The Lord's Prayer

2022

*God is our True Father*

“Πάτερ[[1]](#footnote-1) ἡμῶν[[2]](#footnote-2) ὁ[[3]](#footnote-3) ἐν[[4]](#footnote-4) τοῖς[[5]](#footnote-5) οὐρανοῖς[[6]](#footnote-6),”  
“Our Father in the heavens[[7]](#footnote-7),” — Matthew 6:9b

Several years ago,[[8]](#footnote-8) I set out on an intense study of the Lord’s Prayer; this proved to be necessary because I had no real understanding of the prayer; all the standard explanations led to impossible contradictions: as a result, I was just mouthing senseless repetitions without any meaning or understanding. I pondered these mysteries for decades, before beginning research. However, praying with understanding and meaning is exactly what Jesus commands.

We get too used to the old translations, too comfortable, and sometimes we lapse into the habit of letting our minds wander when we pray. This fresh translation is devoted to making us all rethink what we’re doing when we pray.

The old bent saw is ACTS: prayer is adoration, confession, thanksgiving, supplication. Prayer has very little to do with supplication; we don’t need to ask for things: our Heavenly Father has already provided for all of our earthy needs (Matthew 6:8). If were going to ask for anything it should be the salvation and spiritual needs of others. Personally, I think CATS is a better order; that’s where I generally begin, with this confession:

“Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.”  
“God, let me, the sinner be given mercy.” — Luke 18:13

The Lord's Prayer

2022

*We give Praise and Thanks*

Ἁγιασθήτω[[9]](#footnote-9) τὸ[[10]](#footnote-10) ὄνομά[[11]](#footnote-11) σου[[12]](#footnote-12); Ἐλθέτω[[13]](#footnote-13) ἡ[[14]](#footnote-14) βασιλεία[[15]](#footnote-15) σου;  
Your name was devoted![[16]](#footnote-16) Your kingdom came![[17]](#footnote-17)

The verb devoted is in the past tense, passive voice, imperative mood. For those of us who have not studied any grammar since high school, this is very difficult to get our minds around. The past tense is easy enough: we normally speak and write in the past tense… that’s where the easy part ends. Modern English hates the passive voice, and we are taught not to use it: instead the active voice is pounded into us… subject-verb-object… always speak and write directly. The passive voice is the exact opposite of that: it’s indirect; it’s backwards… object-verb-subject… often with no subject at all, as is the case here… this is ideal if you don’t know or don’t want to say “who done it”. Also, English imperatives only know about commands in the second person: you do this, you do that, do it now. Greek has lots of other imperatives: I think imperative is a misnomer… we should have called this the emphatic or exclamatory mood.

The meaning “hallowed” used in our standard translations is also archaic: nobody has a clue about what, hallowed, means. I had to study a long time before I was ever taught this. Hallowed (holy), or its other common translation, sanctified (saint, etc.) means to set apart for a particular use. These are the special dishes used only for company. This is the garbage bucket. It’s something special and we don’t want to get it mixed up: it deserves particular respect. In the Bible, it usually means to set apart for God’s use or purpose. But, that’s not the way we speak today; instead we use words like: the very formal, consecrated; the less formal, dedicated; or the more warm and loving devoted. That’s why we chose, devoted, for our translation; because it’s warm and loving: God is devoted to His children and they to Him… He has devoted them to His service… they are more important to Him than the Christmas plates.

The clause, “Your name was devoted!” isn’t a petition at all. We’re not asking God for anything. It’s a praise, a psalm, a thanksgiving, an ode, or something of the sort. We have no idea how, or when, or who made God’s Name devoted. Maybe we’ll find a clue latter. Until then, the devotion of God’s Name is something for which we all should be grateful.

The clause, “Your kingdom came!”, is in the active voice. In the Bible, kingdoms just come and go wherever the king is: Nebuchadnezzar is always with his kingdom… to talk about Caesar is to talk about Rome… the kingdom is the Bride of the King… they are, in terms of the way we think, inseparable… they are “one flesh”, as the Bible puts it.

The kingdom came is also a past tense: it’s a done deal. It’s not something to ask for, not in this context. It’s something to give thanks for: something to shout about… something to make us glad… Christ is in our midst and we don’t even realize it. The verse doesn’t explain to us how, it just happens. When we realize that God puts His Spirit within us, indwelling in our hearts: then it dawns on us that we have been in the kingdom a long time. We were “born from above” into it (John 3:3, 5, 16).

The Lord's Prayer

2022

*We continue in Praise and Thanks*

Γενηθήτω[[18]](#footnote-18) τὸ9 θέλημά[[19]](#footnote-19) σου11; ὡς [[20]](#footnote-20) ἐν4 οὐρανῷ[[21]](#footnote-21), καὶ[[22]](#footnote-22) ἐπὶ[[23]](#footnote-23) [τῆς][[24]](#footnote-24) γῆς[[25]](#footnote-25).  
Your will was begotten![[26]](#footnote-26) as in heaven, also on earth[[27]](#footnote-27).

Gĕnēthē´tō, simply does not mean, cannot mean, “do”. No mere mortal person ever can or ever will “do” the will of God… never ever. Only our Lord Jesus Christ “does” the will of God: He alone fulfills all the righteous demands of the Law perfectly; He only “does” the will of God flawlessly. Gĕnēthē´tō, does not mean, “do”: it comes from the to be, the to exist verb and it always suggests an act of creation. Since God created us with the power of procreation, it takes on the nuance of birthing: of the Father, we say begotten; of the mother, we say born. Speaking of the Father with His will as the object, we see, “Your will was begotten.” Again, the verb is in the past tense, passive voice, emphatic or exclamatory. We are not told the specific subject: how, where, who the begetting took place. It’s not that hard to figure out, once we get the idea of doing out of our heads: Jesus is the begotten will of God. The great hymn, “*Of the Father’s Love Begotten*”, sings it for us. Again, we give praise and thanks for the complete and perfect work of God. Jesus is the Son of the Father without a mother; the child of a mother without a father. This is the will of God, Jesus: nothing more, nothing less, nothing else. We most certainly do not “do” it.

That which existed eternally in the essence of God, descended to earth, taking human form in the Virgin’s womb, “as in heaven, also on the earth”. Now we begin to see a poetic form taking shape before our eyes.

The Father’s name was devoted by Jesus Christ!

The Father’s kingdom came with Jesus Christ!

The Father’s will was begotten in Jesus Christ!

What was always perfectly true in heaven, has now descended to earth.

God has provided everything we really ever need in life, long before we would have ever thought to ask (Matthew 6:8). This is an hymn of praise and thanksgiving; a psalm and an ode: it is not a petition or supplication. If we really wanted to learn to pray as the disciples wanted to learn to pray: we will stop asking and start praising and giving thanks.

