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AN EXEGETICAL ANALYSIS OF LORD'S PRAYER IN MT 6:9-13

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Acronyms and Abbreviations

Biblical Versions

NA 28	Nestle-Aland Novum Testamentum Graece 28th Edition
BHS	Biblia Hebraica Stuttgartensia
LXX	Greek Septuagint
NRSV	New Revised Standard Version English
Vg	Latin Vulgate

Books of the Old Testament

OT	Old Testament
Gen	Book of Genesis
Ex	Book of Exodus
Deut	Book of Deuteronomy
2 Sam	Second Book of Samuel
1 Kings	First Book of Kings
2 Kings	Second Book of Kings
Tob	Book of Tobit
Ps	Book of Psalms
Prov	Book of Proverbs
Isa	Book of Isaiah
Jer	Book of Jeremiah
Hos	Book of Hosea
Mic	Book of Micah
Mal	Book of Malachi

Books of the New Testament

NT	New Testament
Mt	Gospel of Matthew
Mk	Gospel of Mark
Lk	Gospel of Luke
Jn	Gospel of John
Acts	Acts of the Apostle
Rom	Letter to Romans
1 Cor	Letter to the Corinthians
Gal	Letter to Galatians
Eph	Letter to Ephesians
Heb	Letter to the Hebrews
Titus	Letter to Titus
1 Pet	First Letter of Peter
2 Pet	Second Letter of Peter
1 Jn	The First Letter of John
Rev	Book of Revelation

New Testament Manuscripts

A	Alexandrinus
B	Vaticanus
C	Ephraemi-Rescriptus
D	Bezae Cantabrigiensis
W	Washingtonianus

Ⲛ	Sinaiticus
vg st	Stuttgart Vulgate
sy ^{p.h}	Syriac Philoxeniana
Q	' <i>Quelle</i> ' a hypothetical common source of synoptic Gospels.

Biblical Journals

BTB	Biblical Theology Bulletin
JETS	Journal of Evangelical Theological Society
NTSSA	New Testament Society of Southern Africa
JBL	Journal of Biblical Literature
JSNT	Journal for the Study of the New Testament

Biblical Dictionaries and Commentaries

TDNT	Theological Dictionary of the New Testament
CSD	A Compendious Syriac Dictionary
ICC	International Critical Commentary
PCB	Peake's Commentary on the Bible
NAC	New American Commentary
NIB	The New Interpreter's Bible
NT	New Testament
NTS	New Testament Studies
OBC	Oxford Biblical Commentary
WBC	Word Biblical Commentary

Other Common Abbreviations

Art./arts.	Article/articles
AD	Anno Domini
BC	Before Christ
ed.	edited/editor
eds	Editors
Eg	<i>Exempli gratia</i>
etc.	<i>et cetera</i>
n./nn.	number/numbers
trans.	Translated/Translator
vol/vols.	Volume/Volumes
MP	Matthean Version of Lord's Prayer
LP	Lukan Version of Lord's Prayer

General Introduction

Prayer is a communication with God and it is raising our mind to the divine presence. There are innumerable prayers that would help us to grow in spiritual intimacy with God directly or through the mediation of saints. But among them the Lord's Prayer is the most powerful prayer that alone was taught directly by Jesus Christ, so that it holds an indispensable part in the liturgy of the Church from the first centuries. So, it is worthwhile to know this prayer theologically through an exegetical analysis upon it. But there emerged a problem as there are two versions of Lord's Prayer. The longer version of the in Matthean Gospel and the shorter in Lukan Gospel created a confusion and that was resolved by choosing the longer one in which the shorter one is included. This study concentrates mainly upon the Matthean version of Lord's Prayer. Without neglecting the other, we do a comparative study against the Lukan version also. There emerge puzzling questions in mind that why there are differences between them and what would be the earliest form and what are the possible causes for the changes. Through this exegetical analysis we can be well acquainted with the Lord's Prayer and the theological expositions of each petition of it.

1. Status Quaestionis

The Lord's Prayer is the most venerable prayer in the New Testament. Having liturgical significance and theological richness, the Lord's Prayer is worthwhile for exegetical analysis. As it is so ancient of the first century, the Church Fathers also have commented on and made theological expositions on the Prayer. Until now many theologians have contributed to the development of theology of the Prayer. As there are two versions of the same Prayer in Matthean and Lukan Gospels, it is also a topic for different branches of Biblical exegesis such as source criticism, form criticism, literary criticism, canonical criticism and so on. To analyze the current status of the study on the Lord's Prayer we hold some latest articles and evaluate the findings of the respective scholars. Here we just get into the topic by understanding the date and structure of the Matthean Gospel according to different theologians.

