

The Lord's Prayer

Lesson 1 - Part 1

Introduction

- I. This is the first lesson what is commonly called "The Lord's Prayer."
- II. This brief series will teach how to pray better and give us a better understanding of God and what pleases Him.
 - A. We all need to pray and know as much as possible about it.
 - B. Prayer will richly bless our lives.
 - C. Our spiritual lives will be no better than our prayer lives.
- III. The Lord's prayer is recorded in two of the gospels.

MAT 6:9 "Pray, then, in this way: 'Our Father who art in heaven, Hallowed be Thy name.

MAT 6:10 'Thy kingdom come. Thy will be done, On earth as it is in heaven.

MAT 6:11 'Give us this day our daily bread.

MAT 6:12 'And forgive us our debts, as we also have forgiven our debtors.

MAT 6:13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]'

LUK 11:2 And He said to them, "When you pray, say: 'Father, hallowed be Thy name. Thy kingdom come.

LUK 11:3 'Give us each day our daily bread.

LUK 11:4 'And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.' "

I. Name of Prayer

- A. This prayer is commonly called "The Lord's Prayer."
 1. If one means by this that Jesus taught it, it is correctly named.
 2. Jesus did teach this prayer.
 3. If one means Jesus prayed this prayer, it is incorrectly named.
 - a. Jesus never prayed exactly this prayer.
 - b. He could not pray all the petitions of this prayer since He had no sin. (Matt. 6:12; Lk. 11:4).
 - c. See Heb. 4:15; 1 Pet. 2:22; 1 Jn. 3:5
 - d. Since Jesus could be tempted (Matt. 4:1-11; Heb. 4:15), He could pray that God deliver Him from evil.
- B. The prayer is not given a name in scriptures and naming the prayer is optional.

C. It could be called “The Disciples’ Prayer.” Lit. “pray you.”

- The Greek “you” is plural. “humeis” [hoo **mace**]
- Plurals are used throughout the prayer - “us, our, we.”
 1. Jesus was teaching His disciples how to pray. (Lk. 11:1, 2).
 2. We often do not know how to pray, but Jesus teaches us here how to pray.
 3. This prayer is not all Jesus taught about prayer, but it does give us much help on how to pray.
 4. Paul made a statement that is often misunderstood.

ROM 8:26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

- a. Paul wrote these words many years after Jesus gave the model prayer.
 - b. Paul did not mean that the Christian never knows how to pray.
 - c. We know how to pray from “The Disciples’ Prayer” and from other instructions found in God’s word.
 - 1) See Matt. 7:7-11; Jas. 4:2,3; 1 Jn. 5:14; 1 Tim. 2:1,2; Lk 18:1-8,13; Phil. 4:6; 1 Thess. 5:18; Heb. 4:16; Jude 20).
 - 2) We also learn how to pray by studying the prayers of Jesus, Paul, and all the great saints of God.
 - d. He is affirming there are times when the Christian does not know how to pray and the Holy Spirit knows our hearts and groans and He intercedes for us.
 - e. He presents the needs we cannot put into words and presents them to God who answers our prayers.
4. The word “our” in this prayer shows we are not to pray for self only.

D. It also might be called “The Model Prayer” because in it Jesus is teaching us how to pray.

E. Some have called it “The Believers’ Prayer” because it was intended for believers.

1. “Our” indicates this prayer is for believers.
2. The petitions of this prayer would be such that believers would pray.
3. Those outside of Christ are lost, alienated from God. (Eph. 2:11, 12).

11 Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands--12 remember that you were at that time separate from

Christ, excluded from the commonwealth [nation, citizenship] of Israel, and strangers to the covenants of promise, having no hope and without God in the world. See 1 Thess. 4:13. It speaks of those who had “no hope.”

4. God will not hear the prayers of those who refuse to obey Him. (Prov. 15:8, 29; 28:9).

PRO 15:8 The sacrifice of the wicked is an abomination to the Lord, But the prayer of the upright is His delight.

PRO 15:29 The Lord is far from the wicked, But He hears the prayer of the righteous.

PRO 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

5. This does not mean He never hears and answers any of the prayers of sinners.

a. Saul (Acts 9:11).

