any of it remain until morning." — You are not to store or save it.

**Exodus 16:20**— But they didn't listen to Moses; some people left part of it until morning, and it bred worms and stank. Therefore Moses was angry with them.

**Exodus 16:21**— They gathered it every morning. Each gathered as much as he needed to eat, but when the sun grew hot, it melted.

So that gives us a reality check when it comes to praying, "Give us today, our daily bread."

In a way, the Israelites had to trust God.

What else could they possibly do?

Go back to Egypt? Go back into slavery?

As Moses recounts the Exodus for the Israelites, he says this in...

**Deuteronomy 8:1**—"Carefully follow every command I am giving you today, so that you may live and increase, and may enter and take possession of the land the Lord swore to your ancestors.

**Deuteronomy 8:2**—Remember that the Lord your God led you on the entire journey these forty years in the wilderness, so that he might humble you and test you to know what was in your heart, whether or not you would keep his commands.

Pause—that's a remarkable reminder for us this morning.

As the Lord tested the faith of the Israelites with food,

The Lord is also testing our humility today.

It may not be with food—it may be with our health.

As we get older, are we allowing the aches and pains of our physical body to turn us bitter?

Maybe the Lord is testing our faith with a health crisis.

Are we angry because we had other plans?

Dear friends, make no doubt about it, these moments are tests.

As God prepares us all to meet Him face to face, He will deal with some issues buried deep within our hearts.

Many of you are retired, which means that your finances may be a test, because you can no longer physically do the work you once did.

Is social security enough?

Am I going to beat myself up because I didn't plan better for retirement?

Whatever your situation may be—are you going to humble yourself and trust <sup>God</sup> Him?

We have much to learn from the Israelites in this area of trust, humility and faith.

**Deuteronomy 8:3**— <sup>God</sup>He humbled you by letting you go hungry; then he gave you manna to eat, which you and your ancestors had not known, so that you might learn that man does not live on bread alone but on every word that comes from the mouth of the Lord.

**Deuteronomy 8:4**— Your clothing did not wear out, and your feet did not swell these forty years.

**Deuteronomy 8:5**— Keep in mind that the Lord your God has been disciplining you just as a man disciplines his son.

**Deuteronomy 8:6**— So keep the commands of the Lord your God by walking in his ways and fearing him.

**Deuteronomy 8:7**— For the Lord your God is bringing you into a good land, a land with streams, springs, and deep water sources, flowing in both valleys and hills;

**Deuteronomy 8:8**— a land of wheat, barley, vines, figs, and pomegranates; a land of olive oil and honey;

**Deuteronomy 8:9**— a land where you will eat food without shortage, where you will lack nothing; a land whose rocks are iron and from whose hills you will mine copper.

Pause—that's the Promised Land for the nation of Israel.

We, too, have a Promised Land—that is, if Jesus Christ is your Lord and Savior.

If you have confessed your sins, repented, and <sup>turn</sup> believe that Jesus is God, your Promised Land will be on a new earth within the new city of Jerusalem. (Rev 21:1)

But if you choose not to believe and not to repent.

If Jesus Christ is not your mediator and Lord, Scripture is crystal clear.

You are destined not for the Promised Land—but for eternal conscious punishment in a very real place called hell.

*that's why Jesus' first sermon, "Repent for the Kingdom of God is near."*

**Deuteronomy 8:10**—When you eat and are full, you will bless the Lord your God for the good land he has given you.

**Deuteronomy 8:11**—"Be careful that you don't forget the Lord your God by failing to keep his commands, ordinances, and statutes that I am giving you today."

**Deuteronomy 8:12**—When you eat and are full, and build beautiful houses to live in,

**Deuteronomy 8:13**—and your herds and flocks grow large, and your silver and gold multiply, and everything else you have increases,

**Deuteronomy 8:14**—be careful that your heart doesn't become proud and you forget the Lord your God who brought you out of the land of Egypt, out of the place of slavery.

It's so easy for us to pray, "Rub a dub, dub—thanks God—for the grub."

But Moses reminds us...

**Deuteronomy 8:15**— He led you through the great and terrible wilderness with its poisonous snakes and scorpions, a thirsty land where there was no water. He brought water out of the flint rock for you.

**Deuteronomy 8:16**— He fed you in the wilderness with manna, which your ancestors had not known, in order to humble and test you, so that in the end he might cause you to prosper.