1.1. Matthew Pulis, “The Lord’s Prayer Matthew 6:5-15 and Luke 11:1-4”

This paper is submitted for the fulfilment of SHG 4001, The Synoptic Gospels: Exegesis, June 2017. Pulis begins with textual analysis with a source critical note on the Lord’s Prayer and he states it follows the form of Jewish prayer. In this part Pulis introduced different arguments of well-known theologians especially Martini, Brown, Harrington, Van Tilborg and Karris. He connects the synoptic Gospels and Jewish prayer in the Lord’s Prayer. He found the common element the will of God which is present in both Luke and Matthew, in Mark’s Gethsemane story, and in the Kaddish. God’s providence and forgiveness is present also in both Gospels and in the Shemoney Esreh. His argument is that Jesus didn’t want to establish a prayer to be repeated literally, but rather answers the question to teach us the what and how to pray. Thus, what the evangelist Matthew, did, was redacted Jewish forms of devotion into Jesus’ own prayer inviting all people to call God as Father.

Pulis also proposed the Bauer’s five possibilities of literary structure of the Matthean gospel. The Aramaic phrasing was familiar to Matthew and it supports the Aramaic text. Then he made a literal comparison between two versions. Important words and phrases are taken to develop theology of the Prayer as a collected work consisting of opinions of different theologians.

1.2. Sinclair Bugeja, “An Exegetical Study of the Lord’s Prayer as found in the Gospels according to Matthew and Luke”

It is an assignment presented in fulfilment of the requirements for SHG4401, The Synoptic Gospels: Exegesis, in the University of Malta, Faculty of Theology, June 2015. A contextual exegesis and contemporary reading of the Lord’s prayer are proposed by Sinclair Bugeja. Just as Matthew and Luke introduced the Jewish and Gentile communities the notion of God as Abba, its use should open modern man to a loving fatherly relationship with God, the Father of all. It should also open him to a brotherly relationship with all humanity.

At the third stage of Gospel formation, in the written stage, the Gospel of Matthew and Luke provide us with their version of the Jesus’ own prayer. Their writings were to their contexts; according to the specific needs of their addressees –

Jewish Christians and Gentiles respectively. Thus, Matthew's teaching on prayer focuses on the necessity for single-minded attentiveness to God. It is strongly Jewish particularly with respect to its phraseology and parallels similar Jewish formulas. It is also resolutely theocentric, simple in its wording, and avoids concern with Jewish national restoration. The prayer's concerns, language, themes and style are consonant with Matthew's Jewish Christian setting. And he comments that the Lord's Prayer is for Matthew a model prayer showing people how to pray rightly to honour God, to relate well to each other, and to be vigilant for the end times. As the Lukan emphasis was on Jesus' prayerfulness particularly at every major turn of his ministry, the prayer given to the disciples as a group, the Lord's Prayer is a communal prayer that marks their special identity as Jesus' followers.

1.3. Joel D. Fredrich, "The Lord's Prayer: Exegesis of Matthew 6:9-13 and Luke 11:2-4"

It is a paper presented to Minnesota District Pastors' Conference, hosted by the St. Croix Conference, Crowne Plaza, Brooklyn Center, Minnesota, on April 13, 2010. The claim has been made that the Lord's Prayer is more closely related to the prayers of Judaism than to the Christian prayers of the Church. Much of the content of the Lord's Prayer has parallels in ancient Jewish prayers such as the Eighteen Benedictions. The statements of Theodore Zahn that the Lord's Prayer was and is able to be prayed by any Jew and of Joseph Fitzmyer, that 'Our Father' is a thoroughly Jewish prayer, supported his work.