The Lord's Prayer

2022

*We Receive the Bread of Life*

Τὸν[[28]](#footnote-28) ἄρτον[[29]](#footnote-29) ἡμῶν2 τὸν27 ἐπιούσιον[[30]](#footnote-30), δὸς[[31]](#footnote-31) ἡμῖν[[32]](#footnote-32) σήμερον[[33]](#footnote-33).  
Our bread, the epiousion, You gave us today[[34]](#footnote-34).

Nearly everybody sees that this is saying something about the manna from the Old Testament. Manna means, what is it? It was that heavenly bread that fed the Israelites in the wilderness for forty years: it ceased to exist around 1366 BC. So, we suppose that Jesus is saying something about the modern meaning of manna.

“You gave us our bread today, the epiousion.”

While it is true that the manna came every morning of every day except on the Sabbath day; that is, on a daily basis: try as I might, I cannot make the word, epiousion, say daily… daily cannot possibly be what it means.

Epiousion is a compound word formed by joining the preposition, epi, to the noun, ousion: epi + ousion. The preposition, epi, means upon, or on, and by connotation above, at, near, and many other inferred nuances. Ousion, the noun meaning essence, develops from the Greek verb, εἰμί (ēmē´), I am, as is commonly found in, ἐγώ εἰμί (ĕgō´ ēmē´), the name of God, ***I Am***. So, the epiousion is that bread which is founded upon the essence of God: it is uncreated.

If we are uncertain or unclear about this meaning of the epiousion, John 6 explains it for us in brilliant detail.

At first Jesus feeds five-thousand men, plus wives and children, as many as twenty-thousand people, unless the word men should have been rendered, people, to begin with: five-thousand to twenty-thousand, or more people. Later, in John 6, Jesus will explain that they missed the whole point: it’s not about food for the belly, it’s about food for the human spirit (verses 26 and 27).

Still confused, the people ask Jesus how to do miracles as He does miracles (verse 28). The answer is faith in Christ (verse 29). Confused even more the people ask for another sign concerning manna (verses 30 and 31): evidently, feeding a great multitude was not enough for them. Jesus patiently explains that they did not understand the miracle of the manna: the manna is a picture of He Who comes down from heave (verse 33). Finally, Jesus says point blank, “***I Am*** the Bread of Life”.

We really should read all of John 6 repeatedly, until we begin to see all the amazing things done and said there. Then we should understand all that detail compressed into the single word, epiousion.

The verb, gave, is again in the past tense. This is not something for which we must ask. This is the Bread of Life, Which God has already provided (John 3:16). This is Jesus, the Living Manna, for Whom we must give praise and thanks. We receive Him, not through the teeth, over the tongue, and into the belly: but, by the power of the indwelling Spirit of God. It is a picture of the necessity of our growing Christlikeness. As we walk with Him and talk with Him, we become like Him. We are what we eat: but this is the consumption of spiritual food for the nourishment of our human spirits.

“You gave us our bread today, Jesus.”

The Lord's Prayer

2022

*We Receive Forgiveness*

Καὶ[[35]](#footnote-35) ἄφες[[36]](#footnote-36) ἡμῖν31 τὰ[[37]](#footnote-37) ὀφειλήματα[[38]](#footnote-38) ἡμῶν2;   
You forgave us our debts;

You forgave us, praise and thank you; not please forgive us: the work of forgiveness was completed when the Living Bread gave His life for us; it was made effectual when He sent the Spirit to indwell us… yet, by 33 AD forgiveness was already eternally completed for us.

Not trespasses, debts: specific offenses against the Law of God. It is vital to realize that the Law of God cannot be obeyed in the flesh by works of righteousness. The Law of God must certainly be obeyed: yet it can only be obeyed in the power of the Spirit, through faith.

We already see a sort of logical sequence taking shape here: He devoted or consecrated the Name of the Father; the Kingdom came with Him; His purpose was to beget the Father’s Will; He completed this by His death on the Cross; His death purchased our forgiveness.

*We Give Forgiveness*

ὡς19 καὶ21, ἡμεῖς[[39]](#footnote-39) ἀφήκαμεν[[40]](#footnote-40) τοῖς5 ὀφειλέταις[[41]](#footnote-41) ἡμῶν2.   
as also, we forgave our debtors.

Whether our forgiveness is the condition or result of God’s forgiveness is not perfectly clear: yet, it is impossible for us to know how to forgive until we have first experienced God’s forgiveness. In other words, our ability to forgive is the result, not the condition of God’s forgiveness.

This suggests that we must automatically forgive, out of gratitude for what we have been forgiven. We simply must do what is natural for a forgiven people to do: Matthew 18 and 25. There is nothing optional about this reaction; an unforgiving person cannot possibly continue in the kingdom of God’s forgiveness. Having received the gift of faith, it is impossible not to respond appropriately: even though it may take some time to learn forgiveness skills.

An interesting sidelight to this is, even though people are, fully forgiven; they may not feel forgiven: their wounded consciences continue to nag at them for many years, because of the damage they have done. Pastorally, some try to deal with this nagging guilt by emphasizing absolution. Personally, I find it more profitable to know that I am forgiven in Christ; and yet, to remember that I have hurt others in the past; from this remembrance, continuing to materially and prayerfully seek the healing and welfare of all I have harmed; additionally, gaining skills about how to become a more gentle, sensitive person.

Certainly, the way we see ourselves, and the way others see us, are worlds apart: facing and dealing with this reality is an important aspect of forgiveness: putting it in the past and keeping it in the past.

The Lord's Prayer

2022

*The Meaning of Forgiveness*

Καὶ34 μὴ[[42]](#footnote-42) εἰσενέγκῃς[[43]](#footnote-43) ἡμᾶς[[44]](#footnote-44) εἰς[[45]](#footnote-45) πειρασμόν[[46]](#footnote-46);  
Even though You could not have led us into peril;

ἀλλὰ[[47]](#footnote-47), ῥῦσαι[[48]](#footnote-48) ἡμᾶς43 ἀπὸ[[49]](#footnote-49) τοῦ[[50]](#footnote-50) πονηροῦ[[51]](#footnote-51).  
even so, You delivered us from the evil.

The word, ēsĕnĕ´nkēs, is a subjunctive verb: it shows us something that could, should, or would happen; it shows us a probability, not an actuality. When combined with the word not, it indicates an impossibility. “You could not have led….” James 1:13 teaches us that God tempts no one: it’s simply impossible for God to tempt or be tempted. Temptation comes from the darkness of sin inside of us. Temptation is our fault, it is something we cause or feed.

The only way I can make sense of this is to treat it as a concessive or conditional clause: something that lays out a concession or condition behind the following clause. One way to communicate this is to translate the Greek word, kĕ´, as, even though. “Even though You could not have led….” We used the word peril instead of temptation: but, you pick whichever you prefer. “Even though You could not have led us into peril….

