

Lord's Prayer Analysis 2-7-10

1. This morning I want to analyze the Lord's Prayer. The Lord's prayer is found in two of the gospels, Mat 6:9-13 and Luk 11:2-4. Before we begin our analysis you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
2. Let's take a look at the two gospel accounts in two translations.

KJV

Mat 6:9 ... Our Father which art in heaven, Hallowed be thy name.
Mat 6:10 Thy kingdom come. Thy will be done in 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 forgive our debtors.
Mat 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

NIV

Mat 6:9 ... "Our Father in heaven, hallowed be your name,
Mat 6:10 your kingdom come, your will be done on earth as it is in heaven.
Mat 6:11 Give us today our daily bread.
Mat 6:12 Forgive us our debts, as we also have forgiven our debtors.
Mat 6:13 And lead us not into temptation, but deliver us from the evil one.'

KJV

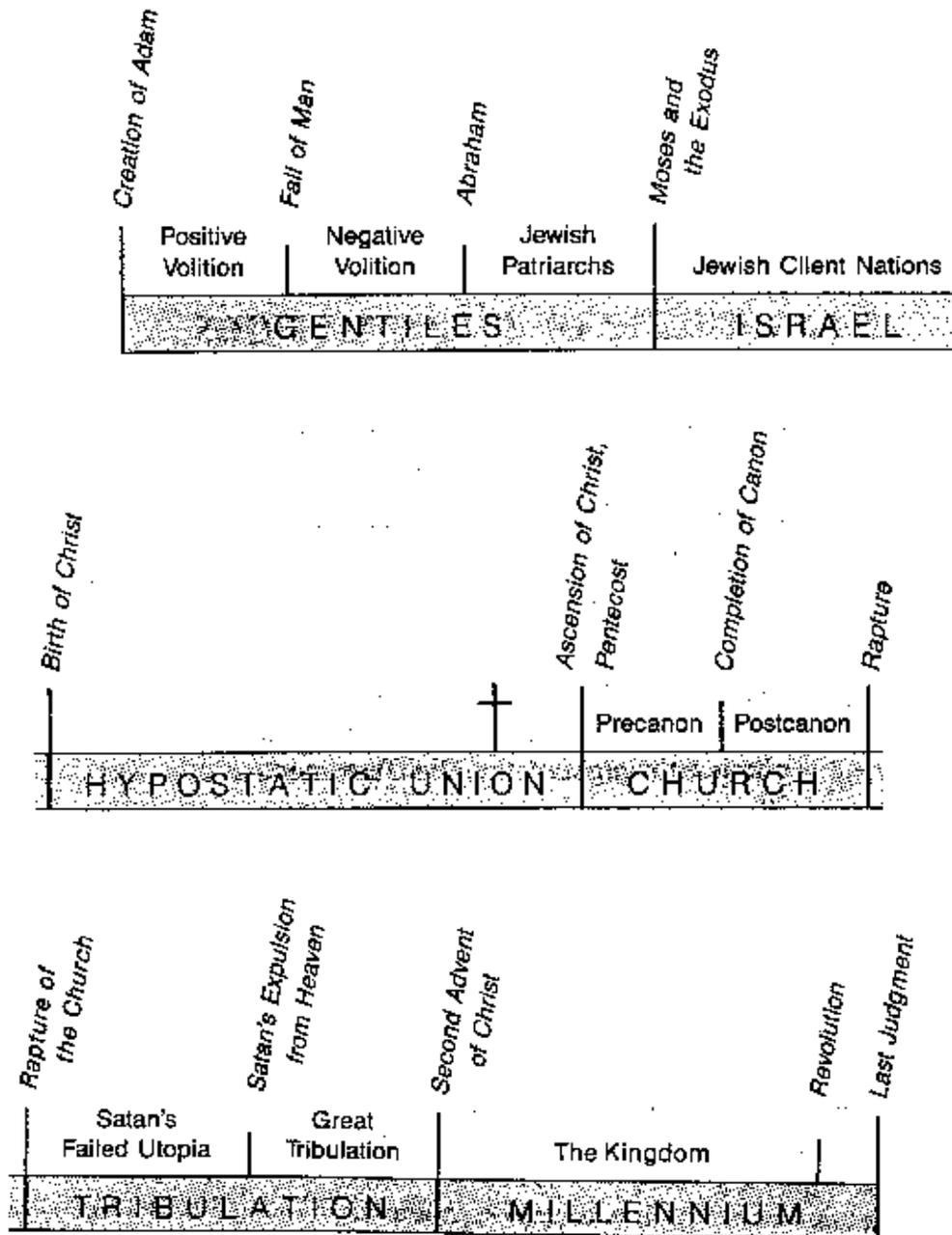
Luk 11:2 ... Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
Luk 11:3 Give us day by day our daily bread.
Luk 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

NIV

Luk 11:2 ... "Father, hallowed be your name, your kingdom come.
Luk 11:3 Give us each day our daily bread.
Luk 11:4 Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation."