After a comparative study Joel state that Matthew includes the Lord's Prayer in the Sermon on the Mount while Luke's version of the prayer comes as Jesus' response to a disciple's request. Luke is not trying to give us a verbatim transcript any more than Matthew is. For him there is no pressing reason to try to harmonize Matthew 6:9-13 and Luke 11:1-4 as complementary versions of the same incident. they refer to different incidents, and it is completely plausible that Jesus taught the Lord's Prayer on more than one occasion. Joel took the proposal of Ylvisaker that Jesus taught the prayer in its short form in answer to the request from a disciple but later expanded it and taught it in that fuller version when he preached the Sermon on the Mount. On the other hand, we have the view of R. C. H. Lenski and William Arndt

as Jesus taught the Lord's Prayer in the Sermon on the Mount but some months later, a disciple who was not present for the Sermon on the Mount asked Jesus for instruction on how to pray. The disciple is not named, and that may be because he was not one of the Twelve. Perhaps he was one of the Seventy.

Luke 11:1-4 sounds as if Jesus is saying we are to use this prayer as our only prayer every time when we pray. The version in Matthew is introduced by the direction, as a model to be imitated and adapted with the freedom of genuine understanding. After an all-embracing study on each petition, he concluded that neither Matthew's Gospel nor Luke's originally included a doxology at the end of the Lord's Prayer, and so he did not provide an exegesis of those words. But he comments on it as a good custom to conclude a prayer with a doxology in Jesus' day, and it remains a good practice for us today also.

1.4. Jeffrey B. Gibson, "Matthew 6:9-13//Luke 11:2-4: An Eschatological Prayer?"

This article is published in the Biblical Theology Bulletin 31.3 in 2001. Jeffrey has noted that most contemporary New Testament scholars Johannes Weiss (1893), E. Lohmeyer (1965), J. Jeremias (1964, 1967, 1971), R.E. Brown (1960), and most recently by J. P. Meier (1994), D. Hagner (1993), and W.D. Davies and D. Allison (1985) agree that Lord's Prayer is apocalyptically eschatological in nature. The language and imagery of Lord's Prayer is close to that of contemporary apocalyptic eschatology and it is also a supplication to implore God to bring about the immediate arrival of his kingdom but also, he bestows upon the faithful all the blessings.

But Jeffrey makes another proposal as the focus of the Prayer is to have the disciples invoke God's protection against engaging in 'this generation's' non-cooperation to God's will. It is a divine aid to the faithful in a struggle against the apostasy and recalcitrance of the world against God. Jeffrey asks not to make any distinctions, as traditionally done, between 'we' petitions and 'thou' petitions in the Prayer as each petition has a dual focus and is a mixture of 'we' and 'thou.' He assumes that Jesus expected a decisive and cataclysmic revelation of God in all his transcendent power in the near future.

1.5. Simon J. Kistemaker, “The Lord’s Prayer in the First Century”

This article is published in *Journal of Evangelical Theological Society* 21/4, December 1978, 323-328. The fact that Matthew addressed his gospel to the Jews and that Luke wrote for the hellenists is demonstrated in their respective versions of the Lord’s prayer. The Jewish influence is emphasized in this study. He found that the beginning of the Lord’s prayer resembles an ancient Aramaic prayer used at the conclusion of a synagogue worship service and also the last petition of the Lord’s prayer is similar to Jewish prayers of the first century. The comparative analysis produced better results that Matthew’s version is liturgically rich, while Luke’s is brief and liturgically poor.

In his study, Simon has demonstrated about the use of Lord’s Prayer in the early Church. Throughout the Mediterranean world Jews had established synagogues and had gained proselytes and they were schooled in the OT Scriptures. When they accepted the Messiah as Lord and Savior, they knew how to pray because of their rich liturgical background. In these Jewish Christian circles, the Matthean version of the Lord’s prayer became the accepted prayer.

In conclusion, though the Lord’s prayer has been seen in the background of the liturgy of the first century, the prayer itself is unique in spirit, tone, and succession in petitions. It means that the Lord himself taught his followers to pray the perfect prayer.

1.6. F. J. Botha, “Recent Research on the Lord’s Prayer”

It is an article in the journal *Neotestamentica* published by New Testament Society of Southern Africa (NTSSA), vol.1. *The Sermon on the Mount*, 1967, 42-50. Botha makes a structural analysis of both texts and he proposes in Matthew the teaching on the right motive for praying (6:5-6), guide to the method of prayer (6:7-8), the content of prayer (6:9-13) as well as a word on forgivingness when praying (6:14-15) and in Luke a request from one of his disciples to teach them to pray (11:1), the Lord’s Prayer (11 :2-4), and the parable of the friend at midnight, stressing the fact that prayers are heard (11:5-8); a saying of Jesus in which this is again made clear

