

## THE LORD'S PRAYER, FIVE 9AM SUNDAY SESSIONS ON

NOT REQUIRED but desired: Reading N.T. Wright's THE LORD & HIS PRAYER (Eerdmans/96) #2886 4.13.98  
REQUIRED: Daily praying the L.P., holding onto each phrase till your mind wanders,  
then asking whether the wandering was related to the phrase--if so, how? if not, don't sweat it.

## April 26, chapter 1: "Our Father in Heaven"

- 1 Let's tell our personal histories of the L.P....Then, what personal/family use are you now making of it?....Then, what do you find most troublesome about it?
- 2 What force do you find in the adjectives in this Thinksheet's first line?
- 3 As does all conversation, prayer begins with addressing by name the person whose attention you need so you can initiate the conversation. Not always by name; sometimes an impersonal salutation, e.g. "Greetings!" Sometimes a name + an indicator of your relationship ("Our Father," Mt. 6.9), + sometimes noting where the addressee is ("...in heaven"). But usually just the name ("Father," Luke 11.2).
- 4 Is it any problem for you that Jesus' favorite name for God was "Father"? Note that this is the first word in God's "name" at the end of the NT's first book.
- 5 In your own personal praying, how do you refer to the Addressee?
- 6 "Father" signals intimacy, revolution, calling to the new exodus (pp14ff).
- 7 The first petition: hallowing God's name....Now let's see the texts:

## 30. THE LORD'S PRAYER.

Matt. 6:9-15	(Mark)	Luke 11:2-4 (§ 146, p.105)
9 "Pray then like this:  Our <u>Father</u> who art in heaven, Hallowed be thy name. 10 Thy kingdom come, Thy 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 lead us not into temptation, But deliver us from evil t. u 14 For if you forgive men their trespasses, your heavenly Father also will forgive you; * 15 but if you do not forgive men their trespasses, neither will your Father forgive your trespasses."	11:25-26 (§201, p. 141)  11:25-26 (§ 201, p. 141)  25 "And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses." w	2 And he said to them, "When you pray, say: "Father," r hallowed be thy name. Thy kingdom come.  3 Give us each day our daily bread; * 4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation."

\* Cf. Matt. 18:35 (§ 136, p.100).

Matt. 6:6—Isaiah 26:20 (Septuagint). 6:8—cf. 6:32.

r text: S B D λ it (some MSS.) vg sy<sup>a</sup> sy<sup>a</sup> sa bo; add, *openly*: W Θ φ ϩ it (some MSS.) sy<sup>p</sup>. " text: P<sup>75</sup> S B λ vg sy<sup>a</sup> Marcion, Origen; *Our Father who art in heaven*: A C D W Θ φ ϩ it sy<sup>a</sup> sy<sup>p</sup> sa bo. Cf. Matt. 6:9.  
\* Or, *our bread for the morrow*. t Or, *the evil one*. u text: S B D λ it vg bo; add, *for thine is the kingdom and the power and the glory, for ever. Amen*: W Θ φ ϩ sy<sup>p</sup>; add, *for thine is the power and the glory for ever. Amen*: sa (Didache omit Amen); add, *for thine is the kingdom and the glory for ever. Amen*: sy<sup>a</sup>. v text: B W Θ φ ϩ sy<sup>a</sup> sa bo (some MSS.); omit: *their trespasses*: S D λ it vg sy<sup>p</sup> bo (some MSS.) Augustine. w text: S B W sy<sup>a</sup> sa bo; add verse 26: "But if you do not forgive, neither will your Father who is in heaven forgive your trespasses": A C D Θ λ φ ϩ it vg sy<sup>p</sup> Cyprian.

Matt. 6:9-13—Didache 8:2.

To Matt. 6:11 cf. Gospel according to the Hebrews: (in Jerome, *Commentary on Matthew 6:11*)—In the gospel called according to the Hebrews, for "substantial bread" I found "mahar", which means "of the morrow"; so that the sense is: our bread of the morrow, that is, of the future, give us this day.

To Matt. 6:13 cf. Gospel according to the Hebrews: The words from "thine is the kingdom" to "Amen" are not found in some copies.