ACT 9:11 And the Lord said to him, "Arise and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for behold, **he is praying**,

b. Cornelius (Acts 10:1-5). God was hearing his prayers, but he was a lost man. (Acts 11:13, 14).

6. John 9:31 was spoken by the blind man Jesus healed of his blindness. (Jn. 9:1-6).

a. The religious leaders wanted the former blind man to deny the miracle on the basis they considered Jesus an imposter.

JOH 9:29 "We know that God has spoken to Moses; but as for this man, we do not know where He is from."

b. The man responded to them with these words.

JOH 9:30 The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes.

JOH 9:31 "We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him.

c. The blind man was affirming that God would not work miracles through Jesus if He were a sinful imposter.

d. What he said was true, but what he said was uninspired.

e. God does hear the prayers of sinners who are sincerely seeking Him, but God does not save through prayer only. (Matt. 7:21; Lk. 6:46; Heb. 5:9; Acts 2:38).

Note:

1. Jesus taught this prayer on at least two different occasions.

2. In Matthew Jesus was teaching the multitude from a mount. (Matt. 5:1)

MAT 5:1 And when He saw the multitudes, He **went up on the mountain**; and after He sat down, His disciples came to Him.

3. In Luke it was on a whole different occasion.

LUK 11:1 And it came about that while **He was praying in a certain place**, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

- a. Luke states "He was praying in a certain place."
- b. The lesson on how to pray was given in response to the question, "Lord, teach us to pray just as John also taught his disciples." (We do not know what John the Baptist taught his disciples in regard to prayer. John had evidently given some helpful instructions to his disciples on prayer).
- c. No mention is made to a mountain in Luke's account and in Matthew's account the teaching on prayer comes in the midst of the sermon - not in response to a request from His disciples.
- d. There is no reason to believe Jesus gave teachings only once and that He always used the exact words.
- e. It is a false assumption to contend that Matthew merely asserted the prayer found in Luke in the sermon Jesus delivered from the Mount.
- f. No evidence has been presented to support this assertion into the sermon on the Mount.

II. Should We Memorize And Pray This Prayer?

A. Millions have memorized this prayer and repeat it time and time again.

B. It is evident Jesus did not intend for this to be a memorize prayer.

1. The wording in Matthew and Luke differ.
 2. Luke's account omits the petition concerning God's will being done.
 3. Luke's account omits the words "but deliver us from evil."
 4. Jesus used the word "debts" in Matthew's account (Matt. 6:12), but He used the word "sins" in Luke. (Lk. 11:4).
 5. There are other differences in wording of this prayer showing it was not to be a memorized prayer.
 6. Jesus said, "Pray, then, in this way [in this manner]."
 7. We can learn much from this prayer though **it was not** intended to be memorized and repeated throughout the ages.
 8. We have no record in the New Testament of disciples praying this prayer before or after the church was established.
- C. Furthermore, one petition in this prayer is outdated. (Matt. 6:10; Lk. 11:2).
1. "Thy kingdom come" could be prayed in the time of Christ but not today.
 2. It was an important and appropriate petition until the kingdom came in about 33 A.D. or about 29 A.D. according to the corrected dating of the birth of Christ.

3. The kingdom has already come as we shall study in later lessons.
4. It is no more appropriate for us to pray for the kingdom to come than it is to pray that God send His Son to save the world.
5. It is no more appropriate for us to pray for the kingdom to come than it is to pray that Jesus die for our sins.

III. Some Additional Lessons

A. This prayer teaches that prayer may have childlike simplicity.

1. Jesus shows, in this prayer, that prayer can be very simple - high sounding words and complex sentences are not necessary.
2. Some prayers may impress others, but not God.
3. God is not impressed by our vocabulary.
4. God looks at the heart. (1 Sam. 16:7).

1SA 16:7 But the Lord said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, **but the Lord looks at the heart.**"

B. This prayer teaches that prayer does not have to be long.

1. The whole prayer consists of about 68 words. NASB, KJV
2. The prayer has even less words in Luke - 46 words in the NASB.
3. It is not wrong to pray a long prayer.
4. Jesus sometimes prayed all night. (Lk. 6:12).

LUK 6:12 And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

5. We should not use vain repetitions to make our prayers long as the Gentiles who thought they would be heard because of their "much speaking." (Matt. 6:7,8).