3. As you can see, the phrase "For thine is the kingdom and the power, and the glory, forever" is not in the better manuscripts. I have elected to exegete the less familiar version found in Luke's Gospel in the NIV.
4. Let's review the development of dispensations and how they help us better understand the meaning of the Lord's Prayer.

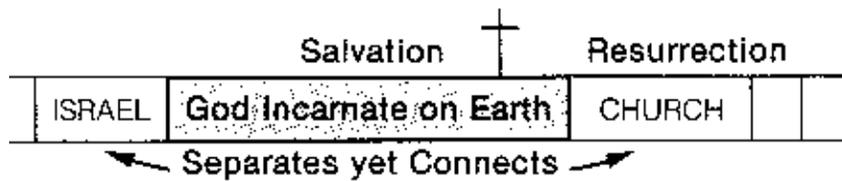
INTERPRETING THE TEACHINGS OF CHRIST



1. Scholars find the Gospels difficult to interpret. The four Gospels chronicle a unique era in God's plan for human history.

1.1 The Gospels reveal our Lord's sinless life and saving work, but the record of His earthly ministry also includes His proclamation of the long-awaited kingdom, His kingdom's platform and His prophecy of Israel's future persecution.

2. In fact, the Hypostatic Union both connects and separates Israel from the Church.

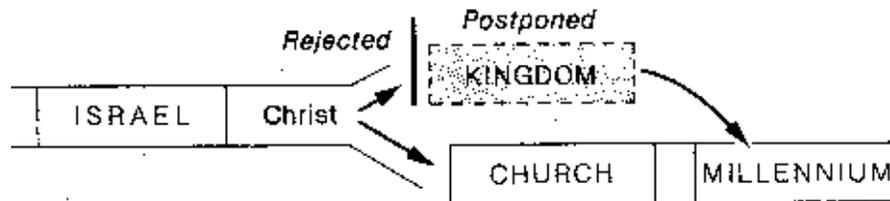


3. An accurate interpretation of the Gospels requires an understanding of dispensations.

4. With absolute authority Jesus Christ presented Himself to Israel as the Son of David, the King of Israel, the Messiah. Mat 4:17, Joh 4:25-26, Joh 10:36 and Joh 9:36-37,

5. Christ offered His kingdom to Israel and Israel rejected it.

6. As a result of this rejection, God adjusted His plan, delayed the implementation of an earthly kingdom for Israel and provided an intervening age called the Church Age.