**Deuteronomy 8:17**— You may say to yourself, 'My power and my own ability have gained this wealth for me,'

**Deuteronomy 8:18**— but remember that the Lord your God gives you the power to gain wealth, in order to confirm his covenant he swore to your ancestors, as it is today.

**Deuteronomy 8:19**— If you ever forget the Lord your God and follow other gods to serve them and bow in worship to them, I testify against you today that you will certainly perish.

**Deuteronomy 8:20**— Like the nations the Lord is about to destroy before you, you will perish if you do not obey the Lord your God.

So in other words, some of the Israelites in the wilderness learned to thank God for their daily bread without worrying much about the future.

And some did not—even after experiencing forty years of miraculous provision and protection—including the miracle of daily bread.

### **KEYPOINT 1:**

*It's easy to forget that God is our true Provider.*

*We need to be AWARE that it is our sinful human nature that wants to take credit for our provisions.*

God is our Jehovah-Jireh: the God who sees and provides.

So let's redirect our thinking a bit this morning.

- The God who created the entire universe—
- The God who is the God of all space and time and eternity—
- The God who is infinitely holy and completely self-sufficient—

He, Yahweh God, actually cares about supplying your physical needs—today.

As a Good Good Father, the God of the Universe is concerned that we have daily provisions.

He's concerned that we have clothes to wear.

Your Heavenly Father, is concerned about your growing grocery bill.

He is concerned about your stress level as you worry about tomorrow, anxious about your failing health and concerned about your retirement.

*Why is God so concerned about your provisions?*

+ **Acts 17:24**— The God who made the world and everything in it—he is Lord of heaven and earth—does not live in shrines made by hands.

+ **Acts 17:25**— Neither is he served by human hands, as though he needed anything, since he himself gives everyone life and breath and all things.

+ **Acts 17:26**— From one man he has made every nationality to live over the whole earth and has determined their appointed times and the boundaries of where they live.

+ **Acts 17:27**— He did this so that they might seek God, and perhaps they might reach out and find him, though he is not far from each one of us.

+ **Acts 17:28**— For in him we live and move and have our being.

So whether we're learning from the OT or the NT, God cares about the provisional details in our lives.

In fact, the apostle James says exactly that...

**James 1:17**— Every good and perfect gift is from above, coming down from the Father of lights, who does not change like shifting shadows.

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

God cares about your daily provisions because He cares about your eternal destiny.

Notice the plural pronoun—us.

He commands us to pray, “**give us**,” not “give me.”

Every time we pray this prayer, we affirm the unity we have with our brothers and sisters in Christ.

Contrary to the 21st-century Americanized individualism we think we have--not needing one another and not needing the Church—

Scripture constantly rebukes that thought.

So, in other words—**give us**— we also have a responsibility to help others who don’t have their daily bread.

We depend not only on God for our practical provision but commit ourselves to be part of the solution when we find others in need.

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

Today means today.

We all have a bad habit of worrying about tomorrow’s bread.

Here in a few weeks or months, we’ll get to Matthew 6:25, where the Lord provides the cure for anxiety.

Let's look at this as a preview...

+ **Matthew 6:25**— "Therefore I tell you: Don't worry about your life, what you will eat or what you will drink; or about your body, what you will wear. Isn't life more than food and the body more than clothing?"

+ **Matthew 6:26**— Consider the birds of the sky: They don't sow or reap or gather into barns. (plant, harvest, and save), yet your heavenly Father feeds them. Aren't you worth more than they?

+ **Matthew 6:27**— Can any of you add one moment to his life span by worrying?

+ **Matthew 6:28**— And why do you worry about clothes? Observe how the wildflowers of the field grow: They don't labor or spin thread. (They don't even work!)

+ **Matthew 6:29**— Yet I tell you that not even Solomon in all his splendor was adorned like one of these. (King Solomon didn't look this good and he worked all the time.)

+ **Matthew 6:30**— If that's how God clothes the grass of the field, which is here today and thrown into the furnace tomorrow, won't he do much more for you—you of little faith? —*Lebuke*

+ **Matthew 6:31**— So don't worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'

+ **Matthew 6:32**— For the Gentiles (People who don't know God) eagerly seek all these things, and your heavenly Father knows that you need them.

**Matthew 6:33**— But seek first the kingdom of God, and his righteousness (His way of living life), and all these things will be provided for you.

