

# The prayer Jesus taught us

## Lesson 1 - Introduction and Matthew 6:5-8

### 1 The importance of this prayer

The earliest references that we have to a pattern of Christian daily prayer is that of praying three times a day, and it comes from the Didache, possibly written toward the end of the first century. It states that the Lord's Prayer should be said three times a day, and it gives us a version of the Lord's Prayer that is almost the same as the one in the Gospel of St Matthew.

We have to remember that the earliest Christians were Jews who were already familiar with a long tradition of worship which was liturgical in style (following a set order of service appropriate to the season). As time passed, and Christianity extended throughout the Roman Empire, approved liturgies were refined, albeit with a little local flavour added.

So we find that Christians in the early centuries after the birth of the Church generally followed patterns of worship developed from those which they found within their Jewish heritage, although it was the Eucharist, or Holy Communion that was at the centre of Christian worship, following the pattern of Jesus himself at the Last Supper.

Do you want to know how precious prayer is? No act of outward justice is compared with incense: only prayer is. As is shown in the revelation of John, the great angel proceeds before the visage of the altar, holding in his hand a censer of fragrances of incense, and it is said to him: 'These are the prayers of the holy ones.' Just as well-blended incense delights the worshipful person, so the prayer of the just person is sweet before God. Do you wish to know its dignity? As soon as it issues from the mouth, the angels take it up in their hands and bring it before God. *Anonymous, Incomplete work on Matthew, Homily 13 (ca. 300)*

He gave a form of praying— Himself advised and instructed us what we should pray for. He who made us to live, taught us also to pray, with that same benignity, to wit, wherewith He has condescended to give and confer all things else; in order that while we speak to the Father in that prayer and supplication which the Son has taught us, we may be the more easily heard. Already He had foretold that the hour was coming "when the true worshippers should worship the Father in spirit and in truth; " and He thus fulfilled what He before promised, so that we who by His sanctification have received the Spirit and truth, may also by His teaching worship truly and spiritually. For what can be a more spiritual prayer than that which was given to us by Christ, by whom also the Holy Spirit was given to us? What praying to the Father can be more truthful than that which was delivered to us by the Son who is the Truth, out of His own mouth? So that to pray otherwise than He taught is not

ignorance alone, but also sin; since He Himself has established, and said, "You reject the commandments of God, that you may keep your own traditions." Let us therefore, brethren beloved, pray as God our Teacher has taught us. It is a loving and friendly prayer to beseech God with His own word, to come up to His ears in the prayer of Christ. Let the Father acknowledge the words of His Son when we make our prayer, and let Him also who dwells within in our breast Himself dwell in our voice. And since we have Him as an Advocate with the Father for our sins, let us, when as sinners we petition on behalf of our sins, put forward the words of our Advocate. For since He says, that "whatsoever we shall ask of the Father in His name, He will give us," how much more effectually do we obtain what we ask in Christ's name, if we ask for it in His own prayer!

St Cyprian, *On the Lord's Prayer* 2-3

It was the regular custom for a rabbi to teach his disciples a simple prayer which they might habitually use. John had done that for his disciples, and now Jesus' disciples came asking him to do the same for them.

William Barclay, *The Gospel of Luke* (Saint Andrew Press, 1975) p. 143

## 2 The format of The Lord's Prayer

<b>Matthew 6:9-13 (ESV)</b>	<b>Luke 11:2-4 (NRSV)</b>	<b>Didache 8:2</b>
Our Father in heaven, hallowed be your name.	Father, hallowed be your name.	Our Father in heaven, hallowed be your name.
Your kingdom come, your will be done on earth as it is in heaven.	Your kingdom come.	Your kingdom come, Your will be done on earth, as it is in heaven.
Give us this day our daily bread,  and forgive us our debts, as we also have forgiven our debtors.	Give us each day our daily bread,  and forgive us our sins, for we ourselves forgive everyone who is indebted to us.	Give us this day our daily bread,  and forgive us our debt as we also also have forgiven our debtors.
And lead us not into temptation, but deliver us from evil.	And lead us not into temptation.	And lead us not into temptation, but deliver us from evil;
[For yours is the Kingdom and the power and the glory forever. Amen.]		for yours is the power and the glory for ever.