MAT 6:7 "And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words.

MAT 6:8 "Therefore do not be like them; for your Father knows what you need, before you ask Him.

6. There may be occasions when a long prayer is needed especially in our private prayers.
 - a. Some have a list of sick and others they regularly pray for.
 - b. Our prayers for the lost in general and for the lost we know may take more time.

- c. Some times we have more to discuss with God than at other times.
- d. We should say what is on our hearts and minds - this may be short or long.

C. It is not necessary to use the words “Thee, Thy, Thou,” etc.

1. These words occur in many English translations.
 - a. This was common language used to refer to Deity or men at the time the KJV was translated in 1611 A.D, and for many years before and after that time.
 - b. Most modern versions do not use this old English.
 - c. Some have retained it in regard to Deity.
 - d. This is not based on the original language, but based on a desire of some to retain the old English.
 - e. Some believe that the old English is essential in praying to God, and others believe it should be always used because it shows more reverence for God.
2. They are not found in translations in other languages.
3. The Greek uses “You, Your.”
4. It is not wrong to use the old English, but neither can we make it law that all must use it.

<p>a. Many choose to use this language entirely in prayers. They have been taught or believe or both that such language is more reverent in addressing God.</p>	<p>c. Many choose not to use the old English, but have a deep reverence for God.</p>
<p>b. Some mix the old English and modern English in prayer. This is usually done by those who are seeking to use the old English, but occasionally slip back into modern English</p>	<p>d. We should not violate our conscience. (Rom. 14:23). Note: Most have no problem using the old English in the hymns we sing to God.</p>

5. Some have attempted to argue that the use of “thee” and “thou” is a more reverent way of addressing God than “you” or “your.”
 - a. They further argue that since we have a choice of “thee” or “thou” versus “you” or “your” that we should use the old English.
 - b. This is a human argument that finds no basis in the scriptures.
 - c. Saints in both the Old and New Testaments used the same pronouns in speaking to God and they did speaking of or to men.
 - d. There is no example in the New or Old Testaments of special pronouns being used in speaking of God or addressing Him in prayer.

D. There is nothing in Jesus' instruction to limit or command:

1. When we can pray. (We can pray at any time).	3. Who can pray- Men, women, children can all pray.	5. What we are wearing when we pray. Where we are will dictate most of this.
2. The place or geographical location of prayer . (We can pray in any place)	4. Posture in prayer - bowing, closing eyes, kneeling, lifting up eyes, sitting, standing, lying in bed, etc.	6. The language in which our prayers can be uttered is not specified. There are thousands of languages and dialects and God understands them all.

E. Some additional thoughts about prayer.

1. Prayer is not informing God of anything for He knows our needs before we pray. (Matt. 6:8).
2. We do not pray to show off our spirituality.
 - a. Prayer is talking to God, not an attempt to impress others with our spirituality. (Lk. 18:9-14).
 - b. It is humbly talking to the God of heaven.
 - c. It is an important way to draw near to God for His comfort, strength, guidance, forgiveness, etc.
3. The word "our" suggests this was not originally a prayer of an individual, but a corporate or group prayer.
4. There is nothing to indicate it would be wrong for an individual to pray this prayer.
5. Individuals should be praying these petitions with one exception that will be pointed out later.
6. Acceptable prayer is not limited to the petitions of this model prayer.

IV. Analysis Of The Prayer

- A. The prayer begins by teaching us to pray "Our Father" (Matt. 6:9) or "Father" (Lk. 11:2). Gr. "pater" [pah tare]
 1. God is the "Father" of all men/women by creation. (Gen. 1:26, 27).
 2. One cannot boast in the fact that God is his "Father" by creation.
 - a. Even the beast of the field was made by God.
 - b. We must be born again to be God's spiritual children. (Jn. 3:3, 5; Gal. 3:26, 27).
 - c. Jesus discounted the boast of the Jews. (Matt. 3:9).
 - d. Paul informs us who are the true spiritual children of Abraham and the true children of God. (Gal. 3:7, 29).

GAL 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

GAL 3:29 And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

- e. Christian baptism was not in force during the ministry of Christ.
- f. It was commanded as a part of The Great Commission. (Mk. 16:15, 16; Matt. 28:18-20).