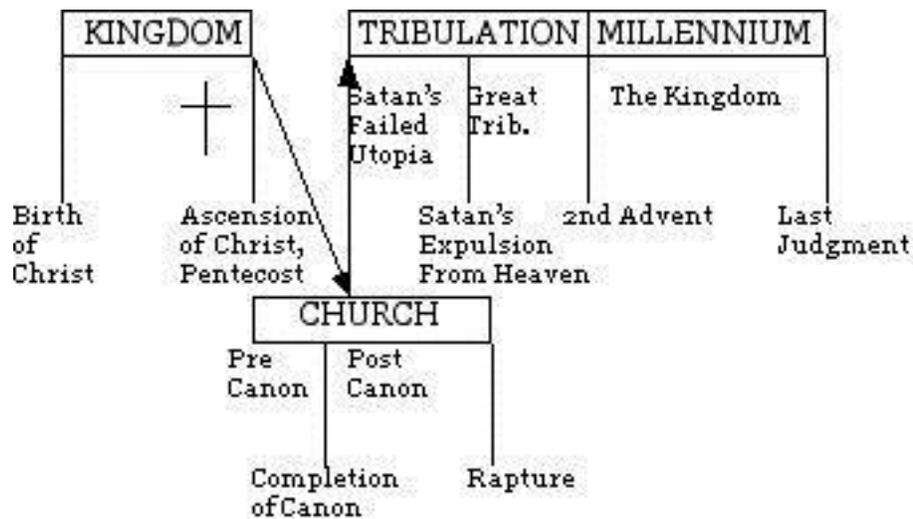
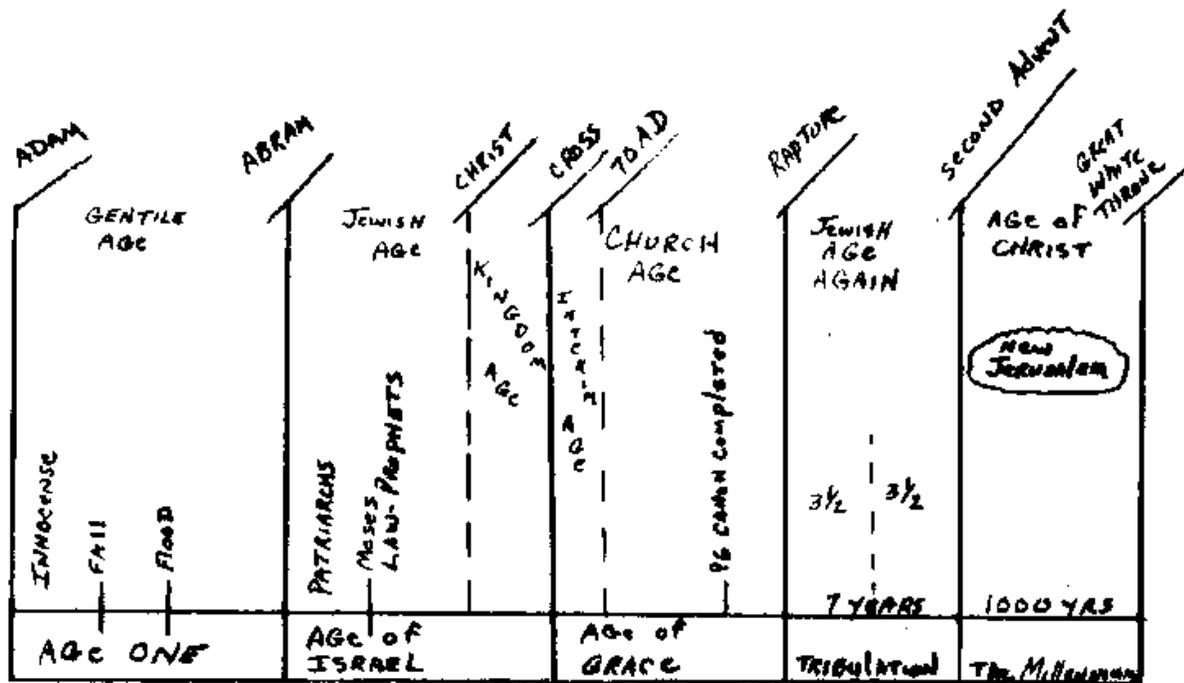


7. The Lord's prayer was primarily meant for Israel.

7.1 It was part of His kingdom platform and thus a prayer with primary application for kingdom saints.

8. We as Church Age saints, however, can certainly apply the principles found in that prayer. Our application is secondary but important.

9. And now for an overview of what we have seen.



NIV

Luk 11:2 ... "Father, hallowed be your name, your kingdom come.

Luk 11:3 Give us each day our daily bread.

Luk 11:4 Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation."

10. In Luk 11:2 kingdom saints are to petition the Father to come to earth and establish respect and reverence for His name.

Luk 11:2 ... "Father, hallowed be your name, your kingdom come.

FATHER, Πατερ εγω

1. **Pater Ego** is better “Our Father ...”
2. **Pater** is a noun declined as a nominative singular followed by the pronoun **Ego**, declined as a genitive plural.

HALLOWED BE YOUR NAME αγιαζω ο ονομα συ

1. **Hagiazo Ho Onoma Su** is better “let Your name and reputation be glorified, sanctified, venerated and hallowed ...”
2. **Hagiazo** is a verb parsed as 3rd person singular, aurist passive imperative followed by the monadic noun **Onoma**, declined as a nominative singular; next follows the pronoun **Su**, declined as a genitive singular.

YOUR KINGDOM COME. ο βασιλεια συ ερχομαι

1. **Ho Basileia Su Erchomai** is better translated “and let Your kingdom come; ...” or “and Your kingdom implemented on planet earth; ...”
2. **Basileia** is a monadic noun declined as a nominative singular followed by the verb **Erchomai**, parsed as 3rd person singular, aorist active indicative; next follow the pronoun **Su**, declined as a genitive singular.
3. Let’s see how the first sentence of the Lord’s prayer looks by way of an expanded translation.