The whole idea hangs on the subjunctive mood and the subjective word, not. An objective, not, is a different Greek word, almost always used with the indicative mood: it is a statement of fact. This subjunctive use has conditions: a negative probability is not a low probability, it is an impossibility. Could God have tempted us? No, absolutely not! The clause subliminally asks from where does peril and temptation come. The answer is from within us, ourselves. Yet, Jesus never asks this question.

However, a concessive or conditional clause expects a response. “… even so, You delivered us from the evil.” The common interpretation nowadays is that, The Evil, must be, The Evil One, Satan. This is very bad, rad, pop or dope… to use the modern jargon: that’s dope man. No, that’s not dope man: the Devil did not make us do it.

“The heart is deceitful above all things, and desperately wicked: who can know it?” — Jeremiah 17:9

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:” — Matthew 15:19

“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” — Mark 16:14

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;” — Romans 2:5

So it is with our own hearts that we must engage in spiritual battle. We long for this uncrushable to be crushed; this impenitent to repent. Yet, Jesus never presses this point: for, the emphasis is on the response. What we cannot do, our loving Father completes. The Father’s love for His injured child brings healing and forgiveness to us all: He is not focused on our sin or peril, but on our forgiveness in the death of Christ. What the blood of Christ purchases for us, the Father makes effective by the power of the Spirit. As we also see in many other passages:

<https://www.biblegateway.com/quicksearch/?qs_version=KJV&quicksearch=heart&begin=47&end=73>

This is the true meaning of forgiveness.

The Lord's Prayer

2022

*The Word that Never Was*

Ὅτι[[52]](#footnote-52) σοῦ11 ἐστιν[[53]](#footnote-53) ἡ13 βασιλεία14 καὶ[[54]](#footnote-54) ἡ13 δύναμις[[55]](#footnote-55)  
Because, from You is the kingdom, the power,

καὶ53 ἡ13 δόξα[[56]](#footnote-56) εἰς44 τοὺς[[57]](#footnote-57) αἰῶνας[[58]](#footnote-58). Ἀμήν[[59]](#footnote-59).[[60]](#footnote-60)  
and the Glory, into the ages. Amen.

These verses were never found in the Alexandrian text. They were added to the Byzantine text about three hundred years later: the Church lived without them for three centuries. The Byzantine church felt a need to read the Bible out loud in public and wrote in an antiphonal response for the congregation to recite. However, this disrupts the logical structure of Jesus’ words, so we remove it again, in order that we might see the full weight of Jesus’ prayer.

The Lord's Prayer

2022

*The Absolute Necessity of Forgiveness*

Ἐὰν[[61]](#footnote-61) γὰρ[[62]](#footnote-62) ἀφῆτε[[63]](#footnote-63) τοῖς5 ἀνθρώποις[[64]](#footnote-64) τὰ36 παραπτῶματα[[65]](#footnote-65) αὐτῶν[[66]](#footnote-66),  
For if you would have forgiven[[67]](#footnote-67) people their side-falls,

ἀφήσει[[68]](#footnote-68) καὶ[[69]](#footnote-69) ὑμῖν[[70]](#footnote-70), ὁ3 Πατὴρ[[71]](#footnote-71) ὑμῶν[[72]](#footnote-72) ὁ3 οὐράνιος[[73]](#footnote-73).  
 then Your Heavenly Father will forgive you[[74]](#footnote-74);

Ἐὰν60 δὲ[[75]](#footnote-75) μὴ41 ἀφῆτε62 τοῖς5 ἀνθρώποις63 τὰ36 παραπτῶματα64 αὐτῶν65,[[76]](#footnote-76)  
yet, if you would not have forgiven people their side-falls,

οὐδὲ[[77]](#footnote-77) ὁ3 Πατὴρ69 ὑμῶν70 ἀφήσει66 τὰ36 παραπτώματα64 ὑμῶν70.  
neither will your Father forgive your side-falls [[78]](#footnote-78).

The second word, găr/yăr, translated for, in this phrase is always in the postpositive position. It always indicates some sort of direct logical connection with the sentence or paragraph before: usually explaining what we just said… in this case the topic was forgiveness. For cannot be separated from this previous idea of forgiveness without weakening Jesus intent. Failure to forgive means to be unforgiven. If we have any doubt about the seriousness of such a problem, Matthew 18:28-35 removes all doubt. Matthew 25:31-46 provides further details about the depth of the meaning of forgiveness: it means to extend kindness.

This means that the theme of the Lord’s Prayer is forgiveness. If we are truly grateful for all the Loving Heavenly Father has done for us: forgiveness will become, more and more, an automatic reflex in our lives. Since, this sort of thinking is repeated in Matthew 18 and 25, we are beginning to suspect that forgiveness is the theme of the whole book of Matthew: that the Lord’s Prayer is the introductory thematic declaration for the book. If this holds water, we also begin to see the Great Commission in Matthew 28:18-20 as God’s forgiveness declaration to the whole human race.

We cannot be members of God’s Kingdom of Forgiveness, while being unforgiving people. He is our Father, not my Father only: the person that I refuse to forgive, standing next to me, is my brother or sister. The whole idea of unforgiveness is self-contradictory: unforgiveness is an impossibility. Unforgiveness cannot enter the Kingdom of Heaven: because, more than anything else, it is ungrateful, it denies all that the Father, Son, and Spirit have done for us.

The Lord's Prayer

2022

*The Verbs*

There are precisely twelve verbs in the “Complete Lord’s Prayer” (Matthew 6:9b-15). Half of these verbs are forms of ἀφίημι, to forgive: the “Complete Lord’s Prayer” is about forgiveness (5, 6, 9-2x, 10-2x). Ten of these verbs are in the past tense: this is not a supplication, it is a gratitude, praise, or thanksgiving (1, 2, 3, 4, 5, 6, 7, 8, 9-2x). Six of these verbs is emphatic, which is the normal form for prayer: we should be excited about approaching the living God (1, 2, 3, 4, 5, 8). Only one of these verbs is indicative: the blunt normal statement of ordinary facts… we forgave… that’s just the reality, the way it must be (6). Three of these verbs are subjunctive: they could, should, or would take place: but, not definitely (7, 9-2x). Two of these verbs are future: they are reserved for the last judgment… will forgiveness be your final answer or not (10-2x)?

1. Ἁγιασθήτω: past passive emphatic of ἁγιάζω[[79]](#footnote-79)
2. Ἐλθέτω: past active emphatic of ἔρχομαι[[80]](#footnote-80)
3. Γενηθήτω: past passive emphatic of γίνομαι[[81]](#footnote-81)
4. δὸς: past active emphatic of δίδωμι[[82]](#footnote-82)
5. ἄφες: past active emphatic of ἀφίημι[[83]](#footnote-83)
6. ἀφήκαμεν: past active indicative of ἀφίημι[[84]](#footnote-84)
7. εἰσενέγκῃς: past active subjunctive of εἰσφέρω[[85]](#footnote-85)
8. ῥῦσαι: past active emphatic of ῥύομαι [[86]](#footnote-86)
9. ἀφῆτε: past active subjunctive of ἀφίημι used twice[[87]](#footnote-87)
10. ἀφήσει: future active indicative of ἀφίημι used twice[[88]](#footnote-88)

The Lord's Prayer

2022

*The Conclusion*

“Our Father in the heavens,

Your name was devoted!