John's Baptism And Baptism Of Jesus' Disciples

- John the Baptist called upon men to repent and be baptized. (Matt. 3:2, 5-7; Mk. 1:4,5; Lk. 3:3).
- Jesus and His disciples also called upon men to repent and be baptized. (Matt. 4:17; Jn. 4:1,2).
- It was sin to refuse to repent and be baptized. (Lk. 13:3,5; 7:29, 30).

LUK 7:29 And when all the people and the tax-gatherers heard this, they acknowledged God's justice, having been baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.

- Both John's baptism and Christian baptism are for the forgiveness of sins. (Mk. 1:5; Acts 2:38; 22:16).
- Both John's baptism and Christian baptism are by immersion as the Greek word "baptizo" [bahp tee zoh] means. See also John 3:23; Rom. 6:3,4; Col. 2:12; Acts 8:36-40).
- Those who receive Christian baptism are baptized into the name [the authority] of the Father, Son and Holy Spirit. (Matt. 28:19, 20)
- They are translated from the kingdom of darkness "into the kingdom of light" and submit to Jesus the exalted King. (Col. 1:13; Act 2:36)
- John's baptism ceased to be a valid baptism beginning with the first Pentecost following the resurrection of Jesus. (Acts 2:38; 19:1-6)

3. It is certainly a great privilege and blessing to call God "our Father."
4. Imagine we have the privilege to call on the God of the universe and praise Him and ask His blessings. He is always ready to hear us and bless and strengthen us.
5. As a title for God, "Father" is found only 15 times in the Old Testament.
6. In the O.T. it was never used to address God in prayer.
7. Jesus called God "Father" many times.
8. The term "Father" is used several times in the New Testament in reference to prayer.

MAT 11:25 At that time Jesus answered and said, "I praise Thee, **O Father**, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes.

MAT 11:26 "Yes, **Father**, for thus it was well-pleasing in Thy sight.

MAT 26:39 And He went a little beyond them, and fell on His face and prayed, saying, "**My Father**, if it is possible, let

this cup pass from Me; yet not as I will, but as Thou wilt."

MAT 26:42 He went away again a second time and prayed, saying, "**My Father**, if this cannot pass away unless I drink it, Thy will be done."

LUK 22:42 saying, "**Father**, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."

JOH 17:5 "And now, glorify Thou Me together with Thyself, **Father**, with the glory which I had with Thee before the world was.

JOH 17:11 "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. **Holy Father**, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are.

JOH 17:21 that they may all be one; even as Thou, **Father**, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

JOH 17:24 "**Father**, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.

JOH 17:25 "O righteous **Father**, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me;

EPH 3:14 For this reason, I bow my knees before **the Father**.

9. "Father" is not the exclusive way to address God.

10. He can be called "God, Lord, Majesty on High" and other such terms of reverence.

"the Lord of hosts" (2 Sam. 7:27).	"Father of lights" (Jas. 1:17).	"eternal God" (Deut. 33:27).
Lord (Psa. 23:1).	Jehovah (Psa. 23:1; Exod. 6:3).	Almighty (Job 22:23).
Father (Matt. 6:9).	Shepherd (Psa. 23:1).	"God Almighty" (Gen. 17:1).
"the God of hosts." (1 Kgs. 19:14).	"The Living God" (Psa. 42:2)	"The Most High" (Psa. 9:2).
"Father of mercies" (2 Cor. 1:3).	"Creator" (Rom. 1:25; 1 Pet. 4:9).	"Abba" (Mk. 14:36; Gal. 4:6; Rom. 8:15).

- a. It is clear that there is more than one scriptural way of addressing our heavenly Father.
- b. We should always pray to the Great God of heaven with reverence and humility.
- c. God is our Creator, our Father, our Savior and He should always be addressed with deep reverence.

The Lord's Prayer

Lesson 2 - Part 2

B. "**Who Art in heaven**" - Lit. "the [One] in the heavens."

1. Jesus speaks of God dwelling "in heaven" or "in the heavens." See also Mk. 16:19; Acts 7:55; Heb. 9:24;

1 Pet. 3:22

2. There are four heavens.

a. Heaven where the birds fly.