The prayer as recorded by Luke is shorter than the version in Matthew. In Luke, it is just "Father", not "Our Father". The third petition is omitted by Luke ("Your will be done" etc.), probably because the words "Your Kingdom come" assumes all

that. Luke also omits “deliver us from evil”, as that is implicit in “lead us not into temptation”. Matthew speaks of debts; Luke speaks of sins.

The different versions and locations for the Lord’s Prayer in Matthew and Luke suggest that the Lord’s Prayer has been given by Jesus to the disciples on more than one occasion.

<p><b>Greek edition of Matthew’s text</b>          Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·          ἁγιασθήτω τὸ ὄνομά σου·          ἐλθέτω ἡ βασιλεία σου·          γενηθήτω τὸ θέλημά σου,          ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·          τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς          ἡμῖν σήμερον·          καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,          ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς          ὀφειλέταις ἡμῶν·          καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς          πειρασμόν,          ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.</p>	<p><b>Vulgate Latin translation</b>          Pater noster, qui es in caelis,          sanctificetur nomen tuum,          adveniat regnum tuum,          fiat voluntas tua,          sicut in caelo, et in terra.          Panem nostrum supersubstantialem da          nobis hodie;          et dimitte nobis debita nostra,          sicut et nos dimittimus debitoribus          nostris;          et ne inducas nos in tentationem;          sed libera nos a Malo.</p>
<p><b>Patriarchal Edition 1904</b>          Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·          ἁγιασθήτω τὸ ὄνομά σου·          ἐλθέτω ἡ βασιλεία σου·          γενηθήτω τὸ θέλημά σου,          ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·          τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς          ἡμῖν σήμερον·          καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,          ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις          ἡμῶν·          καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς          πειρασμόν,          ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.          ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις          καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.</p>	<p><b>Roman Missal</b>          Pater noster, qui es in caelis:          sanctificetur nomen tuum;          adveniat regnum tuum;          fiat voluntas tua, sicut in caelo, et in terra.          Panem nostrum cotidianum da nobis          hodie;          et dimitte nobis debita nostra,          sicut et nos dimittimus debitoribus          nostris;          et ne nos inducas in tentationem;          sed libera nos a malo.</p>

### 3 Jewish background

There are similarities between the Lord's Prayer and both biblical and post-biblical Jewish material. Nearly all the elements of the prayer have counterparts in the Old Testament and in Deuterocanonical books:

"Look down from heaven and see, from your holy and beautiful habitation ... For you are our Father." Isaiah 63:15–16

"I will vindicate the holiness of my great name ..." Ezekiel 36:23

"I will show my greatness and my holiness and make myself known in the eyes of many nations." Ezekiel 38:23

"Saviours shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD's." Obadiah 1:21

"It is the LORD. Let him do what seems good to him." 1 Samuel 3:18

"Feed me with my apportioned bread." Proverbs 30:8

"Forgive your neighbour the wrong he has done, and then your sins will be pardoned when you pray." Sirach 28:2

"Let no iniquity get dominion over me." Psalm 119:133

Jews have, in the past 2000 years, used their *Kaddish*, a standard prayer, often:

Exalted and hallowed be His great Name. (Congregation responds: "Amen.")

Throughout the world which He has created according to His Will. May He establish His kingship, bring forth His redemption and hasten the coming of His Moshiach. (Cong: "Amen.")

In your lifetime and in your days and in the lifetime of the entire House of Israel, sword, famine and death shall cease from us and from the entire Jewish nation, speedily and soon, and say, Amen. (Cong: "Amen. May His great Name be blessed forever and to all eternity, blessed.")

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He. (Cong: "Amen.")

Beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: "Amen.")