Your kingdom came!

Your will was begotten!

… as in heaven, also on earth.

You gave us our bread today, Jesus, the Living Manna from Heaven.

You forgave us our debts; as also, we forgave our debtors.

Even though You could not have led us into peril; even so, You delivered us from the evil:

for, if you [we] would have forgiven people their side-falls, then Your Heavenly Father will forgive you [us]; yet, if you would not have forgiven people their side-falls, neither will your Father forgive your side-falls.

The Lord's Prayer

2022

*Luke 11*

A friend compelled me to continue studying: she showed me that I wasn’t done yet.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,  
Our Father in the heavens — Matthew 6:9b

Πάτερ,  
Father — Luke 11:2b

There are no text variants for Matthew here. The Byzantine text adds the words, “ἡμῶν ὁ ἐν τοῖς οὐρανοις” (Our … in the heavens), taken from Matthew, to the simple, one word Alexandrian text. An unknown scribe felt the need to equate Luke with Matthew, possibly to simplify hearing for the listening audience, that might be confused by the omission. Yet, this is unlikely to be the case, since this notation is not consistent: so, it is far more likely that this is simply a random personal scribal note.

ἁγιασθήτω τὸ ὄνομά σου,  
Your name was devoted! — Matthew 6:9c

ἁγιασθήτω τὸ ὄνομά σου  
Your name was devoted! — Luke 11:2c

There are no text variants for either Matthew or Luke here. The comma is an English language interpretation: it is unlikely that any of the early manuscripts had accents, breathing marks, punctuation, or word separation: these artifacts are generally added by epigraphers to make the text accessible to ordinary Greek readers.

ἐλθέτω ἡ βασιλεία σου,  
Your kingdom came! — Matthew 6:10a

ἐλθέτω ἡ βασιλεία σου  
Your kingdom came! — Luke 11:2d

There are no text variants for either Matthew or Luke here.

γενηθήτω τὸ θέλημά σου,  
Your will was begotten! — Matthew 6:10b

— Luke 11:2d

There are no text variants for Matthew here. The Byzantine text of Luke adds all of the words, “γενηθήτω τὸ θέλημά σου” (Your will was begotten!). Luke is not focused on the will of God in this context: yet, the random scribe puzzles, and leaves a note anyway.

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς  
as in heaven, also on earth. — Matthew 6:10c

— Luke 11:2e

The Byzantine text adds, “τῆς”, after ἐπὶ in Matthew. The Byzantine text of Luke adds all of the words, “ὡς ἐν οὐρανῳ καὶ ἐπὶ τῆς γῆς” (as in heaven, also on earth). Again, Luke’s omission shows us that his focus lies elsewhere, probably on Luke 11:13. The random scribe still struggles with these omissions, as do we, until we see that the topic of prayer continues through Luke 11:13. This could indicate that Matthew has a pre-crucifixion focus, and Luke has a post-Acts 2 focus. Whatever the case the change is strange.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον  
Our bread, the epiousion, You gave us today. — Matthew 6:11

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν  
Our bread, the epiousion, You give us according to the day. — Luke 11:3

There are no text variants for either Matthew or Luke here. Luke changes from Matthew’s past tense, “δὸς” (gave), to a present tense, “δίδου” (give): this seems to point the thematic interrelationship with Luke 11:13, which seems to end the discussion of prayer. Then Luke changes from Matthew’s, “σήμερον” (today), to, “τὸ καθ’ ἡμέραν” (according to the day, or day by day), again to connect with Luke 11:13. Note that the critical word, “ἐπιούσιον” (the I Am Bread, Jesus), is untouched.

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν  
You forgave us our debts; as also, we forgave our debtors. — Matthew 6:12

καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν  
You forgave us our sins: for, we ourselves also forgive all being owed us. — Luke 11:4a

Matthew says, “τὰ ὀφειλήματα” (debts). Luke says, “τὰς ἁμαρτίας” (sins, missing the mark). Even though Paul was scrupulously obedient to the law, he missed Jesus, and murdered Christians without a cause: his scrupulosity at Law did not keep him from missing the target completely. “Not by works of righteousness, which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the devoted Spirit” (Titus 3:5).

Whether, Matthew says, “ἀφήκαμεν” (forgave) as in the Alexandrian text, or, ἀφίεμεν (forgive) as in the Byzantine text makes little difference now: this was discussed previously. Luke deletes Matthew’s brief second clause, and replaces it with a similar, but more explanatory clause, “for, we ourselves also forgive all being owed us.” This is the requirement of the Law, to erase debts every seven years, and erase everything in the Year of Jubilee. Since, Jesus is here among us, in our hearts by the power of the Spirit, the eternal Year of Jubilee has come.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
Even though You could not have led us into peril; — Matthew 6:13a

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.  
Even though You could not have led us into peril. — Luke 11:4b

There are no text variants for either Matthew or Luke here. The verb is still subjunctive.

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.  
even so, You delivered us from the evil. — Matthew 6:13b

— Luke 11:4c

The Byzantine text of Luke adds all of the words, “ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ” (even so, You delivered us from the evil).

Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοῦς αἰῶνας Ἀμήν.  
Because, from You is the kingdom, the power, and the Glory, into the ages. Amen.

This ending is not found in either Matthew or Luke in the Alexandrian manuscripts. Its earliest reference may come from an illusion in the *Didache* (1st or 2nd): but, this is a very uncertain line of evidence: for we have no critical text of the *Didache* in Greek, or any manuscripts readily available for examination.

“Chapter 8. Concerning Fasting and Prayer (the Lord's Prayer)

But let not your fasts be with the hypocrites; Matthew 6:16 for they fast on the second and fifth day of the week; but fast on the fourth day and the Preparation (Friday). Neither pray as the hypocrites; but as the Lord commanded in His Gospel. thus pray: Our Father who art in heaven. hallowed be Your name. Your kingdom come. Your will be done. as in heaven. so on earth. Give us today our daily (needful) bread. and forgive us our debt as we also forgive our debtors. And bring us not into temptation. but deliver us from the evil one (or. evil); for Yours is the power and the glory forever. Thrice in the day thus pray.”

Note that Chapter 8 is still focused, according to this translation, on the fleshly, rather than on the spiritual. There is little hint here that the Bread of Life is Jesus Himself. How could anyone, so engaged with the Bible. miss such a crucial fact?

