

The Lord's Prayer



WALKING WITH MATTHEW IN THE LAND OF JESUS

DOWN AND CONNOR
2019

WELCOME

- BEFORE WE GO: INTRODUCTION TO MATTHEW
- DAY 1: THE BIRTH NARRATIVES (MT 1-2 / Exodus 1-2)
- DAY 2: THE TEMPLE ACTION (MT 21)
- DAY 3: THE LORD'S PRAYER (MT 6)
- DAY 4: THE RESURRECTION (MT 28)
- DAY 5: THE TRANSFIGURATION (MT 17 / Exodus 24 and 34)
- DAY 6: CAESAREA PHILIPPI (MT 18)
- DAY 7: THE SERMON ON THE MOUNT (MT 5-7 / Pentateuch)

Sequence

- The location of the Lord's Prayer in Matthew
- Sources for the Lord's Prayer
- An earlier form from Q?
- Commentary on the Lord's Prayer in Matthew
- Conversation

Layout of Matthew's gospel

Layout of Matthew's gospel

Prologue

1-2

Birth

Layout of Matthew's gospel

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Layout of Matthew's gospel

Prologue	1-2	Birth	
Book 1	3:1-7:29	3-4	Narrative
			Temptation, baptism, call stories

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			Sermon on the Mount

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Temptation, baptism, call stories

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Sermon on the Mount

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Book 3

11:2-13:52

11:2-12:50

Narrative

Controversy, woes, rebukes

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Narrative

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24-25

Discourse

End Time Discourse

4

Climax

26-28

Death and Resurrection

The sources of the Sermon

- **Sources for all five discourses in Matthew**
- **Source for the Sermon on the Mount in particular**
- **Material found in Mark, Matthew and Luke (triple tradition)**
- **Material found in Mark and Matthew (double tradition)**
- **Material found in both Matthew and Luke (Q source)**
- **Material special to Matthew himself (M - found nowhere else)**

Mark Only

5:13

9:43-48=?

6:14-15

Mark Only	Matthew-Mark-Luke	
	5:6	
5:13		
	5:15	
9:43-48=?	5:32!	
6:14-15		

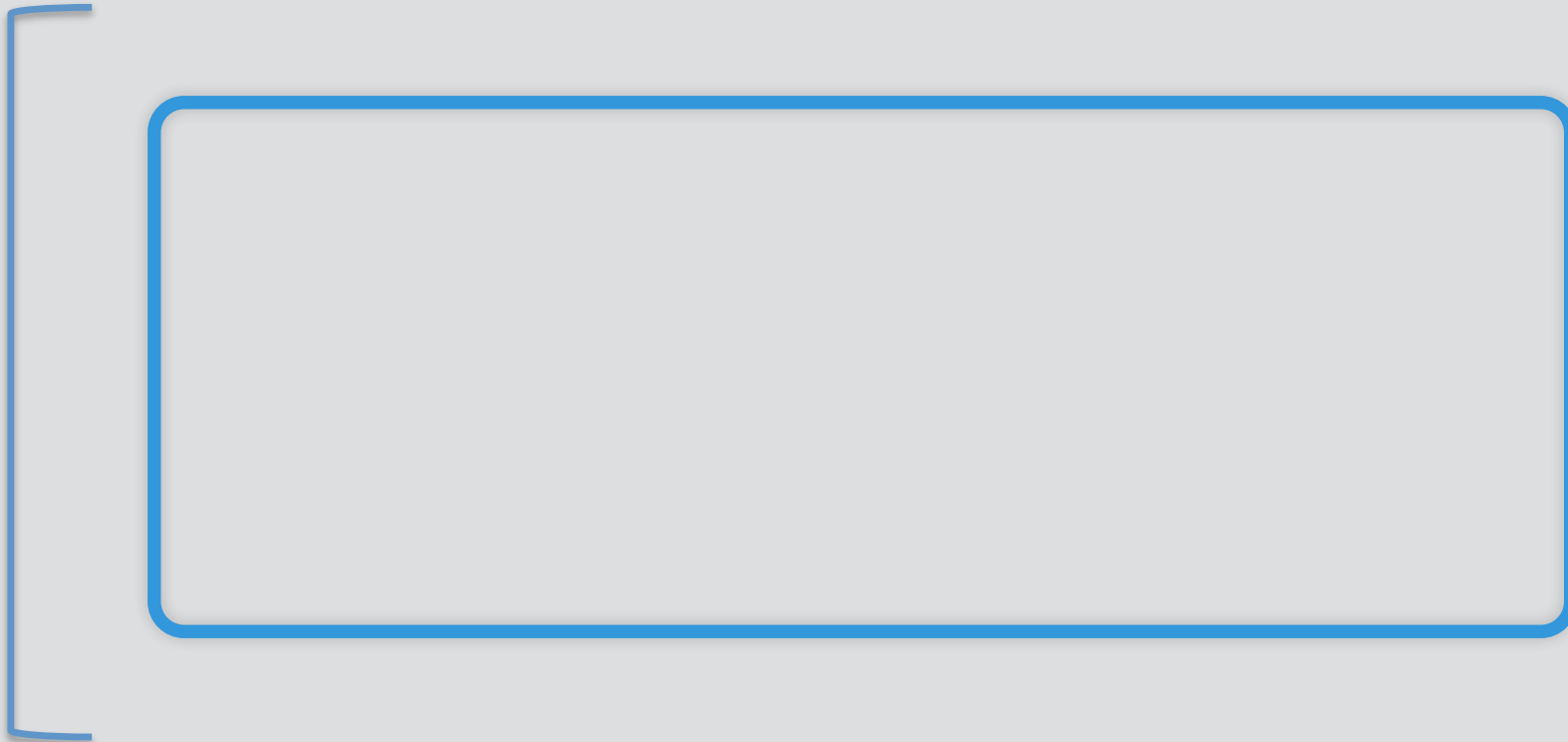
Mark Only	Matthew-Mark-Luke	Q = Matthew + Luke
		5:1-4
	5:6	
		5:11-12
5:13		
	5:15	
		5:24b-26
9:43-48=?		
	5:32!	
		5:39-40
		5:42
		5:44
		5:46-48
		6:9-13
6:14-15		
		6:19-34
		7:1-5
		7:7-12, 13-14
		7:18-23; 24-27