GEN 1:20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

b. Physical heavens - sun, moon, stars, planets, etc.

GEN 1:17 And God placed them in the expanse of the heavens to give light on the earth,

GEN 1:18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

c. "Third heaven" - This is paradise - what is called Abraham's bosom. (Lk. 16:22).

2CO 12:1 Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord.² I

know a man in Christ who fourteen years ago-- whether in the body I do not know, or out of the body I do not know,

God knows-- such a man was caught up to **the third heaven**.³ And I know how such a man-- whether in the body or

apart from the body I do not know, God knows--⁴ was caught up **into Paradise**, and heard inexpressible words, which a

man is not permitted to speak.

- No one has entered heaven except Jesus. (Jn. 3:13).
- This included David (Acts 2:29), and included Paul. (2 Cor. 12:1-4). "Third heaven" or "Paradise" in 2 Corinthians 12:1-4 denotes "Abraham's bosom." "Paradise" is used in Revelation 2:7 of heaven.
- Paul taught we shall be with God at the end of time. (1 Thess. 4:13-18; 1 Cor. 15:51-53). See Jn. 5:28, 29; Acts 24:15.
- The souls of the righteous go to "Abraham's bosom (Paradise, the third heaven) at death. (Lk. 16:19-25).

d. There is the "heaven of heavens" or "highest heaven."

1KI 8:27 "But will God indeed dwell on the earth? **Behold, heaven and the highest heaven cannot contain Thee**, how much less this house which I have built!

3. God dwells in a special way in "heaven" (the heaven of heavens, the highest heavens).

4. God is not limited to "the heaven of heavens," but He is omnipresent. (Psa. 139:7-10; Jere. 23:23,24).

a. There is a special sense in which God dwells in heaven on His glorious throne and served by His angels.

b. God is also everywhere.

c. This cannot be explained, but it is true.

C. "Hallowed be Thy name" - Gr. "hagiozo" [hah gee **ah** zoh] means "to revere." Lit. "Let it be hallowed the name of You."

1. The Lord's Prayer contains 6 or 7 requests depending on how they are divided.
2. This is the first of three requests relating to God

"Hallowed be Your name." "Your" is from "sou"	" Your kingdom come" "Your" is from "sou"	" Your will be done on earth as it is in heaven" "Your" is from "sou"
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3. Each of these requests desires that God be lifted-up, glorified. Each of these requests wants God to be Supreme in heaven and on earth.
4. "Hallowed" teaches that God is to be revered, honored, glorified. (Exod. 20:7; Isa. 6:3; Rev. 4:8).
5. It does not refer to any certain designation or name of God.
 - a. In the Old Testament God was often called "Lord" or "Jehovah" [Yahweh].
 - b. He is never called "Jehovah" or "Yahweh" in the New Testament.
 - c. Those who insist God must be addressed as "Jehovah" or "Yahweh" have no New Testament authority for this claim.
 - d. This is significant in view that some think it is sinful to refer to God in any other way.
 - e. The name "Jehovah" was used many times in the book of Genesis, the meaning of the name "Jehovah" was not known to the time of the burning bush. (Exod. 3:1-6; 6:3).
 - 1) The name of God appears to mean "the existing One, the One who has always existed and will always exist."
 - 2) God had no beginning and He will have no end.

DEU 33:27 "The eternal God is a dwelling place, And underneath are the everlasting arms; And He drove out the enemy from before you, And said, 'Destroy!'"

PSA 90:2 Before the mountains were born, Or Thou didst give birth to the earth and the world, Even from everlasting to everlasting, Thou art God.

1TI 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

- f. God is to be honored and revered when we address Him regardless of the biblical name or designation used to address Him. See a variety of biblical designations for God at end of Lesson 1 - part 1.
6. We show reverence for God by treating Him with respect and by honoring Him by keeping His commandments. (Eccles. 12:13).
 7. It is shameful and sinful to use God's name lightly in prayer or at any other time. (Exod. 20:7).