“Chapter 9. The Thanksgiving (Eucharist)

Now concerning the Thanksgiving (Eucharist). thus give thanks. First. concerning the cup: We thank you. our Father. for the holy vine of David Your servant. which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread: We thank You. our Father. for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills. and was gathered together and became one. so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Thanksgiving (Eucharist). but they who have been baptized into the name of the Lord; for concerning this also the Lord has said. Give not that which is holy to the dogs. Matthew 7:6”

“Chapter 10. Prayer After Communion

But after you are filled. Thus give thanks: We thank You. holy Father. for Your holy name which You caused to tabernacle in our hearts. and for the knowledge and faith and immortality. which You made known to us through Jesus Your Servant; to You be the glory forever. You. Master almighty. created all things for Your name's sake; You gave food and drink to men for enjoyment. that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through Your Servant. Before all things we thank You that You are mighty; to You be the glory forever. Remember. Lord. Your Church. to deliver it from all evil and to make it perfect in Your love. and gather it from the four winds. sanctified for Your kingdom which You have prepared for it; for Yours is the power and the glory forever. Let grace come. and let this world pass away. Hosanna to the God (Son) of David! If any one is holy. let him come; if any one is not so. let him repent. Maranatha. Amen. But permit the prophets to make Thanksgiving as much as they desire.”

However, these three together, hardly give warrant for the conclusion that either the text of Matthew or Luke originally contained this blessing as the formal ending of the prayer. Rather, it seems to me, that, if anything, the *Didache* supports the formal liturgical use. After all, 1 Chronicles 29.11-13 was well known from 516 BC: this fact, in and of itself, does not prove its textual inclusion in either Matthew or Luke. Our principal objection remains that this blessing disrupts the logical, thematic flow of the discussion in both Matthew and Luke.

<https://en.wikipedia.org/wiki/Didache>

<https://www.newadvent.org/fathers/0714.htm>

It does appear to be a quotation of or inference to 1 Chronicles 29.11-13.

According to the Nestle *NTG*, Twenty-fifth Edition (USB, 1971), page 13, this reading is supported by E (8TH) F (9th) G (9th) H (9th) S (10th) V (9th) Y (9th) Ω (9th)….

According to the Aland *GNT*, Second Edition (UBS, 1968) page 18, note 4, this reading is supported by K (9th) L (9th) W (5th) Δ (9th) Θ (9th) Π (9th) F13 (11th on) 28 (11th) 33 (9th) 565 (9th)….

According to the Hodges and Farstad *GNT MT* (Nelson, 1982), page 16, this reading is supported by the Byzantine text (MT).

According to the Robinson and Pierpont *NT in Original Greek* (Chilton, 2005), page 10, this reading is supported by the Byzantine text.

<https://en.wikipedia.org/wiki/Byzantine_text-type>

<https://en.wikipedia.org/wiki/List_of_New_Testament_uncials>

Here is a lengthy study: https://www.thetextofthegospels.com/2018/11/matthew-613-how-does-lords-prayer-end\_23.html

Luke continues the topic of prayer with an emphasis on persistence in prayer, rather than Matthew’s emphasis on forgiveness. This makes sense if we recall Ezekiel 1:10, where the man was commonly thought to represent Matthew, the Lion – Mark, the Calf – Luke, and the eagle – John. We also recall that Mark is probably acting as Peter’s scribe; Luke is acting as Paul’s scribe: so, Mark is actually Peter’s Gospel, while Luke is really Paul’s Gospel: else, neither is Apostolic, and neither is authentic. Then we remember that Matthew was trained with the Twelve and with the Seventy, by classes and homework; but, Paul was trained separately and later by private tutoring. So, we are probably not looking at two versions of the same prayer, but, two distinct prayers, with two very different teaching objectives. Forgiveness is emphasized to the Twelve and the Seventy because neither they nor their culture were very forgiving by nature. Paul, on the other hand, having the mask ripped from his eyes on the Damascus road, saw himself naked, as a murderer, the persecutor of Christ Himself, would never, ever need to be reminded of forgiveness again. Rather, on the long road of toil ahead of him, through many dangers, needed to be reminded to not quit, to persist, to toil ever onward, that the Spirit of God would always be with him, because he was God’s child. It all makes perfect sense to me.

Καὶ εἶπεν πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

He said to them, “Which of you will have a friend. He will go to him at midnight. He would say to him, “Friend, lend me three loaves” ”.

It seems like a silly request, until we consider the context. In the flesh, the question is stupid: nobody awakens a neighbor at midnight for three lousy little biscuits the size and shape of donuts… he waits for dawn. Mere bodily food is never of such urgency. But, in the spirit, we see the Father, Who never sleeps, always ready to give the Bread of Life to those who ask, at any time of day or night.

ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ

Because, my friend came from [the] road to me. I will not have [anything] to set before him.

The Byzantine text has the impersonal, a friend, any friend. Again, a senseless expression, unless this specific, special friend is on a pilgrimage seeking life. Nobody walks roads alone at midnight without an extremely pressing reason: not in Israel or the rest of the world of that era.

κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν οὐ δύναμαι ἀναστὰς δοῦναί σοι.

That neighbor responded from within, would say. “Do not give me grief: the door has been shut already. My children are with me in the bed: I do not have power, arising, to give to you.

λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

I tell you, even if, arising, he does not give to him just to be his friend: just because of his rudeness, awakening, he will give him as much as he wants.

But, God is not like this; He provides for all our needs before we even ask. However, our persistence at all hours of the night honors Him: it proves that we realize that He is our True Father. The Byzantine text has αὐτοῦ φίλον, the reverse order. The Byzantine text has ὅσον instead of ὅσων. Neither of these appear to be translatable differences.

Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

I also tell you: ask – it will be given to you; seek – you will find; knock – it will be opened to you:

πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

… for, all: the asker receives; the seeker finds; the knocker will be opened to.

τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

Yet, who of you, if a son will ask the father for a fish, instead of a fish, will give him a snake?

The Byzantine text has, “τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ ἢ καὶ ἰχθύ μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ?”, which is the stone for bread clause, and other less important differences.

ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;

or also he will ask an egg will give him a scorpion?

The Byzantine text has, “μὴ ἐπιδώσει”, will not give.

εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

“So, if you, being evil, know how to give good gifts to your children: how much more will your heavenly Father give the Holy Spirit to those who ask Him?” — Luke 11:13

Here is Luke’s and Paul’s punchline for prayer. We don’t know if Paul had any children. He was a Pharisee: hence, almost certainly married. He was evil enough, as are we. We must be as persistent in prayer, always asking, seeking, knocking; just as a child persists in seeking food: the child is relentless, asking every moment. We must be as hungry for the Spirit of God, and the Word He teaches, as a child is hungry for food: children, it seems to us, are hungry all the time… so must we be. The idea of getting God out of bed to give us bread, only casts it in a more humorous light.