Mark Only	Matthew-Mark-Luke	Q = Matthew + Luke	Matthew only
		5:1-4	
			5:5
	5:6		
			5:7-10
		5:11-12	
5:13			
			5:14
	5:15		
			5:16, 17-20, 21-24a
		5:24b-26	
9:43-48=?			5:27-30, 31
	5:32!		
			5:33-37, 38
		5:39-40	
			5:41
		5:42	
			5:43
		5:44	
			5:45
		5:46-48	
			6:1-4, 5-8
		6:9-13	
6:14-15			6:16-19
		6:19-34	
		7:1-5	6
			7:6
		7:7-12, 13-14	
			7:15-17
		7:18-23; 24-27	
			7:28-29



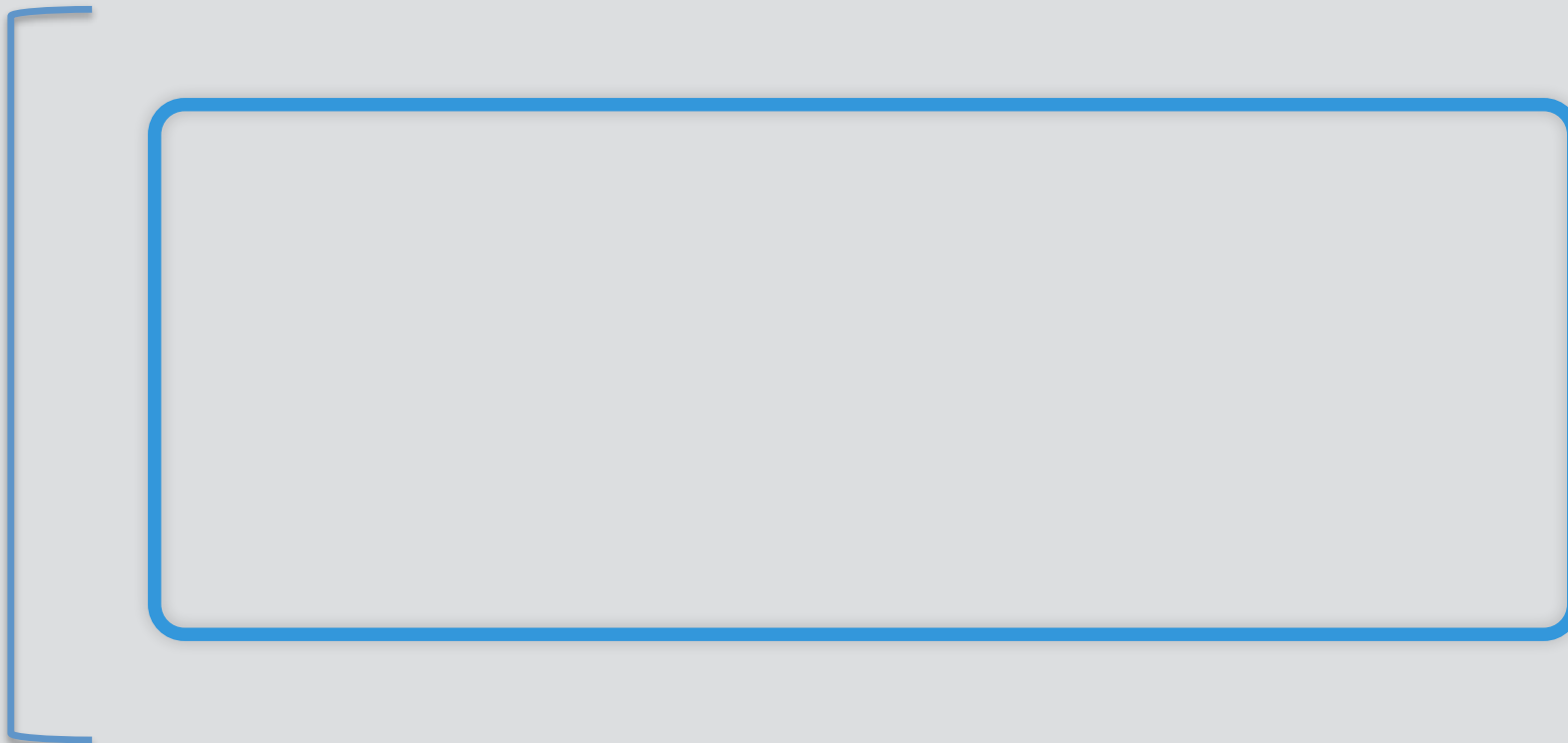


A 5:1-2 Narrative Introduction



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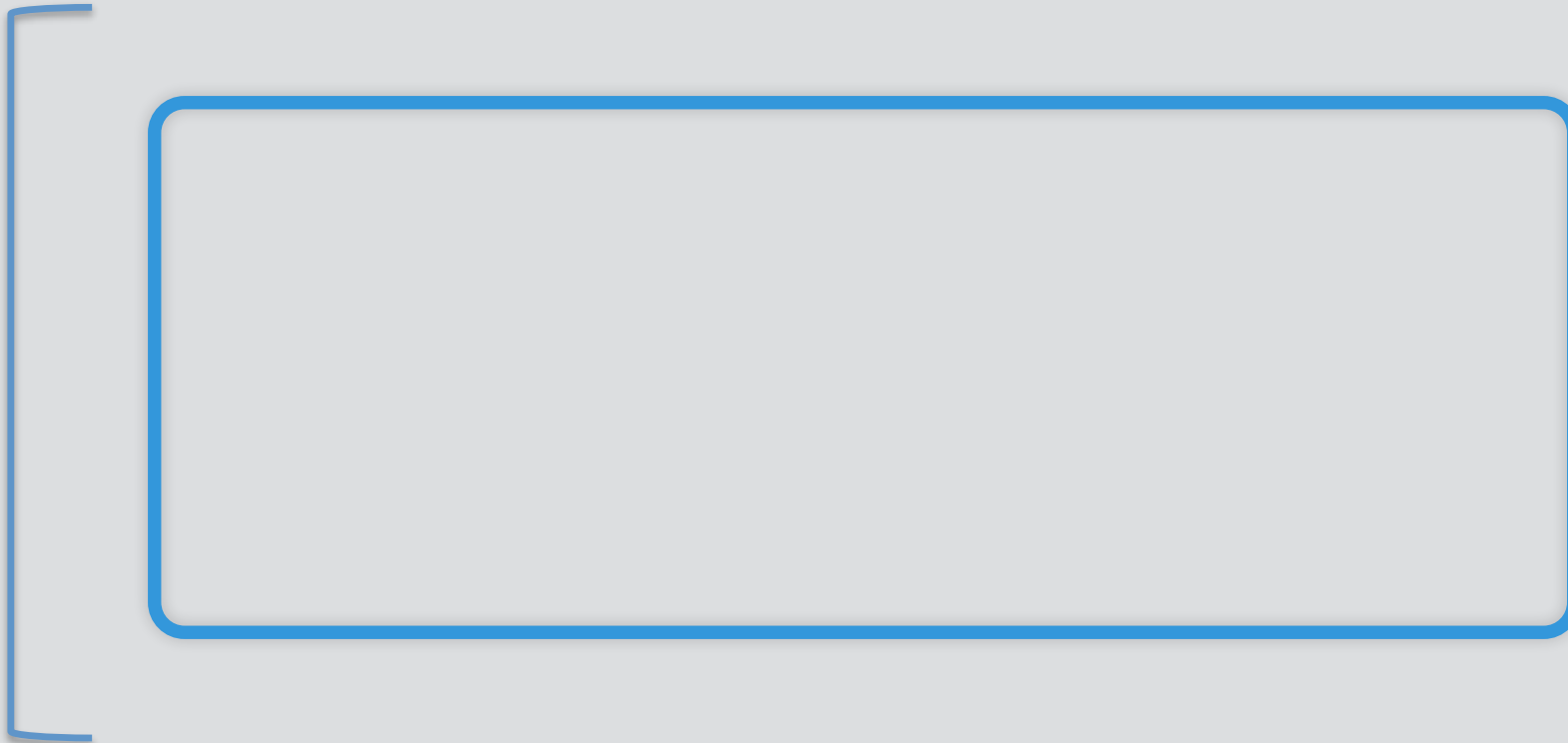
B 5:3-16 Opening exhortation



A 5:1-2 Narrative Introduction

B 5:3-16 Opening exhortation

C 5:17-20 Fulfilment of the Law and the Prophets

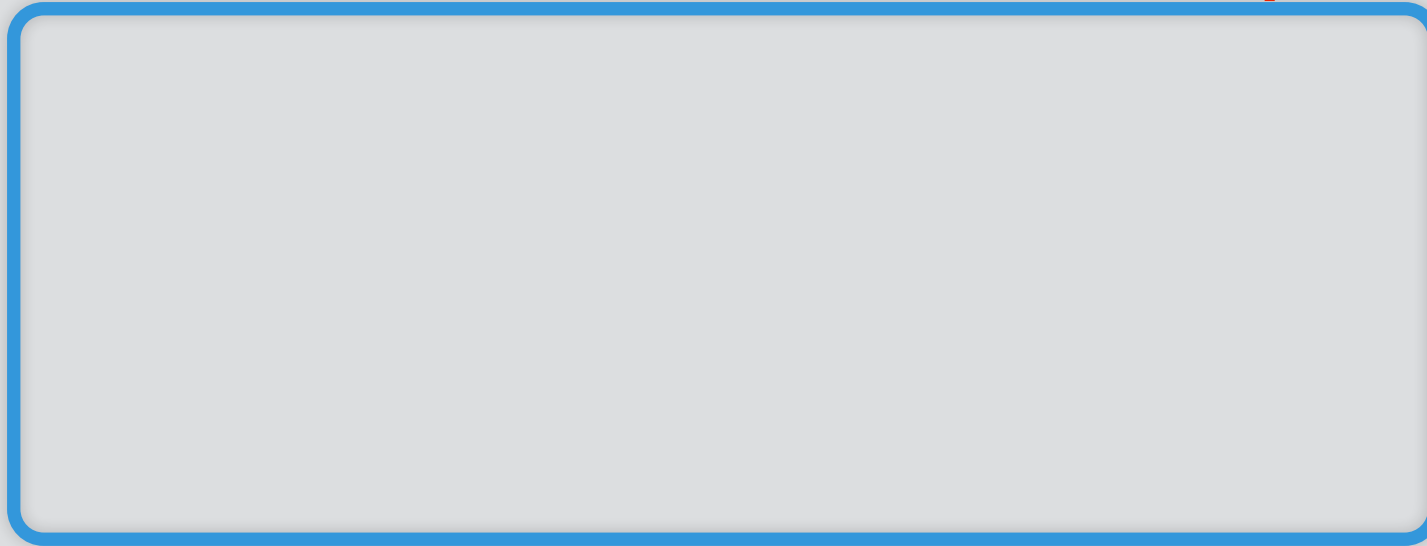


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D 5:21-48 The Antitheses (5 - one is "extra"; plus expansions)



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E 6:1-6 Almsgiving

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E 6:1-6 Almsgiving

a how to pray

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E 6:1-6 Almsgiving

a how to pray

F 6:7-15 Prayer

b Lord's Prayer

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E1 6:16-18 Fasting

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D* 6:19-17:11 (5 negative imperatives plus expansions)

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C* 7:12 Fulfilment of the Law and the Prophets

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B* 7:13-27 Closing exhortation

A* 7:28 Narrative Conclusion

Three early versions

- **Matthew**
- **Luke**
- **The Didache**
- **[Traces in Mark 11:25, 14:32-42 and John 17]**

The Lord's Prayer in Luke

Luke 11:1 He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." **2** He said to them, "When you pray, say:

Father, hallowed be your name.