Luk 11:2 ... “Our Father, let Your name be glorified, venerated and established as holy and Your perfect environment be implemented on earth.”

4. In Luk 11:3 we find a request for daily provisions.

Luk 11:3 Give us each day our daily bread.

GIVE US EACH DAY διδωμι επιουσιος

1. **Didomi Epiousios** is better translated “Give us daily ...” or “Father You must keep on daily giving us what we need in the way of ...”
2. **Didomi** is a verb parsed as 2nd person singular, present active imperative followed by the noun **Epiousios**, declined as an accusative singular.

OUR DAILY BREAD εγω ο καρπος καθος ο ημερα.

1. **Ego Ho Karpos Kathos Ho Hemera** is better translated “what we need in the way of logistical grace.” or “our daily provisions.” or “our daily bread--food--fruit.”
2. **Ego** is a pronoun declined as a genitive plural followed by the monadic noun **Karpos**; next follows the adverb **Kathos** used to modify the monadic noun **Hemera**, declined as an accusative singular.
3. Let’s take a look at an expanded translation of our second sentence.

Luk 11:3 Father with all due respect give us what we need in the way of daily provisions.

4. Now let’s see what Luke has to say about kingdom forgiveness.

Luk 11:4 Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.”

FORGIVE US και αφιημι εγω

1. **Kai Aphiemi Ego** is better translated “And give to us a forgiveness ...” or “And give to each of us complete exoneration--a one-time deal once and for all ...”
2. **Kai** is a conjunction used here as a simple connective followed by the verb **Aphiemi**, parsed as 2nd person singular, arist active imperative.

OUR SINS, εγω ο αμαρτια

1. **Ego Harmatia** is well translated “our sins ...” or “our falling short of Your standards ...”
2. **Ego** is a pronoun declined as a genitive plural followed by the monadic noun **Hamartia**, declined as an accusative plural.

FOR WE ALSO FORGIVE γαρ αυτος και αφιημι

1. **Gar Kai Autos Aphiemi** is better translated “for you see we ourselves also have forgiven ...”
2. **Gar** is an explanatory particle followed by the conjunction **Kai** used as an attributive; next follows the pronoun **Autos**, declined as a nominative plural. The verb **Aphiemi** follows as a 1st person plural present active indicative.

EVERYONE WHO SINS AGAINST US. ΠΑΣ ΟΦΕΙΛΩ ΕΓΩ.

1. **Pas Opheilo Ego** is better translated “all who have incurred an indebtedness to us.” or “all who have sinned against us.”
2. **Pas** is an adjective declined as a dative singular followed by the verb **Opheilo**, parsed as a present active participle; next follows the pronoun **Ego**, declined as a dative plural.
3. How can a saint make the statement “For we also have forgiven all who have sinned against us”? The answer, “Only because of the grace of God and the implementation of the New Covenant.”

The New Covenant

Jer 31:31 "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah.

Jer 31:32 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

Jer 31:33 "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

AND LEAD US NOT ΚΑΙ ΜΗ ΕΙΣΦΕΡΩ ΕΓΩ

1. **Kai Eisphero Ego Me** is better translated “and do not lead us ...”
2. **Kai** is a conjunction used as a simple connective followed by the negative adverb **Me**, used to modify the verb **Eisphero**, parsed as a 2nd person singular, aorist active hortatory subjunctive; next follows the pronoun **Ego**, declined as an accusative plural.

INTO TEMPTATION. ΕΙΣ ΠΕΙΡΑΣΜΟΣ

1. **Eis Peirasmos** is better translated “into times of testing and trial ...”
2. **Eis** is a preposition followed by the noun **Peirasmos**, declined as an accusative singular.
3. Now let’s see how Luk 11:4 looks by way of an expanded translation.

Luk 11:4 And give to each of us complete exoneration for our failures for we also have forgiven all who have sinned against us and do not lead us into times of testing and trial.

4. So the Lord's prayer (so called) according to Luke might better read as follows:

Luk 11:2 ... "Our Father, let Your name be glorified, venerated and established as holy, and let Your perfect environment be implemented on earth.

Luk 11:3 Give us what we need in the way of daily provisions.

Luk 11:4 And give to each of us complete exoneration for our failures, for we also have forgiven all who have sinned against us and do not lead us into times of testing and trial.