The Lord's Prayer

2022

*Matthew*

“Our Father in the heavens,

Your name was devoted!

Your kingdom came!

Your will was begotten!

… as in heaven, also on earth.

You gave us our bread today, Jesus, the Living Manna from Heaven.

You forgave us our debts; as also, we forgave our debtors.

Even though You could not have led us into peril; even so, You delivered us from the evil:

for, if you [we] would have forgiven people their side-falls, then Your Heavenly Father will forgive you [us]; yet, if you would not have forgiven people their side-falls, neither will your Father forgive your side-falls.

*Luke*

Father,

Your name was devoted!

Your kingdom came!

Our bread, the epiousion, You give us according to the day.

You forgave us our sins: for, we ourselves also forgive all being owed us.

Even though You could not have led us into peril.

He said to them, “Which of you will have a friend. He will go to him at midnight. He would say to him, “Friend, lend me three loaves” ”. Because, my friend came from [the] road to me. I will not have [anything] to set before him.

That neighbor responded from within, would say. “Do not give me grief: the door has been shut already. My children are with me in the bed: I do not have power, arising, to give to you.

I tell you, even if, arising, he does not give to him just to be his friend: just because of his rudeness, awakening, he will give him as much as he wants.

I also tell you: ask – it will be given to you; seek – you will find; knock – it will be opened to you: for, all: the asker receives; the seeker finds; the knocker will be opened to.

Yet, who of you, if a son will ask the father for a fish, instead of a fish, will give him a snake? Or also he will ask an egg will give him a scorpion?

“So, if you, being evil, know how to give good gifts to your children: how much more will your heavenly Father give the Holy Spirit to those who ask Him?”

[[89]](#footnote-89)

1. Πάτερ, vocative singular masculine noun from Πατὴρ, -τέρος, -τρός, ὁ: Father. [↑](#footnote-ref-1)
2. ἡμῶν, genitive plural personal pronoun from ἐγώ: I, our, ours. [↑](#footnote-ref-2)
3. ὁ, nominative singular masculine article from ὁ, ἡ, τό: the, the one, introducing an appositional phrase. [↑](#footnote-ref-3)
4. ἐν, preposition of location, place, or position from ἐν: in [↑](#footnote-ref-4)
5. τοῖς, dative plural article from ὁ, ἡ, τό: the, in the after ἐν, the preposition is beginning to replace the case ending. [↑](#footnote-ref-5)
6. οὐρανοῖς, dative plural masculine noun from οὐρανός, -οῦ, ὁ: heavens. [↑](#footnote-ref-6)
7. Literally, Father, ours, the one in the heavens. Optionally, Our heavenly Father. “Our Father which art in heaven,” is archaic and cumbersome. This is a standard introductory address, as with a letter or oral greeting. [↑](#footnote-ref-7)
8. Long before 2010. [↑](#footnote-ref-8)
9. Ἁγιασθήτω, third person singular, aorist passive imperative of ἁγιάζω: to set apart, sanctify, hallow. I could find no indications of defectiveness or deponency for this verb; the forms ἁγιασάτω (active) and ἁγιασάσθω, ἁγιάσθω, or ἁγιασθῶ (middle) were not readily found. [↑](#footnote-ref-9)
10. τὸ, nominative singular neuter article from ὁ, ἡ, τό: the. [↑](#footnote-ref-10)
11. ὄνομά, nominative singular neuter noun from ὄνομα, ατος, τό: a name, the proper name, the character or reputation. The second accent is attracted from the following word. [↑](#footnote-ref-11)
12. σου, genitive singular personal pronoun from σύ, σοῦ: you, your, yours. The accent was lost to the previous word. [↑](#footnote-ref-12)
13. Ἐλθέτω, third person singular, aorist active imperative of ἔρχομαι: to come, go, or pass. A defective and irregular verb: the second aorist root is ἤλυθον, ἦλθον by contraction, which shortens to ἐλθ- in the imperative, ἐλθέτω (active); the forms ἐλθέσθω (middle), ἐλθεθήτω or ἐλθήτω (passive) were not found. [↑](#footnote-ref-13)
14. ἡ, nominative singular feminine article from ὁ, ἡ, τό: the. [↑](#footnote-ref-14)
15. βασιλεία, nominative singular feminine noun from βασιλεία, ας, ἡ: kingdom. Please not the common distinction between masculine and feminine, where the masculine is the active agent, while the feminine is the inactive recipient. [↑](#footnote-ref-15)
16. Literally, “It was set apart, the name, yours.” The passive voice asks the question by whom, and when. [↑](#footnote-ref-16)
17. Literally, “It came, the kingdom, yours.” The kingdom came because the king arrived, and the kingdom came with him. This accords with the prophetic visions of Daniel where the historic emperors and empires (Babylon, Medo-Persia, Greece, Rome) are referred to interchangeably. [↑](#footnote-ref-17)
18. Γενηθήτω, third person singular, aorist passive imperative of γίνομαι: to exist, be created, be born. An irregular verb: the second aorist root is ἐγενόμην, which shortens to γεν- in the imperative, γενέσθω (active). The word derives from the copula, rather than from active verbs of doing, etc. [↑](#footnote-ref-18)
19. θέλημά, nominative singular neuter noun from θέλημα, ατος, τό: bent, inclination, resolve, will, wish. The second accent is attracted from the following word. [↑](#footnote-ref-19)
20. ὡς, correlative adverb from ὅς, ἥ, ὅ: as, like. [↑](#footnote-ref-20)
21. οὐρανῷ, dative singular masculine noun from οὐρανός, οῦ, ὁ: heaven. [↑](#footnote-ref-21)
22. καὶ, cumulative particle (adverbial): also, so also, too. [↑](#footnote-ref-22)
23. ἐπὶ, preposition of location, place, or position from ἐπὶ: on, upon. [↑](#footnote-ref-23)
24. τῆς, genitive singular feminine article from ὁ, ἡ, τό: the. This word is not found here in the Alexandrian manuscripts which we are following. [↑](#footnote-ref-24)
25. γῆς, genitive singular feminine noun from γῆ, γῆς, ἡ: earth, the planet, its surface, land, dry land, a region. [↑](#footnote-ref-25)
26. Literally, “It was born or created, the will, yours.” Existed, makes no sense in this context. The passive voice asks the question by whom, and when. [↑](#footnote-ref-26)
27. The phrase gathers and applies to all three verbs: was hallowed, came, and was born. [↑](#footnote-ref-27)
28. Τὸν, accusative singular masculine article from ὁ, ἡ, τό: the. [↑](#footnote-ref-28)
29. ἄρτον, accusative singular masculine noun from ἄρτος, οῦ, ὁ: bread in any form or shape, any life necessity. [↑](#footnote-ref-29)
30. ἐπιούσιον, accusative singular masculine noun from ἐπιούσιος, οῦ, ὁ: the lexicons are not particularly helpful at this point. The root οὐσίος from οὐσία, -ας, ἡ: essence, existence, substance; cannot possibly be associated with σήμερον: today. The obvious historical reference is to the manna from the days of Moses, which is elsewhere known as the bread of angels, or of heaven. This manna conspicuously prefigures the Christ of God, particularly as expressed in John 6, Who is the living Passover, which we receive in the Communion, Liturgy, Mystery, Un-bloody Sacrifice, or other name you may prefer. The ἐπιούσιον is clearly Jesus Himself. If οὐσίος is essence, then ἐπιούσιον or upon-essence is somehow, greater, super-essence. This does not mean that there is a suitable English word for our translation purposes; even though, we may know perfectly well, exactly what it means. Some suggested translations might be angelic, or heavenly bread: which picks up on the idea that Jesus is the manna of God. In any case, daily, will never suffice. The word, ἐπιούσιον, most certainly does not mean daily. We do not need bread for our bellies; we desperately need Jesus for our human spirits, so that our souls will be nourished with the fullness of God. [↑](#footnote-ref-30)
31. δὸς, second person singular, aorist active imperative of δίδωμι: give, you gave. The imperative mood is customary for prayer. Even though the force of the past tense must not be weighted excessively, it suggests that this is more an expression of gratitude, than of petition. [↑](#footnote-ref-31)
32. ἡμῖν, dative plural personal pronoun from ἐγώ: to us. This is the indirect object. [↑](#footnote-ref-32)
33. σήμερον, indeclensionate adverb: today. [↑](#footnote-ref-33)
34. The whole point of the petition is the development of Christlikeness within us. “God became man, so that man could become god.” Christ repeatedly scolds the disciples for looking at the outward, earthly nature of things. We are fat enough, but we are starving to death spiritually. [↑](#footnote-ref-34)
35. καὶ, continuative conjunction: and, possibly a Hebraism of vav consecutive or vav continuative. These lead to tedious strung on sentences in English and are left untranslated, because they are unnecessary in English. [↑](#footnote-ref-35)
36. ἄφες, second person singular, aorist active imperative of ἀφίημι: excuse, forgive, you forgave. We render ἄφες literally, in the past tense, but it is possibly characteristic. Yet, in keeping with the rest of the prayer, it seems to be more of gratitude, than of petition. [↑](#footnote-ref-36)
37. τὰ, accusative plural neuter article from ὁ, ἡ, τό: the. [↑](#footnote-ref-37)
38. ὀφειλήματα: accusative plural neuter noun from ὀφείλημα, ατος, τό: debt, duty. The idea of duty, and being excused from performing a duty suggests the specific failure to keep the Decalogue, which is the specific duty of the Israelites and the Jews; a requirement of the Law; actual or potential culpability, fault, or guilt at the Law. [↑](#footnote-ref-38)
39. ἡμεῖς, nominative plural personal pronoun from ἐγώ: to us. [↑](#footnote-ref-39)
40. The Alexandrian text has, we forgave; the Byzantine text has, we forgive… not overwhelmingly significant. The past tense tends to emphasize the urgency of making forgiveness a done deal: keeping it in the past… finished… over.