Your kingdom come.

3 Give us each day our daily bread.

**4 And forgive us our sins,
for we ourselves forgive everyone indebted to us.
And do not bring us to the time of trial."**

The Lord's Prayer in Matthew

Matt. 6:7 "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. **8** Do not be like them, for your Father knows what you need before you ask him.

9 "Pray then in this way:

Our Father in heaven,

hallowed be your name.

10 Your kingdom come.

Your will be done,

on earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts,

as we also have forgiven our debtors.

13 And do not bring us to the time of trial,

but rescue us from the evil one.

14 For if you forgive others their trespasses, your heavenly Father will also forgive you; **15** but if you do not forgive others, neither will your Father forgive your trespasses.

The Lord's Prayer: The Didache

Did. 8:2 **Nor should you pray like the hypocrites.**
Instead, "pray like this," just as the Lord commanded in his Gospel:

**"Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread,
and forgive us our debt,
as we also forgive our debtors;
and do not lead us into temptation,
but deliver us from the evil one;
for yours is the power and the glory forever."**

3 **Pray like this three times a day.**

The Didache

A common shorthand reference (Gk. "teaching") for the early Christian writing entitled The Teaching of (the Lord to the Gentiles by) the Twelve Apostles.

Antioch or Syria, in the first century AD.

Three major sections: the so-called "Two Ways" material (1.1-6.3); liturgical and ecclesiastical instructions (7:1-15:4); and a brief apocalypse (16:1-8).

The liturgical and ecclesiastical section is a collection of intriguing topics. Preserved here are instructions about baptism (7:1-4), personal and meal prayers (8:1-10:7), wandering prophets (11:1-13:7), and community interaction (14:1-15:4).

Q Source

- **252 verses = the Sayings Sources (Quelle)**
- **Q survives only in Matthew and Luke**
- **Q written, probably, in Palestine, in Greek**

How were the gospels written?