(11:9-10) and then follows the metaphor of the father who gives good gifts to his children (11:11-13). And he says of the strong possibility of repetition by Jesus in different contexts and it caused two different texts of Lord's Prayer. He proves the early liturgical use of the Prayer by evidences such as Didache, findings at Pompeii and Antinoopolis etc. Doing source criticism, he took Luke as original based on the critical principle *brevior lectio potior* ("the shortest reading is to be preferred") and with respect to the words and ideas Matthew is more original. The additions and alterations are done responsibly by the Church (a group of people than an individual). Botha followed the findings of Jeremias. And the originals Matthean Galilean Aramaic and Lukan Western Aramaic proposed by Lohmeyer and this was adopted by Botha. Lohmeyer's conclusion is taken as the Sermon was in Galilee and the question of disciples was in Judea so that Matthean Prayer was in Galilean form and the Lukan in Judean form. For him, it is worth to do exegesis with the Aramaic than Greek. They are different by abridgement or by expansion. Lord's Prayer must be the product of the early Church.

Jesus introduced prayer in secret and we cannot say that it is designed in the first place for public usage. Jewish parallels are introduced and compared the Prayer with Kaddish and Eighteen Benedictions or Shemoneh Esreh. The present and eschatological vision of the prayers could be found in both prayers. The Lord's Prayer has a Jewish form. He exhorts of a strong eschatological tone in Lord's Prayer. He simply neglected doxology for it is a later addition of the Church. He says the Lord never had the intention that his disciples should always and exclusively use this prayer in verbatim repetitions. He concludes by stating the most important aspect lies not in repetition of the given but in the matters for which prayer is offered.

2. Date and Structure of the Gospel of Matthew

Date of Matthean Gospel is in dispute. The spectrum of opinion about the dating of Matthew's Gospel are begins from AD 40 to after AD100¹. The date of Matthean Gospel is highly suggested by scholars as in between AD 75-AD 100.

¹ There are about twenty suggestions by different scholars. Majority of the scholars placed the date of the Gospel of Mathew in the final quarter of the first century. There are some patristic testimonies of Eusebius and Papias also. They can be found and analyzed from W. D. DAVIES- DALE C. ALLISON, ed.,

B. W. Bacon's Pentateuchal theory is more appealing to me and it is the best-known modern hypothesis about Matthew's arrangement of text. He divided the Gospel as a counterpart to Mosaic Torah. As Torah consists of five books the Matthean Gospel is also divided into five:²

Preamble or Prologue: 1-2 (The birth narrative)

Book I

- a) 3,1-4,25: Narrative material
- b) 5,1-7,27: The Sermon on the Mount
- c) 7,28&29: Formula (*and when Jesus had finished these sayings...*)

Book II

- a) 8,1-9,35: Narrative material
- b) 9,36-10,42: Discourse on mission and martyrdom
- c) 11,1: Formula (*and when Jesus had finished instructing...*)

Book III

- a) 11,2-12,50: Narrative and debate material
- b) 13,1-25: Teaching on the Kingdom of Heaven
- c) 13,53: Formula (*and when Jesus had finished these parables...*)

Book IV

- a) 13,54-17,21: Narrative and debate material
- b) 17,22-18,35: Discourse on Church administration
- c) 19,1: Formula (*Now when Jesus finished these sayings...*)

Book V

- a) 19,2-22,46: Narrative and debate material

A Critical and Exegetical Commentary on The Gospel According to Saint Mathew, Vol I, Edinburgh, T&T Clark, 1988, 127-128.

² W. D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on The Gospel According to Saint Mathew*, 59.

b) 23,1-25,46: Discourse on eschatology: farewell address

c) 26,1: Formula (*when Jesus finished all these sayings...*)

Epilogue: 26,3-28,20: From the last supper to the resurrection

In the first Book, we find the Lord's Prayer under the title Sermon on the Mount. Now let us study on the structure of the Sermon and then the position of Lord's Prayer in it.

2.1. Structure of the Sermon on the Mount and Lord's Prayer

The Sermon on the Mount has been divided into triads by Allison³ but it will not be more helpful for our structural understanding of the Sermon. We can find a better structural study in the *International Critical Commentary*. The Sermon on the Mount (Mt 5-7) is divided into three major sections. The first is related to Torah (5,17-48), the second with Christian cult (6,1-18), and the third with social attitudes and obligations (6,19-7,12).⁴

Comprehensively, Mt 6,1-18 treats with three subjects: almsgiving (6,2-4), prayer (6,5-15), and fasting (6,16-18). Mt 6,1-6 and 16-18 have no parallel in Mark and Luke.