Upon Israel, and upon our sages, and upon their disciples, and upon all the disciples of their disciples, and upon all those who occupy themselves with the Torah, here or in any other place, upon them and upon you, may there be abundant peace, grace, kindness, compassion, long life, ample sustenance and deliverance, from their Father in heaven; and say, Amen. (Cong: Amen.)

May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: "Amen.")

He Who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: "Amen.")

#### **4 How to pray**

In the Sermon on the Mount, Jesus introduces the Lord's Prayer with some general teaching on prayer:

**And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. (Matthew 6:5)**

The Jewish system of prayer made ostentation very easy. The Jew prayed standing, with hands stretched out, palm upward, and with head bowed. Prayer had to be said at 9am, 12 midday and 3pm. It had to be said wherever a man might be, and it was easy for a man to make sure that at these hours he was at a busy street corner, or in a crowded city square, so that all the world might see with what devotion he prayed." [...] The wisest of the Jewish rabbis fully understood and unsparingly condemned this attitude: "A man in whom is hypocrisy brings wrath upon the world, and his prayer is not heard."

William Barclay, *The Gospel of Matthew* Vol 1 Chapters 1-10 (Saint Andrew Press, 1977) p. 197

Everything done on account of God is given to God and received by God. But what is done to be seen by others is poured into the wind.... What is human praise but the sound of whistling winds? ... Those who act on account of others, to be praised by them, have wasted their energy. [...] those who do so scorn the treasure of God waiting in eternity in heaven, preferring fleeting human words. [...] Those who act to be seen by others not only fail to enter heaven but also earn pitifully little on earth.

Anonymous, *Incomplete work on Matthew, Homily 13*

A hypocrite is one who pretends to be something one is not. This person pretends to be righteous but shows no signs of righteousness. All attention is focused on how one is being perceived or praised by others. Even pretenders may receive this praise precisely while they are deceiving those to whom they seem to be good. But they receive no reward from God the searcher of the heart - only reproach for their deceit. They may have a human reward, but from God they hear, "depart from me, you workers of deceit. You may speak my name, but you do not do my works." So you receive your reward with others, you have received the glory of others - so what? If you do good for the express purpose of having human glory, what good have you?

St Augustine, *Sermon on the Mount* 2.2.5

While pretending to pray to God, the hypocrites are looking around for human praise. The elaborate garb they wear is laughable, and hardly that of a sincere supplicant. One who is earnestly offering a supplication looks exclusively to the One who has the power to grant the request and let all other claims recede. But if you leave behind the one you are petitioning and immediately go wandering about looking everywhere for others' approval, you will depart with empty hands.

St Chrysostom, *The Gospel of Matthew, Homily 19.2*

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

Inner room: The Greek word *tameion* can refer to a "storage room" or "pantry", or the innermost room in the house. In either case the idea is the room least likely to attract public notice.

Daniel J. Harrington SJ, *The Gospel of Matthew* (Liturgical Press, 2007) p. 94

In a single sentence Jesus revises the whole OT cultus. It is no longer the Holy of Holies that is the special meeting place between God and the believer; it is the room with a lock.

Frederik Dale Bruner, *Matthew: A Commentary. Volume 1 The Christbook, Matthew 1-12* (Eerdmans 1987) p. 288

What you are in private is what you really are.

N.T. Wright, *Matthew for Everyone, Part One, Chapters 1-15* (SPCK, 2004) p. 56

Understand that he means the secret place of the heart rather than a location. For the Lord dwells in the recesses of your heart, not in a particular secret place. Remember that the Lord does not want us to act in secret in order that our work may be invisible. Elsewhere he says, "Let your light shine so that others may see your good works and may glorify your Father who is in heaven." But it is the Lord who in due time will reveal. Every good thing becomes more pleasing when it is hidden by us but revealed by God. If you display yourself, there are few who will praise you, and few will understand, even if you should appear humble. The one who understand this will lament you rather than praise you. If on the other hand God reveals you, no one will find fault, except perhaps an evil person, to whom a good person is displeasing. For it is impossible that the Lord would ignore the good work of a good person done in secret. God will make such a one known in this age and boast in him in the future, because the glory comes from God.