Mark
(678)
The Sower

Q source
(252 vv)
The Lord's Prayer

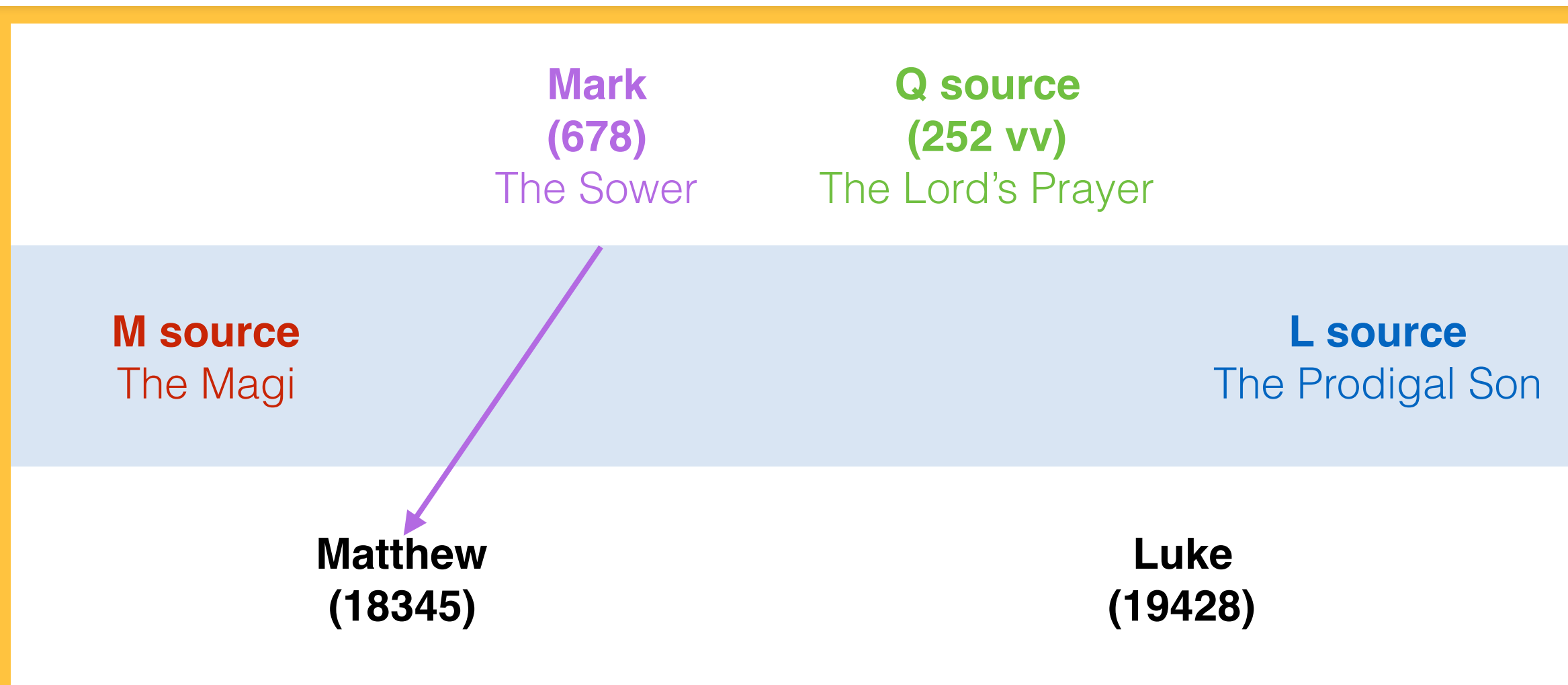
M source
The Magi

L source
The Prodigal Son

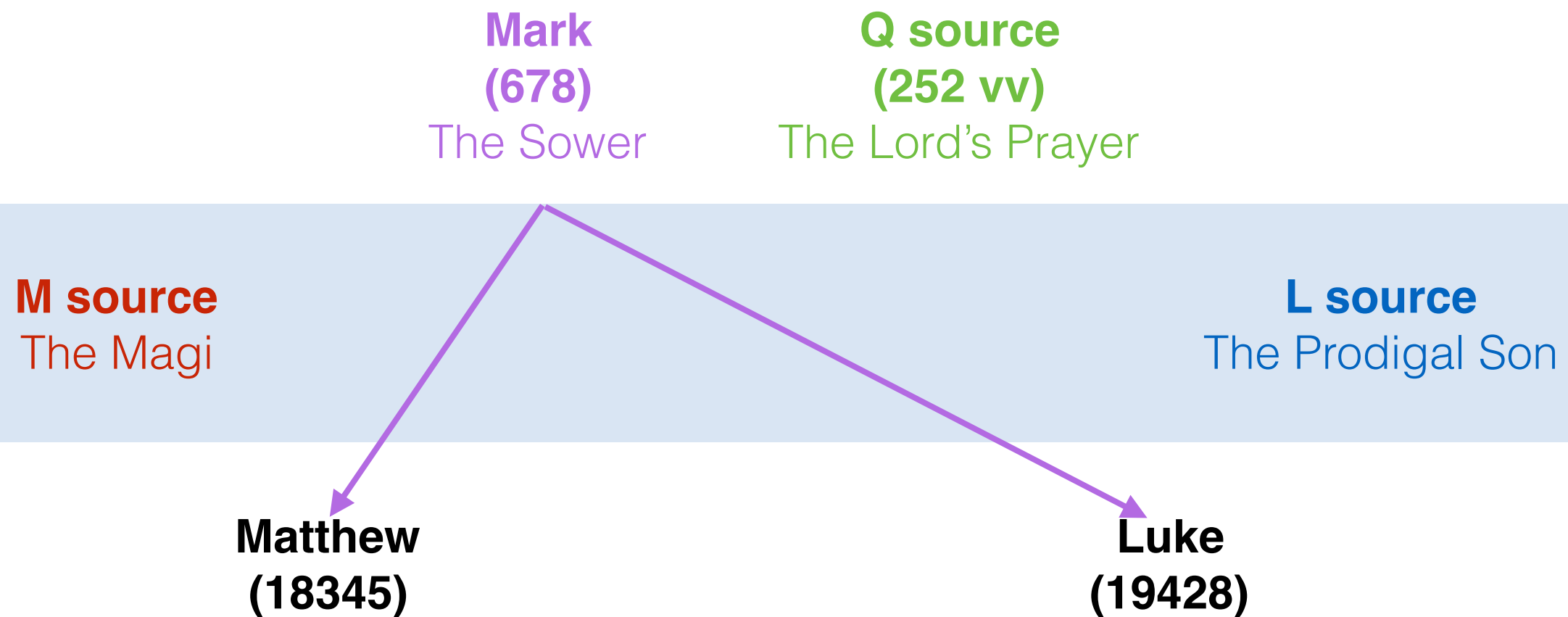
Matthew
(18345)

Luke
(19428)