    ἀφίεμεν, first person plural, present active indicative of ἀφίημι: excuse, forgive. Alexandrian text has ἀφήκαμεν, first person plural, aorist active indicative of ἀφίημι, which appears to be an attempt to coordinate the tense with ἄφες. This change of tense may be minimal. [↑](#footnote-ref-40)
41. ὀφειλέταις, dative plural masculine noun from ὀφειλέτης, ου, ὁ: debtors, the ones with whom we have a charge concerning the Decalogue; a requirement of the Law that is due or owed; actual or potential culpability, fault, or guilt at the Law. [↑](#footnote-ref-41)
42. μὴ, hypothetical or subjective particle of negation (adverbial): not. Its primary function here is to negate the following verb. [↑](#footnote-ref-42)
43. εἰσενέγκῃς, second person singular, aorist active subjunctive of εἰσφέρω: to bring, carry, or lead into. [↑](#footnote-ref-43)
44. ἡμᾶς, accusative plural personal pronoun from ἐγώ: us. [↑](#footnote-ref-44)
45. εἰς, preposition of direction from εἰς: into, the opposite of an ablative when used with the accusative. [↑](#footnote-ref-45)
46. πειρασμόν, accusative singular masculine noun from πειρασμός, οῦ, ὁ: affliction, calamity, proof, temptation, test, trial. [↑](#footnote-ref-46)
47. ἀλλὰ, emphatic adversative conjunction: but, however, nevertheless, on the other hand, yet. [↑](#footnote-ref-47)
48. ῥῦσαι, second person singular, aorist active imperative of ῥύομαι: to deliver, drag from danger, rescue. [↑](#footnote-ref-48)
49. ἀπὸ, preposition of direction from ἀπὸ: from, the ablative. [↑](#footnote-ref-49)
50. τοῦ, genitive singular masculine or neuter article from ὁ, ἡ, τό: the. [↑](#footnote-ref-50)
51. πονηροῦ, genitive singular masculine adjective from πονηρός, ά, όν: bad, evil, the evil person, system, or thing. We resist the temptation to translate, “the evil one,” implying that this refers directly to Satan himself. This certainly includes Satan, but it seems to us that a broader scope is intended: all sorts of evil; the world, the flesh, and the Devil; the whole scope of the evil system, without any exception. [↑](#footnote-ref-51)
52. Ὅτι, causal conjunction or particle from the relative pronoun ὅστις, ἥτις, ὅτι: because. [↑](#footnote-ref-52)
53. ἐστιν, third person singular, present active indicative of εἰμί: he, she, or it is. [↑](#footnote-ref-53)
54. καὶ, coordinating or series conjunction: and. In keeping with the English custom, only the last καὶ in the series is translated. The series or Oxford comma is retained. [↑](#footnote-ref-54)
55. δύναμις, nominative singular feminine noun from δύναμις, εως, ἡ: might, omnipotence, power, strength; predicate nominative. [↑](#footnote-ref-55)
56. δόξα, nominative singular feminine noun from δόξα, ης, ἡ: appearance, glory, Glory, a direct reference to the Shekinah; predicate nominative. [↑](#footnote-ref-56)
57. τοὺς, accusative plural article from ὁ, ἡ, τό: the. [↑](#footnote-ref-57)
58. αἰῶνας, accusative plural masculine noun from αἰών, ῶνος, ὁ: a significant period of time, an age or era, all of time, eternity. In service settings, this is often strengthened with τῶν αἰώνων, lest there be any doubt that eternity is in mind, and to add poetic flourishes for emphasis. [↑](#footnote-ref-58)
59. Ἀμήν, indeclensionate particle of covenantal affirmation: absolutely, truly, we agree, we submit to the covenant stipulations, we will be ruled by this king, amen. [↑](#footnote-ref-59)
60. Alexandrian text omits the entire sentence. This is very possibly a Byzantine liturgical tradition, an added response to the prayer. However, this tradition exists universally throughout the practice of the Church, and the prayer sounds strange without it. It is an appropriate antiphon to the prayer. Since the prayer is covenantal in nature, its only appropriate response is covenant affirmation. [↑](#footnote-ref-60)
61. Ἐὰν, conditional conjunction introducing a protasis: if. This begins a Third Class, Future More Probable conditional sentence. [↑](#footnote-ref-61)
62. γὰρ, postpositive explanatory conjunction: for. [↑](#footnote-ref-62)
63. ἀφῆτε, second person plural, aorist active subjunctive of ἀφίημι: excuse, forgive. [↑](#footnote-ref-63)
64. ἀνθρώποις, dative plural masculine noun from ἄνθρωπος, ου, ὁ, ἡ: to men. This is the indirect object. [↑](#footnote-ref-64)
65. παραπτῶματα or παραπτώματα: accusative plural neuter noun from παράπτωμα, ατος, τό: stumbling, fault, offense, transgression; the act or deed of breaking the Law. It may also imply a lesser degree of seriousness (an accident, a slip) than is implied by ὀφείλημα. The step of sinners is on slippery ground (Deuteronomy 32:35). The change in inflection from circumflex to acute is possibly musical, its exact use is lost to us. It is more likely that the Byzantine culture would reflect correct musical tonalities. This argument cuts both ways, but it is not a translatable difference. [↑](#footnote-ref-65)
