

The Lord's Prayer

“after this manner* therefore pray ye”

“In this way then pray you” (Diaglot)

Matt.6:9-13 and Luke 11:2-4

“Our Father which art in heaven”

There can be no doubt as to how we are to address God in our personal or public prayers. Too often people ignore this and use their own terms of personal endearment to open their prayers. By addressing God as our Heavenly Father we are accepting and emphasising the great importance God places on the **family relationship He has with His children**. As in any family, it is unusual for a child to address a parent by a given name, but rather to call parents by the affectionate title they have learned from the cradle.

“Hallowed be thy name”

God's Name speaks of **His holy existence from eternity to eternity**. Once we have addressed God by His 'family status' it is then a natural progression to acknowledge **His might and Holiness portrayed by His Name**. In the natural world the child first learns to address their parents with “mother” or “father” and then later as the child grows they learn the given names of the family. This is also the case in the spiritual sense where a believer can progress to learn more of God and how He manifests Himself in His Name and many Titles.

“Thy kingdom come. Thy will be done in earth, as it is in heaven”

Considering how well the Lord's prayer is known world wide, one can see how easy it is to ignore or miss an obvious statement. This is a good lesson for us, as sometimes it takes a lifetime to recognise a lesson from Scripture that we may have read dozens of times. This is a very simple Scripture which we can use to point out to people the reality and obvious **importance of the Kingdom to come and the eventual acceptance of God's will on earth**. The fact that Jesus tells us that **God's will is done in heaven** is proof that highly symbolic Scripture like Rev.ch12:7 has to be correctly interpreted as referring to the 'political heavens' here on earth.

“Give us this day our daily bread”

Note that our requests and needs come after we have praised God for what He is and what He has planned. This also emphasises our daily dependence on our heavenly Father which helps us to refrain from 'self sufficiency' and any feelings that we are the arbiters of our own destiny. **We should be truly dependent children of our Father in all ways**. This can be a difficult thing to cultivate for we who live in an affluent Western society.

“And forgive us our debts, as we forgive our debtors”

The Greek word for “debts”** can be used in the literal sense, as in money or goods owed, or in the spiritual sense it is used to describe sin against God or others. When we sin we owe a debt to God but not in the 'penance' sense as some teach. **We cannot pay a price or sacrifice to God to settle the debt of sin**. Jesus paid the ultimate price for the covering of our sins by shedding His own blood on our behalf. There is though, one thing that God requires of us, if we sin. David puts it this way in Psalm 51, **“The sacrifices of God are a broken spirit, a broken and a contrite heart.”** In other words we need to display **genuine repentance** if we are to receive forgiveness, either from God or others (2 Cor.7:9-10).

“And lead us not into temptation, but deliver us from evil”

Those things that tempt us are as John puts it, “all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the father but is of the world.” (1John 2:16-17; see also James 1:13). So it is not possible for God to tempt us with evil but it is well within His workings to help willing disciples to be delivered from temptation (1 Cor.10:13). Later Bible versions unfortunately use the term “evil one” instead of “evil” which is not only adding to God's Word, but **shifting the blame** for the source of evil.

*The Greek word for “manner” is “houtos” meaning 'in this way' or 'on this fashion' or 'likewise'.

(Strong's Concordance 3779)

**The Greek word is “opheilema” meaning 'something owed' and by moral implication 'a fault'.

(Strong's Concordance 3783)

“For thine is the kingdom, and the power, and the glory, for ever, Amen.”

The above words are found in the Authorised Version in Matthew's record, but not in Luke. They are not found in the Vatican manuscript nor the Nestle-Aland Greek New Testament. It appears that somebody many years ago wanted to add to Scripture by “rounding off” the Lord's prayer in a way that suited them.

NOTE: This prayer was given to us before Jesus went to heaven as our Mediator, so naturally there is no mention at this stage of praying in His name. At times the 'Lord's prayer' is recited by congregations, who generally neglect to offer this prayer in Jesus' name.