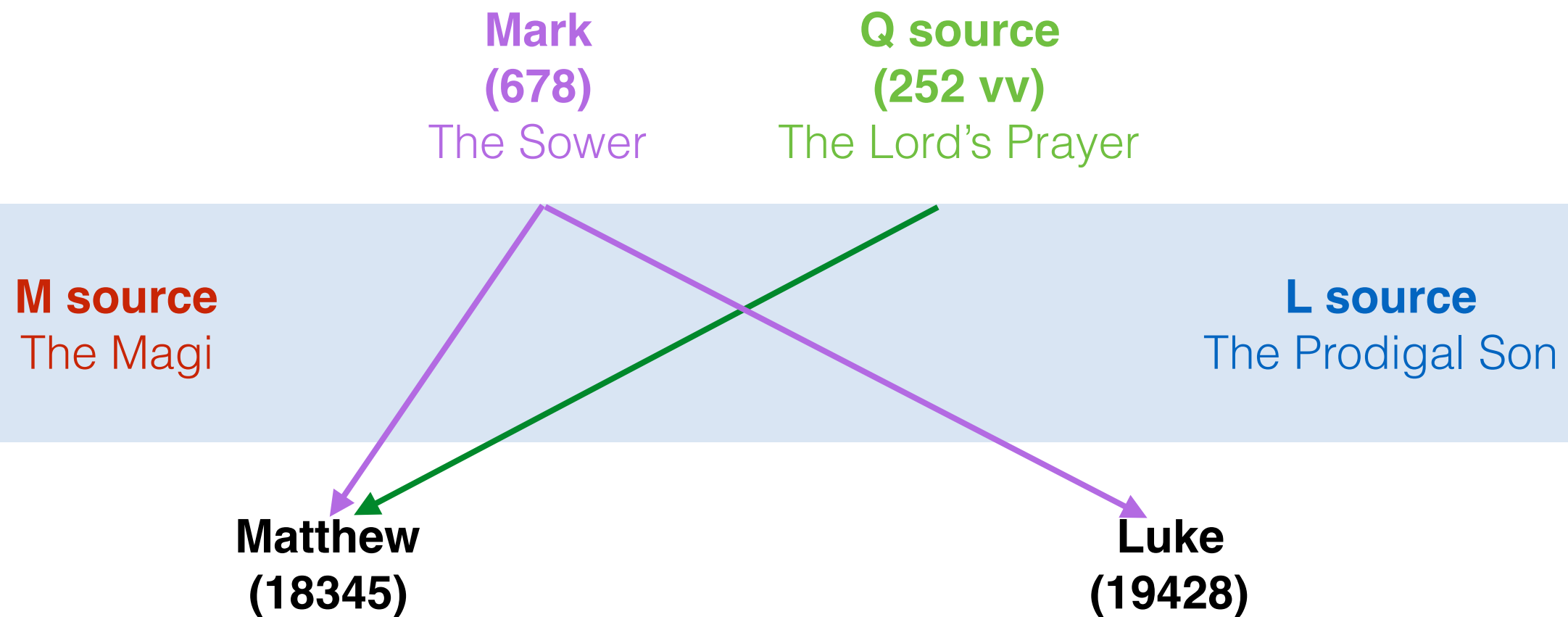
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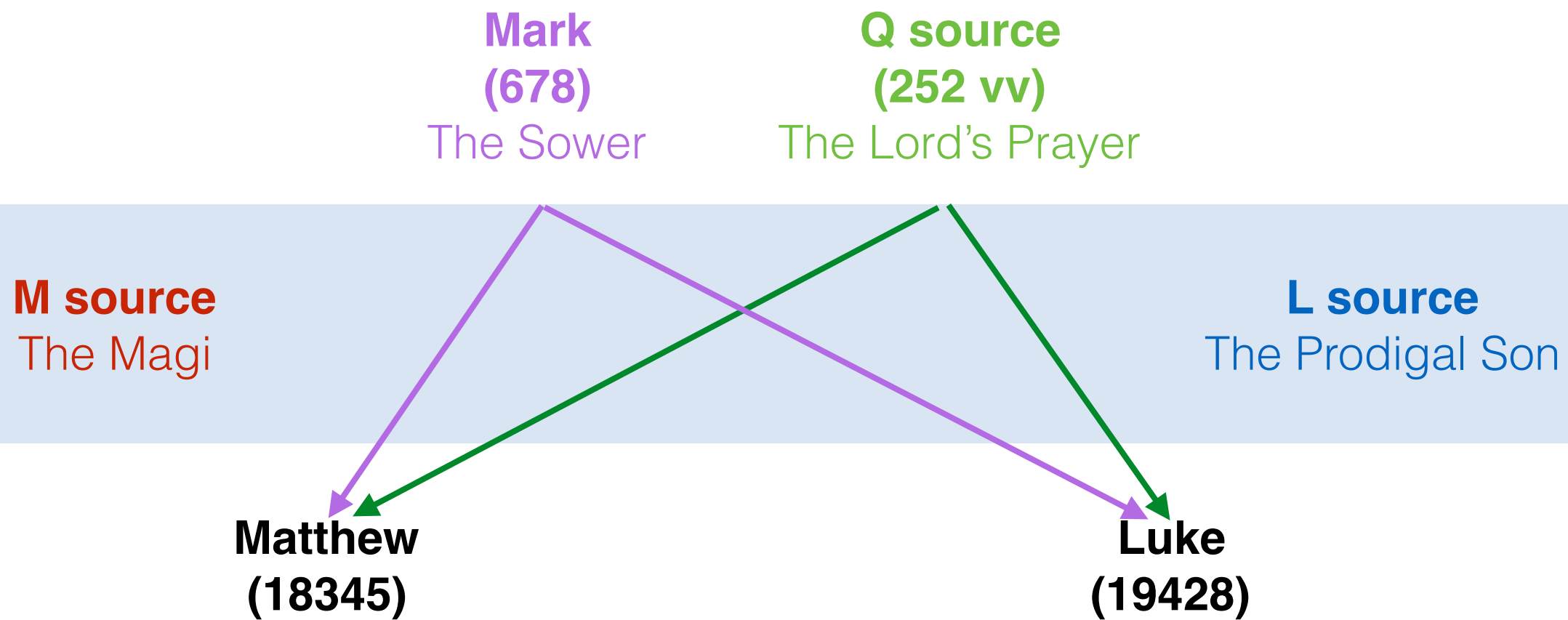
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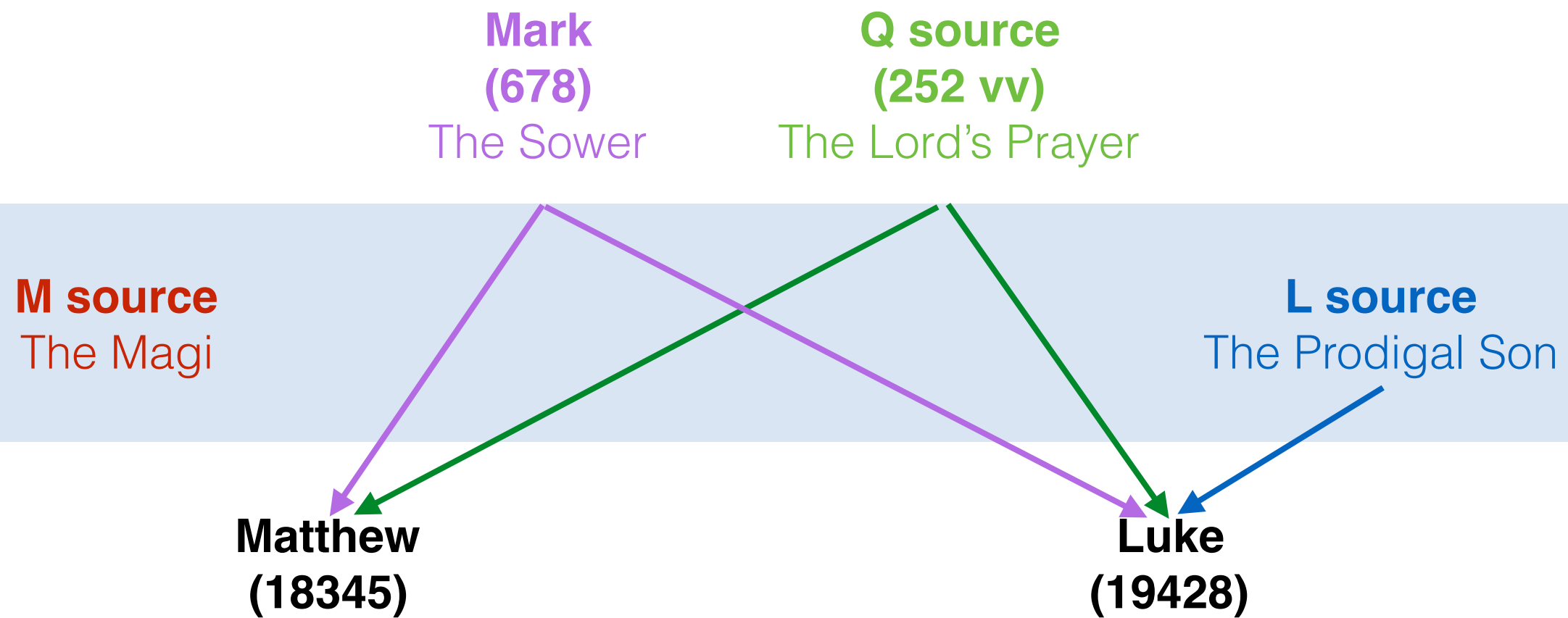