Anonymous, *Incomplete work on Matthew, Homily 13*

These things are better understood in a spiritual sense, as spoken about the soul. "Room" is the heart, or the inner, that is, spiritual intellect. It has been written, "That which you say in your hearts, also shall be done in private." (Ps 4:4) The doorway is the exterior, bodily sense through which all things, good and bad, enter upon the soul. So also in the Canticle, Wisdom speaks in the person of the church: "Lo, my beloved knocks at the door, 'Open to me my sister my dearest.'" (Song 5:2) Christ too knocks at the door of the Christian, entering the heart either through the divine Scriptures or good thoughts. The one who receives them opens oneself to Christ. The one who sends them away shuts the door. For this reason Jesus orders that the soul enter the inward understanding when it prays, so that it thinks of nothing except for what it prays and to whom it prays. Thus it closes the doorway of its bodily sense, so that it may shut outside all external thoughts and cares.

Anonymous, *Incomplete work on Matthew, Homily 13*

When you pray, it is as if you were entering into a palace - not a palace on earth, but far more awesome, a palace in heaven. When you enter there, you do so with complete attentiveness and fitting respect. For in the houses of the kings all turmoil is set aside, and silence reigns. Yet here you are being joined by choirs of angels.

You are in communion with archangels and singing with the seraphim, who sing with great awe their spiritual hymns and sacred songs to God, the Lord of all. So when you are praying, mingle with these voices, patterning yourself according to their mystical order. It is not to human beings that you are praying but to God, who is present everywhere, who hears even before you speak and who knows already the secrets of the heart. If you pray to this one, you shall receive a great reward. "For your Father who sees in secret shall reward you openly." He did not merely say he would give it to you but reward you, as if he himself had made a pledge to you and so honored you with a great honor. Because God himself is hidden, your prayer should be hidden.

*St Chrysostom, The Gospel of Matthew, Homily 19.3*

We are asked to pray with the bedroom door closed, as it were, and we are taught to pour out our prayer in every place. The saints' prayers were undertaken in the presence of wild animals, in prisons, in flames, from the depths of the sea, and the belly of the beast. Hence we are admonished not to enter the recesses of our homes but the bedroom of our hearts. With the office of our minds closed, we pray to God not with many words but with our conscience, for every act is superior to the words of speakers.

*Hilary, On Matthew 5.1*

Enter into your inner chamber. Do not let the door stand open to the boisterous, through whom the things that are outside profanely rush in and assail the inner self. Outside the inner chamber are all things in time and space, which knock on the door. Through our bodily senses they clamour to interrupt our prayer, so that prayer is invaded with a crowd of vain phantoms. This is why you must shut the door. The senses of the body are resisted, that the spirit of prayer may be directed to the Father. This occurs in the inmost heart, where prayer is offered to the Father in secret. There "your Father who sees in secret will reward you." This is a fitting conclusion to good counsel, not merely calling us to pray but also showing us how, not merely calling us to give alms but also showing the right spirit for doing so. The instruction is to cleanse the heart. Nothing cleanses the heart but the undivided and single-minded striving after eternal life from the pure love of wisdom alone.

*St Augustine, Sermon on the Mount 2.3.11*

**And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. (Matthew 6:7)**

We recall Seneca's "fatigue the gods" (Ep. 31:5) and Martial's "Let each one wear himself out with his petitions" (7:60:3). Some pagan conviction taught that the gods are reluctant to hear prayers unless the prayers are long and that only when the petitioner has proven oneself sincere by spending time in confession, praise, or even quiet do the divinities begin to listen. [...] Jesus attacks the "much"

conception of prayer as unworthy of both God and human beings. By “muchism” God becomes a taskmaster and people monkeys.

