

“In the Aramaic Jesus spoke, that would be '*Abba*', Jesus' own characteristic address to God. Nobody had ever addressed God like that. The word was used by little children of their daddy. And Jesus, who alone had that intimacy or relationship with God as his dear daddy, gives his true disciples the right to come in on the same level of intimacy, and call God *Abba*. Amazing!” [Green 100] “It was apparently customary for Jesus to pray to God in this way [using *abba*] (cf. Mk 14:36; Mt 11:25), which in turn influenced the early church (cf. Gal 4:6; Rom 8:15-16).” [Gardner 118] “Papa” combines the familial familiarity with a sense of respect better than Father (more distant) or Dad/Daddy (less respectful).

“Let”: The first three petitions are aorist imperatives. Aorist tense indicates there's no information about whether the action would be once or ongoing. Imperative indicates it should be translated as a request.

The word behind this is *epiousios*, which is only found here in the Bible and two places outside the Bible which may or may not be the same word. It is sufficiently obscure that Origen believed the gospel writers invented it to better translate some Aramaic word or phrase. Based on its etymology it could mean “daily”, “for tomorrow” or “necessary”.

“Obligation in a moral sense, debt” [BDAG]. This verse helps us understand the reading of “perfect” in 5:48 as meaning “mature” or “complete”.

Note the plural in the second triad. While Jesus didn't require the prayer to be used incorporate settings (6:6), he naturally leads us to pray not just for ourselves, but with an awareness of our community of faith.

## The Lord's Prayer

Mt 6:9-13 [Luke 11:2-4]

**Our Papa**, the one in the heavens,  
let your name be held special and set apart.

Let **your kingdom come**,  
let your will be done, on earth as in heaven.

Give us today **our [needed/daily/for the morrow]** bread/living,

And pardon us from [cancel/remit] our **[faults/debts/offenses]**,  
as we pardon those who are guilty of sinning [offending] against us.

And **let us not be enticed to sin**,  
but rescue us from the **Evil One**.

.....

The word translated “evil one” is *tou ponerou*. Without the article *tou* it would be validly translated “evil”; the article makes the best translation “the Evil One.” Cf. Eph 6:16, “flaming darts of the Evil One”; 1 Jn 2:13, “you have conquered the Evil One”; Mt 13:38, “the weeds are the children of the Evil One”, equated in 13:38 with the Devil, etc. See Jn 10:28-30; 17:15 [Mounce 63].

The prayer consists of six petitions: three focused on God and his kingdom, three on the community of believers and their needs. The order reflects a later verse, 6:33, “Seek first the kingdom of God and his righteousness and all these things shall be given unto you.”

This number of petitions is much fewer than the twice-daily Jewish prayer, the *Amidah*, also called the 18 Benedictions, which was evolving during Jesus' lifetime and has been in continual use ever since [DJG]. (The Mishnah permitted shorter forms of the *Amidah*; cf. *Berakot* 4:3-4.)

Or “do not let us succumb to temptation” [Blomberg]. The final petition ties temptation/testing to Satan, and that Jesus is advising his disciples to make requests for spiritual protection a regular part of their prayers. It also calls to mind the temptation in the desert and Lk 4:13, “when the Devil had finished every *test*.”

In Matthew Jesus tells his disciples to “pray in this way” (6:9) and in Luke (11:2) he instructs them, “when you pray, say...” This may reflect the different audiences: Matthew is written for a Jewish audience which presumably was familiar with Jewish prayer, and Luke for Gentiles for whom it was new.

We pray for God's kingdom to come. From the parables we know: the kingdom is spread to individuals via a message (Sower); it doesn't mean evil disappears immediately (Weeds); it starts small and grows rapidly (Mustard Seed) and inscrutably (Growing Seed); it brings great joy and is worth sacrificing all for (Pearl and Hidden Treasure). The kingdom is where God's king—the messiah—reigns, i.e., God's will is done. *This* is what the first petitions are calling for; Jesus' focus is first on the spread of the Gospel.

# The Lord's Prayer

<b>NRSV</b>	<b>NIV</b>	<b>NASB</b>	<b>21<sup>st</sup> Cent. KJV</b>	<b>The Message</b>
Our Father in heaven,  hallowed be your name.	Our Father in heaven,  hallowed be your name,	Our Father who is in heaven,  Hallowed be Your name.	Our Father who art in Heaven, hallowed be Thy name.	Our Father in heaven,  Reveal who you are.
Your kingdom come.	10 your kingdom come,	10 'Your kingdom come.	10 Thy Kingdom come.	Set the world right;
Your will be done, on earth as it is in heaven.	your will be done, on earth as it is in heaven.	Your will be done, On earth as it is in heaven.	Thy will be done on earth, as it is in Heaven.	Do what's best— as above, so below.
Give us this day our daily bread.	11 Give us today our daily bread.	11 'Give us this day [a]our daily bread.	11 Give us this day our daily bread.	Keep us alive with three square meals.
And forgive us our debts, as we also have forgiven our debtors.	12 And forgive us our debts, as we also have forgiven our debtors.	12 'And forgive us our debts, as we also have forgiven our debtors.	12 And forgive us our debts, as we forgive our debtors.	Keep us forgiven with you and forgiving others.
And do not bring us to the time of trial, but rescue us from the evil one.	13 And lead us not into temptation,[a] but deliver us from the evil one.[b]	13 'And do not lead us into temptation, but deliver us from [b]evil.	13 And lead us not into temptation, but deliver us from evil.	Keep us safe from ourselves and the Devil.
	[a] The Greek for temptation can also mean testing [b] Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen.	For Yours is the kingdom and the power and the glory forever. Amen.' [c]  [a] Or our bread for tomorrow [b] Or the evil one [c] This clause not found in early mss	For Thine is the Kingdom, and the power and the glory forever. Amen.	You're in charge! You can do anything you want! You're ablaze in beauty! Yes. Yes. Yes.