8. This prayer shows God should be praised and glorified in our prayers. This praise can be brief as in this prayer or lengthly as we see from the Psalms and other parts of the Bible.
 - a. We should also certainly pray for our needs and the needs of others. (Matt. 7:7-11; Jas. 4:2b).
 - b. We should not neglect praising our Great God in song and prayer, in our words and deeds.
 - c. We should never neglect or slow down in thanking our glorious Father for His immense blessings.

Some Closing Observations

1. The “amen” is not found in the best Greek manuscripts of this prayer.
 - “amen” [Gr. a **mane**] occurs 126 times in the New Testament.
 - It means “so be it, faithful, verily, truly.”
 - It has great meaning and is not just a way of closing prayer.
 - It is a word that agrees with the petitions of the prayer and is sincerely praying the petitions according to God’s will be fulfilled.
 - a. It is found in some Greek manuscripts, but not the most ancient ones.

MAT 6:13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]'

- b. We do know that “amen” was used in prayers and worship and statements about God and Christ.

ROM 1:25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. **Amen.**

ROM 9:5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. **Amen.**

ROM 11:36 For from Him and through Him and to Him are all things. To Him be the glory forever. **Amen.**

ROM 15:33 Now the God of peace be with you all. **Amen.**

ROM 16:24 [The grace of our Lord Jesus Christ be with you all. **Amen.**]

ROM 16:27 to the only wise God, through Jesus Christ, be the glory forever. **Amen.**

1CO 14:16 Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "**Amen**" at your giving of thanks, since he does not know what you are saying?

1CO 16:24 My love be with you all in Christ Jesus. **Amen.**

2CO 1:20 For as many as may be the promises of God, in Him they are yes; wherefore also by Him is our **Amen** to the glory of God through us.

GAL 1:5 to whom be the glory forevermore. **Amen.**

EPH 3:21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. **Amen.**

PHI 4:20 Now to our God and Father be the glory forever and ever. **Amen.**

1TI 1:17 Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. **Amen.**

1TI 6:16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! **Amen.**

2TI 4:18 The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. **Amen.**

HEB 13:21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. **Amen.**

1PE 4:11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. **Amen.**

1PE 5:11 To Him be dominion forever and ever. **Amen.**

2PE 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. **Amen.**

JUD 1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. **Amen.**

REV 1:6 and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. **Amen.**

REV 1:7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so. **Amen.**

REV 5:14 And the four living creatures kept saying, "**Amen.**" And the elders fell down and worshiped.

REV 7:12 saying, "**Amen,** blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. **Amen.**"

REV 19:4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "**Amen. Hallelujah!**"

REV 22:20 He who testifies to these things says, "Yes, I am coming quickly." **Amen.** Come, Lord Jesus.

REV 22:21 The grace of the Lord Jesus be with all. **Amen.**

2. "Jesus" is not directly mentioned in this prayer, but indirectly He is since the disciples were to pray for the coming of God's kingdom and it had been prophesied that Jesus would be the Messiah. He became King of the kingdom.

a. Furthermore, Jesus taught us to ask in His name. (Jn. 14:13, 14; 15:16; 16:23, 24).

b. This means we are to pray through Christ our Mediator. (1 Tim. 2:5).

c. Jesus in our “Advocate with the Father.” (1 Jn. 2:1, 2).

d. As our High Priest (Heb. 2:18; 4:15), Jesus constantly makes intercession for us.

HEB 7:24 but He, on the other hand, because He abides forever, holds His priesthood permanently.

HEB 7:25 Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

e. Praying through Jesus may come anywhere in the prayer, and is not just a way to close a prayer.

3. Prayer is an exercise whereby we remind ourselves that God is God and we are not.

a. He is the Creator and we are the clay.

b. He is perfect in every way, but we are finite, sinful creatures.

4. We should remember in our prayers that God knows best and we do not.

a. God made us and He knows all about us - from day one to our last day.

b. We do not even know what will happen tomorrow (Prov. 27:1), but God knows everything about us - past, present, future.

5. We know that God will not withhold good things from us. (Psa. 84:11).

6. We know that God will give us good things. (Matt. 7:7-11).

Note:

- abba - ab **bah** is Aramaic for “father” or perhaps “dear father.”
 - The Hebrew for “father” was “ab” and it occurs 1061 times in the Old Testament.
 - The Aramaic “ab” for “father” occurs 7 times in the O.T.. (Ezra 4:15; 5:12; Dan. 2:23; 5:2, 11, 13, 18).
1. The word is used in Mk. 14:36 once by Jesus and twice by Paul. (Rom. 8:15; Gal. 4:6).