66. αὐτῶν, genitive plural reflexive pronoun from αὐτός, ή, ό: their. [↑](#footnote-ref-66)
67. The literal rendering of the subjunctive (could, should, would have forgiven) is a bit cumbersome here, which is why it was not pressed, since the “if” seems to capture the idea adequately. [↑](#footnote-ref-67)
68. ἀφήσει, third person singular, future active indicative of ἀφίημι: excuse, forgive. Forgiveness is certain if the condition is met. [↑](#footnote-ref-68)
69. καὶ, dependent conjunction introducing an apodosis: then. The location is postpositive, balancing γὰρ (note 69) and δὲ (note 81) [↑](#footnote-ref-69)
70. ὑμῖν, dative plural personal pronoun from σύ: to you. This is the indirect object. [↑](#footnote-ref-70)
71. Πατὴρ, nominative singular masculine noun from Πατὴρ, τέρος, τρός, ὁ: Father. [↑](#footnote-ref-71)
72. ὑμῶν, genitive plural personal pronoun from σύ: you, your, yours. [↑](#footnote-ref-72)
73. οὐράνιος, nominative singular masculine adjective from οὐράνιος, ία, ιον: heavenly. [↑](#footnote-ref-73)
74. That this forgiveness is associated with, you plural, in all three instances, indicates that this must take place in a forgiving community, even though personal obedience is required. The community of forgiveness is seriously damaged when forgiveness is not a reality. [↑](#footnote-ref-74)
75. δὲ, postpositive conjunction introducing continuation or opposition: but, now, yet, conversely, on the other hand. [↑](#footnote-ref-75)
76. The phrase, τὰ παραπτῶματα αὐτῶν, is included in both the Byzantine and B. Its absence in א leaves that which is to be forgiven open and unspecified. This implies forgive everything, even corrupt and deliberate acts of aggression and violence. [↑](#footnote-ref-76)
77. οὐδὲ, adverb, a contraction of οὐ + δέ: neither, nor, and not, not even. The phrase sequence “for … then … yet … neither” is very emphatic and forceful. [↑](#footnote-ref-77)
78. The converse is also true. Again, it is associated with, you plural, in all three instances. Failure to forgive on the part of individuals is a cancer or poison that spreads like a flood or like wildfire through the forgiving community, killing all. Acts 8:23; Romans 3:14; Ephesians 4:31; Hebrews 12:15 [↑](#footnote-ref-78)
79. Ἁγιασθήτω, third person singular, aorist passive imperative of ἁγιάζω: to set apart, sanctify, hallow. I could find no indications of defectiveness or deponency for this verb; the forms ἁγιασάτω (active) and ἁγιασάσθω, ἁγιάσθω, or ἁγιασθῶ (middle) were not readily found. [↑](#footnote-ref-79)
80. Ἐλθέτω, third person singular, aorist active imperative of ἔρχομαι: to come, go, or pass. A defective and irregular verb: the second aorist root is ἤλυθον, ἦλθον by contraction, which shortens to ἐλθ- in the imperative, ἐλθέτω (active); the forms ἐλθέσθω (middle), ἐλθεθήτω or ἐλθήτω (passive) were not found. [↑](#footnote-ref-80)
81. Γενηθήτω, third person singular, aorist passive imperative of γίνομαι: to exist, be created, be born. An irregular verb: the second aorist root is ἐγενόμην, which shortens to γεν- in the imperative, γενέσθω (active). The word derives from the copula, rather than from active verbs of doing, etc. [↑](#footnote-ref-81)
82. δὸς, second person singular, aorist active imperative of δίδωμι: give, you gave. The imperative mood is customary for prayer. Even though the force of the past tense must not be weighted excessively, it suggests that this is more an expression of gratitude, than of petition. [↑](#footnote-ref-82)
83. ἄφες, second person singular, aorist active imperative of ἀφίημι: excuse, forgive, you forgave. We render ἄφες literally, in the past tense, but it is possibly characteristic. Yet, in keeping with the rest of the prayer, it seems to be more of gratitude, than of petition. [↑](#footnote-ref-83)
84. ἀφήκαμεν, first person plural, aorist active indicative of ἀφίημι: excuse, forgive. Byzantine text has ἀφίεμεν, first person plural, present active indicative of ἀφίημι. This suggests that we must automatically forgive, out of gratitude for what we have been forgiven. We simply must do what is natural for a forgiven people to do: Matthew 18 and 25. There is nothing optional about this reaction; an unforgiving person cannot possibly enter the kingdom of God’s forgiveness. Having received the gift of faith, it is impossible not to respond appropriately. [↑](#footnote-ref-84)
85. εἰσενέγκῃς, second person singular, aorist active subjunctive of εἰσφέρω: to bring, carry, or lead into. [↑](#footnote-ref-85)
86. ῥῦσαι, second person singular, aorist active imperative of ῥύομαι: to deliver, drag from danger, rescue. [↑](#footnote-ref-86)
87. ἀφῆτε, second person plural, aorist active subjunctive of ἀφίημι: excuse, forgive. [↑](#footnote-ref-87)
88. ἀφήσει, third person singular, future active indicative of ἀφίημι: excuse, forgive. Forgiveness is certain if the condition is met. [↑](#footnote-ref-88)
89. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-89)