*-promise*

**Matthew 6:34**— Therefore don't worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

In other words, don't worry about tomorrow's provision—be grateful for what the Lord has provided today.

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

This prayer is so simple and subtle, and yet it is so powerful.

Let's think about what it doesn't say.

It does not say, "Sell us this day our daily bread."

Notice we are not to bribe God either.

How many times have we done that?

"God, if you give me this job, if I get this raise, promotion, etc...I promise I'll start to tithe."

I still remember the first time I did that because I was an unbeliever in the depths of some of my darkest days.

And there I was, trying to strike a deal with God. *for my daily bread*

When we pray, "Give us today our daily bread." we ask God to give us a gift.

We know that God's providence is a gift through the prophet Isaiah.

+ **Isaiah 55:1**—"Come, everyone who is thirsty,  
come to the water;  
and you without silver,  
come, buy, and eat!  
Come, buy wine and milk  
without silver and without cost!

+ **Isaiah 55:2**— Why do you spend silver on what is not food,  
and your wages on what does not satisfy?  
Listen carefully to me, and eat what is good,  
and you will enjoy the choicest of foods.

+ **Isaiah 55:3**— Pay attention and come to me; listen, so that you will live.

God has always been a giving God.

He is a God of providence and provisions.

And praying, "***Give us today our daily bread,***" is a request of His providence.

Providence is the protective care of God through supernatural means.

Let me give you an example...

In God's providence, He makes the crops grow.

In Psalm 104, we read about God being the creator and provider...

+ **Psalm 104:10**— He (God) causes the springs to gush into the valleys;  
they flow between the mountains.

+ **Psalm 104:11**— They supply water for every wild beast;  
the wild donkeys quench their thirst.

**Psalm 104:12**— The birds of the sky live beside the springs; they make their voices heard among the foliage.

*The next time you hear a bird sing - Know that's their way of worshipping God for their provisions.*

**Psalm 104:13**— He waters the mountains from his palace; the earth is satisfied by the fruit of your labor.

**Psalm 104:14**— He causes grass to grow for the livestock and provides crops for man to cultivate, producing food from the earth,

**Psalm 104:15**— wine that makes human hearts glad— making his face shine with oil— and bread that sustains human hearts.

It is important to note that there is a synergistic relationship between God's providence and our labor.

We have to cooperate with God for His providence.

*God can do what He wants - but it appears that His raining down manna from heaven are over.*

Jesus teaches about this relationship through a parable.

**Mark 4:26**— "The kingdom of God is like this," he said. "A man scatters seed on the ground.

**Mark 4:27**— He sleeps and rises night and day; the seed sprouts and grows, although he doesn't know how.

Pause—today's secular scientists would reject the parable because they say—"Wait! We do know how the seed sprouts and grows."

The context and spirit behind the parable is not a scientific context but divine providence.

In other words, yes, scientists know how things grow—but they don't understand why.

And yet, we see the harmony between God and man in the parable...

+ **Mark 4:28**— *The soil produces a crop by itself—first the blade, then the head, and then the full grain on the head.*

+ **Mark 4:29**— *As soon as the crop is ready, he sends for the sickle, because the harvest has come."*

The parable of the Growing Seed is a great example of Divine Providence and human responsibility.

We trust that God is a Good Father, and we go to work in faith, *knowing that.*

And when our years of work are over, we trust in God's providence to finish life well.

+ **2 Corinthians 5:7**— *For we walk by faith, not by sight.*

Our responsibility is based on our faith.

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

Let's first notice what the Lord Jesus doesn't say—he doesn't say weekly, monthly, or yearly—but daily.

God's provision for us is daily, so our prayer is daily.

As God's children, our gratitude is daily.

We are to rely on the Lord one day at a time.

And when things get tough, we rely on Him one moment at a time.

Ultimately, we should recognize that we need God more than our next breath.

When we thank God for His daily provisions, we experience supernatural peace over our lives.

We begin to trust God at a new level—not worrying about tomorrow.

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

In the first-century Jewish context, daily bread was the amount of bread necessary to survive for one day.

**Bread** in verse eleven represents all food.

Bread is symbolic of all of our physical needs.

The request reminds us of...


**Proverbs 30:8**—*Keep falsehood and deceitful words far from me.  
Give me neither poverty nor wealth;  
feed me with the food I need.*

**Proverbs 30:9**—*Otherwise, I might have too much/  
and deny you, saying, "Who is the Lord?"  
or I might have nothing and steal,  
profaning the name of my God.*

In other words, Jesus wants his disciples to constantly depend on God and His provision.