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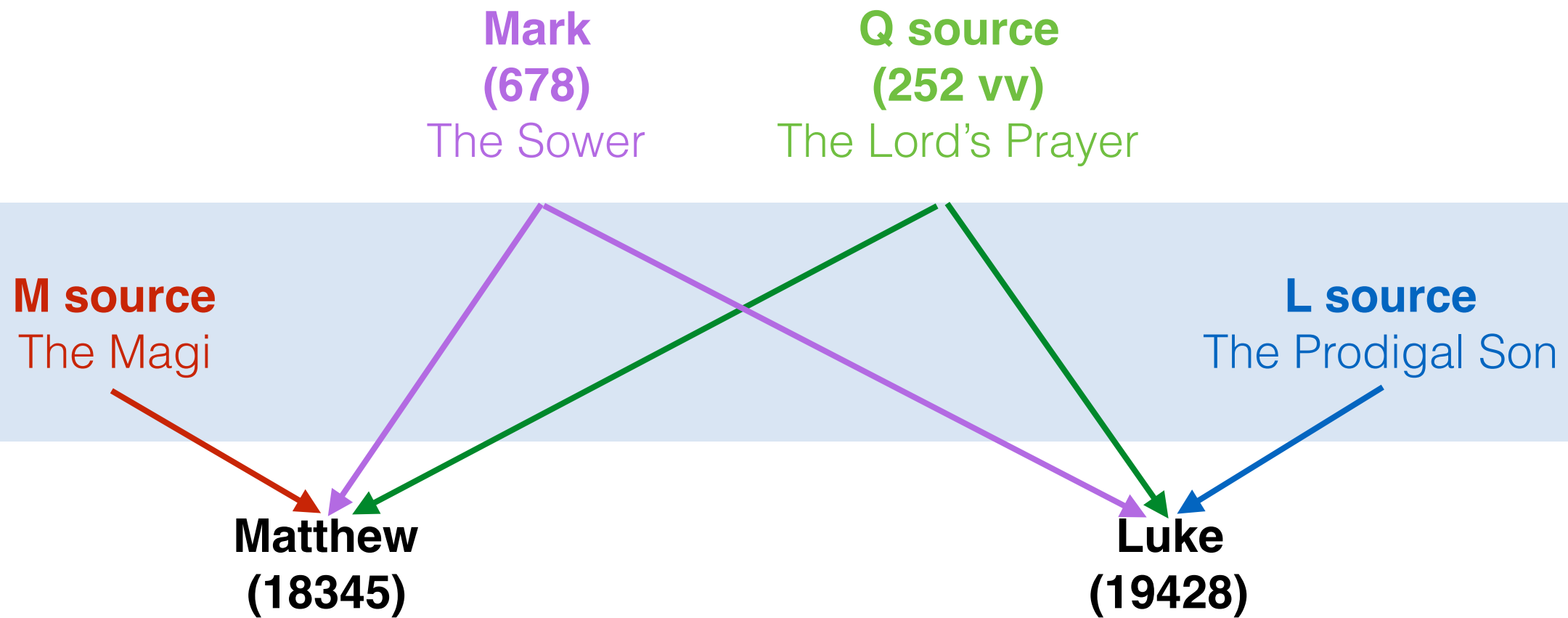
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How were the gospels written?