MAR 14:36 And He was saying, "**Abba! Father!** All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt."

ROM 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "**Abba! Father!**"

GAL 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "**Abba! Father!**"

2. In New Testament Greek words or interpretation “the Father” follows the word “Abba.” Gr. ο’πατήρ [the Father]

a. Some view this as an explanation to the Greek readers the meaning of “Abba.”

- Some think or speculate that Jesus did not use the word “Father,” but Mark added it for explanation to his

readers. There is no proof of this.

- Some think Paul is explaining to his Greek readers the meaning of “Abba.”
 - b. We cannot be certain that the purpose of “Father” following “Abba” is mere interpretation.
 - Many readers were bilingual, and those who were not may have been familiar with this word.
 - Today many people who do not know Greek are familiar with “agape” and other Greek words, such as, “baptizo” and “logos.”
 - c. Others point out that Christianity had its birth in a bilingual people.
 - They do not view this as a mere interpretation of the Aramaic “Abba.”
 - They believe the two expressions are used where the speaker or writer was using tongues familiar to himself and used together **the words express intensity, emotion.**
 - It is argued that the 3 passages are too emotional for this explanation. It is argued interpretation is out of place in prayer.
 - d. It is certainly possible that Jesus, being familiar with Aramaic and Greek, spontaneously repeated both words as a part of intense prayer to God.
 - e. Some today believe that “Abba,” as a practical matter, had become a name for God and the idea may be “Abba, the [or our] Father.”
 - f. It is not clear why Paul used “Abba” at all unless it was the common term used by his readers who spoke Hebrew or Aramaic.
 - g. **It could be interpretation or an expression of intensity.**
4. Some scholars believe the Aramaic means “Dad, Daddy, Papa” and state it is a diminutive that shows intimacy.
 5. Some believe “Dad, Daddy, Papa” is too casual to address God in that way.
 - a. Children often use “Papa, Da Da, Daddy, Dad” in referring to their earthly fathers.
 - b. This does not suggest we should use the language of babies or small children in addressing God.
 - c. Adults most often use “Daddy” or “Dad” in referring to their fathers.
 6. It is hard to decide, but personally I would be reluctant to use this language in addressing God though I feel very close to Him.
 - a. One could certainly use “Abba” for God.
 - b. We can use it because Jesus used it and Paul used it and indicated believers can use it. (Rom. 8:15; Gal. 4:6).
 - c. We may never fully understand how the word was originally used.
 7. “Father” is the common way God is addressed and the word Jesus used when He was teaching us to pray.

- This word is not void of all intimacy, but some may use it in that way.
 - Though not commonly used in directing addressing our fathers, it still can denote intimacy.
 - We are taught we can draw close to God with boldness. (Heb. 4:16). Even if we have sinned, as long as we are penitent, we can draw near to God with boldness. We know God is a God of love and Jesus is our Advocate with God who is not only loving, but just.
 - The use of “Dad, Daddy, Papa, PePa, Da Da” in public prayers would be very offensive to some.
 - There was a time when the absence of “Thee, Thine, Thou” would be very offensive to the majority of those speaking the English language, but the majority now do not take offence to this language.
8. I am not sure what word is used to translate the Greek “pater” [pa **tayr**] or the Aramaic “Abba” in all the various languages of the world.
- There are hundreds, perhaps thousands, of words for “father” among all the languages of the world.
 - Some translations may be more formal than others in the way they translate “Father.”
 - Translations may, at times, reflect the bias of the translator on this subject.
 - “Father” is not necessarily a formal word, and Jesus used it of God innumerable times. (Matt. 5:45, 48; 6:4).
 - He used “Father,” in regard to prayer, in Matthew 7:7-11 and Luke 11:13.
 - There is no real, conclusive evidence that “pater” [pa **tare**] denotes “Dad, Daddy, Papa, Pepa” etc.
 - It is argued that infants called their fathers “abba,” but it should also be observed that adults called their fathers “abba” suggesting “Daddy” may be better translated “father.”

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