**PREACH:**  
I do want to touch on the spiritual aspect of bread.

The ultimate bread is, of course, Christ himself. Jesus said:

 **John 6:35**— "I am the bread of life," Jesus told them. "No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty again."

**Lord's Supper**

**Prayer/Benediction**

*He who testifies about these things says, "Yes, I am coming soon."*

*Amen! Come, Lord Jesus! The grace of the Lord Jesus be with everyone. Amen.*

*(Rev 22:20)*

## **BIBLIOGRAPHY:**

### **PREACHING BIBLE:**

*Christian Standard Bible*. Nashville, TN: Holman Bible Publishers, 2020.

### **BIBLES:**

*The Apostolic Bible Polygot*. edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

*American Standard Version*. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

*The Holy Bible: King James Version*. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

*Legacy Standard Bible*. Irvine, Ca: Steadfast Bibles, 2021.

*New American Standard Bible: 1995 Update*. La Habra, CA: The Lockman Foundation, 1995.

*The New King James Version*. Nashville: Thomas Nelson, 1982.

### **PARAPHRASE BIBLES: (Used as Commentaries)**

Biblical Studies Press. The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

*The New International Version*. Grand Rapids, MI: Zondervan, 2011.

*The Everyday Bible: New Century Version*. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

*GOD'S WORD Translation*. Grand Rapids: Baker Publishing Group, 1995.

**COMMENTARIES:**

Barbieri, Louis A., Jr. 1985. "Matthew." In *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books.

Barry, John D., Douglas Mangum, Derek R. Brown, Michael S. Heiser, Miles Custis, Elliot Ritzema, Matthew M. Whitehead, Michael R. Grigoni, and David Bomar. 2012, 2016. *Faithlife Study Bible*. Bellingham, WA: Lexham Press.

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Blomberg, Craig. 1992. *Matthew*. Vol. 22. The New American Commentary. Nashville: Broadman & Holman Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Bruce, F. F. 2014. *Matthew*. Open Your Bible Commentary. Bath, UK; Nashville, TN: Creative 4 International.

Courson, Jon. 2003. *Jon Courson's Application Commentary*. Nashville, TN: Thomas Nelson.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Dorani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. *ESV Expository Commentary*. Wheaton, IL: Crossway.

Dorani, Daniel M. 2008. *Matthew 1 & 2*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Dorani. Vol. 1. *Reformed Expository Commentary*. Phillipsburg, NJ: P&R Publishing.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.

Gaebelein, Frank E., D. A. Carson, Walter W. Wessel, and Walter L. Liefeld. 1984. *The Expositor's Bible Commentary: Matthew, Mark, Luke*. Vol. 8. Grand Rapids, MI: Zondervan Publishing House.

Hendriksen, William, and Simon J. Kistemaker. 1953–2001. *Exposition of the Gospel According to Matthew*. Vol. 9. New Testament Commentary. Grand Rapids: Baker Book House.

Hughes, R. Kent. 2001. *The Sermon on the Mount: The Message of the Kingdom*. Preaching the Word. Wheaton, IL: Crossway Books.

MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.

McGee, J. Vernon. *Thru the Bible*. Vol. IV. Nashville, TN: Thomas Nelson, 1982.

Morris, Leon. 1992. *The Gospel according to Matthew*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

Lloyd-Jones, D. Martyn. 1976. *Studies in the Sermon on the Mount*. Second edition. England: Inter-Varsity Press.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

Hughes, R. Kent. 2001. *The Sermon on the Mount: The Message of the Kingdom*. Preaching the Word. Wheaton, IL: Crossway Books.

Rubin, Barry, ed. 2016. *The Complete Jewish Study Bible: Notes*. Peabody, MA: Hendrickson Bibles; Messianic Jewish Publishers & Resources.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expository Commentary. Wheaton, IL: Crossway.

Tehan, Thomas, and David Abernathy. 2008. *An Exegetical Summary of the Sermon on the Mount*. 2nd ed. Dallas, TX: SIL International.

Turner, David L. 2008. *Matthew*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

### **ADDITIONAL RESOURCES:**

#### **SERMONS:**

Nelson, Tom. Denton Bible Church. Matthew 6:1-15