Frederik Dale Bruner, *Matthew: A Commentary. Volume 1 The Christbook, Matthew 1-12* (Eerdmans 1987) p. 289

Rabbi Levi said: ‘Whoever is long in prayer is heard.’ That attitude has not died in church circles. It is often tacitly assumed (though rarely stated) that the longer the prayer and the more ardently it batters on the door of heaven, the more likely it is to get the desired answer. But Jesus explodes this myth. ‘Do not be like them’. (6:8) Michael Green, *The Message of Matthew* (IVP, 1988) p. 99

Nonbelievers think that they can more easily obtain from the Lord what they require by using many words, but the Lord does not expect this from us. Rather, He wants us to send up our prayers not with wordy speech but with faith that comes from the heart. By doing so we commend the merits of justice to him. He surely knows better all the things of which we have need and before we speak is aware of everything that we are going to request.

Chromatius, *Tractate on Matthew 27.2.1-2*

Let us note carefully the gods to whom the pagans pray, that we may understand how not to pray. They pray to demons, who may hear but are not able to heed. They are not even able to supply evil things, unless God permits it. They pray to dead kings, Jupiter, Mercury and others, whose crimes are more manifest than their names. They were not able to help even while they lived. They pray to insensate idols, who are not able to hear nor give responses. Understandably then their priests spend a long time summoning where there is no one to hear. When the priests of Baal called on their gods through immolated sacrifices, Elijah said in mockery: “Shout, shout strongly: perhaps your gods are sleeping.” In the same way the person who prolongs his prayer with a lot of talk rails at God, as if he were sleeping.

Anonymous, *Incomplete work on Matthew, Homily 13*

**Do not be like them, for your Father knows what you need before you ask him. (Matthew 6:8)**

The words “he knows” need not inhibit prayer. For if the Father did not know, he would not be God. And the fact that God already knows the situation encourages us all the more freely to come and talk about it. Prayer is not an intelligence briefing for God; it is intelligent conversation with God.

Frederik Dale Bruner, *Matthew: A Commentary. Volume 1 The Christbook, Matthew 1-12* (Eerdmans 1987) p. 290

Your father knows: the pagan idea of a God who can be manipulated by a flood of words stands in contrast to Israel’s Heavenly Father who says: “Before they call I will answer, while they are yet speaking, I will hear” (Isa 65:24).

Daniel J. Harrington SJ, *The Gospel of Matthew* (Liturgical Press, 2007) p. 94

He insists that we must always remember that the God to whom we pray is a God of love who is more ready to answer than we are to pray.”

William Barclay, *The Gospel of Matthew* Vol 1 Chapters 1-10 (Saint Andrew Press, 1977) p. 198

[Jesus] did not ask us to compose a prayer of ten thousand phrases and so come to him and merely repeat it. He warned against those who "think that they shall be heard for their loquacity." "For your Father knows what you need before you ask him." But if He already knows what we need, why do we pray? Not to inform God or instruct him but to beseech him closely, to be made intimate with him, by continuance in supplication; to be humbled; to be reminded of our sins.

Chrysostom, *The Gospel of Matthew, Homily 19.4*

Your Father knows what is necessary for you before you ask him. If he knows what we want ahead of time, then we do not pray to demand from God what we want but that it may please him to bestow what we need. God is to be conciliated, not taught; a long prayer is not needful for him but a genuine spirit.

Anonymous, *Incomplete work on Matthew, Homily 13*

The hypocrites miss the spirit of prayer, which is an intimate, personal communion with God that leads to the vision of his glory (1 Co 2:9). Hypocrisy blocks out this communion and this vision. Vain repetition cannot establish this communion, for God does not need our "babble". To partake of this communion both silence and words are necessary. Therefore we pray always (Lk 18:1) and without ceasing (1Th 5:17)

Christ does not condemn the use of many words per se, but teaches that words must express the desire for communion with God. Jesus gives us specific words to repeat (vv. 9-13). It is not repetition itself that is condemned, but vain repetition. Many psalms, prayers and hymns of the church have been repeated for countless generations in the worship of God "in spirit and in truth" (Jn 4:23)