How were the gospels written?



Finding the Q version

- **Eliminating what is in only one version**
- **Elimination what is typical of each evangelist**
- **Noticing when a decision cannot be made!**

Matthew	Q Sayings Source	Luke
Matt 6:10 Our Father in heaven	Q11:2 Father –	Luke 11:2 "Father,
hallowed be your name	– may your name be kept holy!	hallowed be your name.
Your kingdom come	let your reign come:	Your kingdom come.
your will be done, on earth as it is in heaven.		
11 Give us this day our daily bread,	3 Our day's bread give us today;	3 Give us each day our daily bread,
12 and forgive us our debts,	4 and cancel our debts for us,	4 and forgive us our sins,
as we also have forgiven our debtors.	as we too have cancelled for those in debt to us;	for we ourselves forgive everyone who is indebted to us.
13 And lead us not into temptation,	and do not put us to the test!	And lead us not into temptation."
but deliver us from evil.		

Commentary

Mt 6:5 "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.

- Hypocrites = the Pharisees or the Jews.
- Elsewhere, Matthew refers to "their" synagogues.
- Prayer for show is widely condemned in the Bible and in the Jewish tradition itself.
- Jesus is not forbidding public prayer but condemning those who seek attention by their manner of praying
- Truly = Amen, I say to you...
- Reward: very threatening, i.e. they succeeded in getting only human

Commentary

Mt 6:6 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.

- First level: against show
- Second level: enter within
- Third level: God will reward you
- The term translated *room* refers to the inner room of a house, normally without any windows opening outside, the most private location possible.
- Cf. so that your alms may be done in secret; and your Father who sees in secret will reward you. (Matthew 6:4)

Commentary

Mt 6:7 "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. **8** Do not be like them, for your Father knows what you need before you ask him.

- Against Gentile verbosity in prayer.
- Good does not need to be persuaded.
- Philo says the same, in his Life of Moses: Moses came with his invisible soul to the invisible judgment seat, and asked of that Judge who hears everything before it is related to him what his sentence was. (Moses 2:217)
- Cf. Augustine's Letter to Proba.

Commentary

Why he should ask us to pray, when he knows what we need before we ask him, may perplex us if we do not realise that our Lord and God does not want to know what we want (for he cannot fail to know it), but wants us rather to exercise our desire through our prayers, so that we may be able to receive what he is preparing to give us. His gift is very great indeed, but our capacity is too small and limited to receive it. That is why we are told: Enlarge your desires!

Letter of St Augustine to Proba

Commentary

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Commentary

Mt 6:9 9 Pray then like this:

"Our Father in heaven,
hallowed be your name.

- Not a formula of prayer as such but a method for disciples.
- Father = probably originally "Abba", a term of familial endearment, if not quite our "daddy" as sometimes held.
- Matthew as added "our" and "in heaven", both missing from Luke and from Q.
- "In heaven" is typical of Matthew and reflects Jewish practice.
- To keep holy = right relationship.
- Name = person
- Ps 105:3 and the Kaddish

Commentary

Mt 6:10 Your kingdom come,

- Kingdom or better reign because it points to rule rather than territory.
- Perfectly good Jewish prayer, in line with the prophetic tradition.
- The Kingdom of God in Jesus' sense in what is meant: God's eschatological, future rule.

Commentary

Mt 6:10 your will be done,
on earth as it is in heaven.

- Will be done: only in Matthew and it is reflected in an adjustment to Mark.
- Remove this cup from me. Yet not what I will, but what you will (Mark 14:36 ESV) = "My Father, if this cannot pass unless I drink it, your will be done." (Matthew 26:42 ESV)
- Cf. 7:24-27.
- The rabbis emphasise obedience to divine will (m. Avot 1.11; t. Ber. 3.7; b. Ber. 29b; b. Meg. 29b; b. Yoma 53b; 86b).

Commentary

Mt 6:11 Give us this day our daily bread,

- Give: in the Aorist in Matthew, while in the present continuous in Luke.
- The word "daily" (epiousion) is disputed, because it is rare and the early examples are only in Christian literature.
 1. Based on "epi" and "ousia" to mean necessary for existence
 2. An adjective made of "epi tēn ousan" meaning for today.
 3. The same but meaning for the following day, for tomorrow.
- Cf. "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today. (Matthew 6:34 NRSV)

Commentary

Mt 6:12 and forgive us our debts,
as we also have forgiven our debtors.

- Debts = sins as in Luke's version.
- Sins were considered "debts" (Deut 15.1-2)
- Forgiveness of sins is central to Matthew and he add the phrase to the words over the cup at the Supper.
- Forgiveness at the final judgement is what is intended.
- As we also: emphatic in Greek.
- Tying our forgiveness to God's forgiveness is already present in Matthew 6:14-15, itself very like Mark 11:45.

Commentary

Mt 6:13 And lead us not into temptation, but deliver us from evil.

- God does not lead into temptation: this is a prayer for God's protection.
- Aramaic: do not let it happen...
- "Time of trial" = the final convulsions before the end, often referred to as the messianic woes. The prayer is to be spared that upheaval. Cf. Zeph 1:14-15; 2 Thess 3.3; Jas 1.13,
- What is *not* in view is this or that *moral* temptation, but rather a context in which the believer might be tempted to give up the faith as such.
- Evil or evil one (cf. Mt 13:19; Matthew favours the personal use).

Finally...

- **So, a very Jewish prayer but in the light of the Christ event**
- **Seven petitions after the initial address**
- **Traditionally, three for God and four for the person praying**
- **Concentric (and chiasmic) patterns**
- **Circle 1: God's holy name and rescue from evil**
- **Circle 2: God's reign and victory in time of trial**
- **Circle 3: God's will and forgiveness, earth and heaven**
- **Centre: what we need for every day, at all levels**

Our Father in heaven,

hallowed be your name.

Your kingdom come,

your will be done, on earth as it in heaven.

Give us today our daily bread,

and forgive us our debts, as we also forgive our debtors.

And do not subject us to the final test

but deliver us from evil one.

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Finally

- **Matthew has evolved a very comprehensive structure**
- **The Jewish triad of alms giving, prayer and fasting.**
- **The contrast with hypocrisy and verbosity**
- **The direct link between prayer and the practice of forgiveness.**
- **Finally, the Lord's Prayer really is an approach to prayer rather than a formula of prayer**

Conversation