Revised Standard Version  
Sec. 30, p25, of B.H. Throckmorton Jr (ed.), GOSPEL PARALLELS  
(Nelson/67)  
"§" indicates sections in the original Huck-Lietzmann SYNOPSIS (Greek texts, German titles)

### May 3, Chapter 2: "Thy Kingdom Come"

1 To be "Christian" means to follow Christ, so the L.P. can't be a Christian prayer (though it is, of course, the pattern prayer our Lord gave us): it's a Jewish prayer, on the same base as the Kaddish occurring often in Jewish prayerbooks, first appearing thus in GATES OF PRAYER (Central Conference of American Rabbis/75):

Let the glory of God be extolled, let His great name be hallowed in the world whose creation He willed. May His kingdom soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen. ¶Let His great name be blessed for ever and ever. ¶Let the name of the Holy One, blessed is He, be glorified, exalted and honored, though He is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

2 "The Kingdom of God" is his sovereignty over his whole creation, but especially the world seen & experienced as under divine rather than human control, & the way of life--individual/social, religious/political--appropriate to that reality....Jesus' Kingdom movement became seen as the Jesus movement & then as the Christian movement.

3 "...on *earth* as it is in heaven"!

### May 10, Chapter 3: "Give Us This Day"

1 Trust God for sustainable life on a sustainable earth, for self & neighbor.

2 The Lord's Supper (the Eucharist) as the Kingdom banquet now & in anticipation.

3 "I am the Bread of life" (Jn.6.35,48) for the wrong people (all sinners: Ro.1-3).

4 Physical bread for today (Mt.25), spiritual bread today for tomorrow (Mt.8.11, L.22.30--the messianic banquet at age-end). The Eucharist (Gk., "thanksgiving") sanctifies every meal, & every meal's grace real-izes the Eucharist--& both honor the union of material & spiritual (again, "on earth as...in heaven"), present & future.

5 A Latin American grace: "O God, to those who have hunger give bread; & to us who have bread give the hunger for justice."

6 "Grace" means both God's salvation freely given through the cross in Christ, & the "thanks" at meals (Gk. χάρις *charis* bearing both meanings). Note that "Amazing Grace," the Christian hymn most sung in secular settings, is thoroughly thank-ful.

### May 17, Chapter 4: "Forgive Us Our Trespasses"

1 No love is unconditional (except in mood), but God's forgiveness is minimally conditional: (1) no being forgiven by the Father without returning to the Father; (2) no being forgiven without being forgiving (Mt.6.12b,14-15; M.11.25b; L.11.4b). As for (1), some call it the Parable of the Running Father (God's eagerness to forgive: L.15.11-32).

2 The unforgiving & the unforgiven are both in prison, no matter which is the guard. Or are they both guards, & both incarcerates (inmates, prisoners)?

3 In the L.P., we expect God to do everything till we get to the line after "...us our debts/sins": this line (& only this line in the L.P.) expects us to do something. ...But on closer look, every line calls us to action (to commitment)! The prayer is programmatic as well as pious.

4 Bodies can't live without bread, societies can't live without forgiveness.

### May 24, Chapter 5: "Deliver Us From Evil"

1 "See to it that we are not tested beyond our strength, for we know that Satan can destroy us--unless you rescue us out of his ferocious grip." (Krister Stendahl)

2 Luke has only "lead us not into temptation [Gk. wd. includes test & trial]": "but deliver us from evil" is Matthew's additional way of putting the same petition. Is the addition more than synonymous parallelism (i.e., is some meaning added)?

3 See, also in Mt., Jesus' temptations (4.1-11; cp. Gn.3).

4 All good things in God's good time, including emergency exits (1Cor.10.13, 2Cor. 11.33)....Gethsemane: Jesus, *not* delivered yet (but in God's hands: "thy will....").

### Chapter 6: "The Power and the Glory"

1 Jesus, like other Jews of his time, would end a prayer with some praise-line. Luke has none, nor do the best manuscripts of Mt.--but Mt.'s well catches the substance & spirit of the L.P. It wasn't Augustus Caesar who made the angels sing (L.2.1-14).

2 From sword power to cross power. Old words (kingdom, power, glory), new tunes.

3 Christian prayers end "In Jesus' [no other's] name, amen." Mt. is about the kingdom, the power ("all power," 28.18), & the glory (17, 28.20 ["with you"]).