True prayer is not telling God what he already knows and then telling him what to do about it, nor is it appearing pious in front of others. True prayer is (1) humble (go into your room, vs 6), (2) personal (pray to your Father, vs 6), and (3) sincere (do not use vain repetitions, vs. 7)

Orthodox Study Bible, footnotes for Matthew 6:5-8 (Thomas Nelson, 2008)

## 5 Mindless repetition

Jesus did not give this prayer to us to be memorized and recited a given number of times. In fact, he gave this prayer to keep us from using vain repetitions. Jesus did not say: "Pray in these words." He said, "Pray after this manner; that is: "Use this prayer as a pattern, not as a substitute."

Warren Wiersbe, *Bible Exposition Commentary* Vol I (Matthew-Galatians) (2008) p. 26

The Lord's Prayer is a basic Christian prayer. As a model of prayer, every Christian learns it by heart. It appears everywhere in the church's life: in its liturgy and sacraments, in public and private prayer. It's a prayer Christians treasure.

Though we memorize it as a set formula, the Lord's Prayer shouldn't be repeated mechanically or without thought. Its purpose is to awaken and stimulate our faith.

Through this prayer Jesus invites us to approach God as Father. Indeed, the Lord's Prayer has been called a summary of the gospel.

Victor Hoagland, C.P., *The Prayer Jesus Taught us*, on <http://injesus.com/message-archives/prophetic/tishbite/the-prayer-jesus-taught-us-by-victor-hoagland-cp-1> (14 August 2006)

One central debate about the Lord's Prayer concerns whether Jesus intended it to be recited rote, or whether it is merely a framework upon which to base our prayers. Supporters of the latter often point to the Greek word οὕτως, which introduces the text of the prayer. It is an adverb loosely translated to mean *in this way*. Scholars as far back as Origen agree that the word is not meant to instruct people to recite the prayer verbatim, but rather use it as the framework for the ideal prayer. However, the Catholic Church sees the Lord's Prayer as the "true summary of the whole gospel; the 'most perfect of prayers' and thus, must be recited verbatim.

Christopher Neufeld, *A Brief Exegetical Study of the Lord's Prayer*, on <https://mrstorage.wordpress.com/2010/03/18/a-brief-exegetical-study-of-the-lord-s-prayer/> (18 March 2010)

The Lord's Prayer is given immediately after the warning of false worship and exhortation to sincere worship. The irony is that Jesus gives the Lord's Prayer in the context of speaking against sterile worship and yet for many citizens of the kingdom the Lord's Prayer has become a mantra that is a meaningless prayer repeated in frequency with no thought to the content of the prayer nor the context from which it derives. The response to this common mind numbing utterance of the Lord's Prayer should not be cessation. Nor should the response be to avoid a corporate recitation. The appropriate reaction to this vacuous worship is a reorientation of the kingdom. The attitude of the worshipper is to be pensive rather than thoughtless. Meditation on the profundities of each the prayer rather than minds drifting to worldly desires. These are the what the kingdom citizen is being led to do by his Royal Mediator.

n.n., *Exegesis of The Lord's Prayer Matthew 6:9-13*, on <http://nilnisiverum.blogspot.nl/2010/11/exegesis-of-lords-prayer-matthew-69-13.html>, 27 November 2010.

What the Lord's Prayer provides, is a framework. Jesus does not say you should always use the identical word, and actually when Luke gives his version of the prayer it is different in small but interesting ways. It looks as though Jesus intended this sequence of thought to act more like the scaffolding than the whole building, though of course the prayer is used as it stands by countless Christians every day. Already by Jesus' days the Jewish patterns of prayer were well established with short but powerful prayers to be said three times a day. Maybe Jesus intended this prayer to be used like that as well.

N.T. Wright, *Matthew for Everyone, Part One*, Chapters 1-15 (SPCK, 2004) p. 58