As we have seen the previous pericope about alms giving and the following pericope about fasting are so different thematically from the prayer section. The prayer section (6,5-15) is subdivided into two;

a) How to pray: not as the hypocrite in the synagogue (6,5-6)

b) How to pray continued (6,7-15)

Mt 6,7-15 is further divided into;

a) not as the Gentiles 7-8

³ Allison has done it wonderfully. 5,21-48 is divided into two groups having three members each, etc. *International Critical Commentary* 64. There are many triads outside Sermon on the Mount as Mt 1,1- three names, 1,2-17- three fourteen's, 1,8-2,23- three stories and so on more than 40 triads prepared by Allen, Moffat and Luz found in W. D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on The Gospel According to Saint Mathew*, 86-87.

⁴ This scheme is found in rabbinic discussions, Davies, *SSM*, 305-307; Allison, 'Structure,' W. D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on The Gospel According to Saint Mathew*, 134.

b) the Lord's Prayer 9-13

c) on forgiveness 14-15.

The Lord's Prayer is also divided into three:

a) the address 6,9b

b) three 'Thou' petitions 6,9c-10

c) three 'We' petitions 6,11-13.⁵

We see, C. H. Lohr's Chiastic outline differentiating the whole Gospel into narrative and discourse. And the Lord's prayer is in discourse section (Mt 5-7: Blessings, entering the kingdom).⁶

3. Goal of the Study

This dissertation has different goals as the topic is well discussed and debated one. We focus on certain aims and they are;

1. Firstly, to fix the text in order to propose a better translation.
2. As there are two parallel texts of the Lord's Prayer, we do an inquiry into the source of the Lord's Prayer and its language in origin. We do a comparative analysis between both texts to evaluate the similarities and dissimilarities.
3. The Semitic influence of the Matthean Gospel asks us to find the Jewish parallels and their relations to the Lord's Prayer.
4. We understand the Syriac version of the Matthean Lord's Prayer in comparison with its Greek version and the significance of addition of doxology to the original.
5. Whether the petitions of Lord's Prayer are merely a prayer for daily life or for eternal life with an observation into their eschatological orientation.

I hope that through this scientific study we could arrive at some reasonable solutions to the questions mentioned above.

⁵ W. D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on The Gospel According to Saint Mathew*, 63.

⁶ Lohr divided the Matthean Gospel into eleven, W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on The Gospel According to Saint Mathew*, 60.

4. Methodology

For the successful completion of this scientific work, we follow different tools of Biblical exegesis. Through literary criticism, we delimit the text and through textual criticism we fix the text among different variants. After doing form criticism, we face the problem of two versions of Lord's Prayer in Matthean and Lukan Gospels. It proposes the source criticism which is an exegetical tool for an inquiry into the original. For the theological exposition we do an analytical and synthetical methods. For the analytical and comparative study of the Sacred Scripture, we rely upon the Greek Bible NA28, NRSV English Bible, and also Biblia Sacra NT Peshitta Bible.

5. Itinerary of the Study

This scientific paper has been systematically prepared and arranged. The general introduction contains the goal, methodology, itinerary of the study, state of question, and limitations of this scientific study. The dissertation entitled, 'An Exegetical Analysis of the Lord's Prayer in the Matthean Gospel' is organized into three chapters. The first chapter, 'Literary Analysis of the Lord's Prayer in Matthean Gospel' begins with literary criticism which deals with the delimitation of the text Mt 6:9-13 by evaluating the differences with regard to linguistic features, characters, time, places, and themes of the pericope in relation to the preceding and the following pericopes. First of all, we delimit the larger section in which the pericope Mt 6:9-13 rests. Then, we try to sub-divide it on the basis of thematic differences in order to find out the position of our particular pericope of Mt 6:9-13 among them. In the following part of the chapter, concentrate on the text Mt 6:9-13 to analyze it literally including its delimitation, textual criticism, syntax, translation and also the source criticism of the pericope as there are two versions of more or less similar content. We conclude the first chapter by finding its connection with the Jewish prayers especially resemblance in its form, structure and content.

The second chapter is titled as 'a comparative Study of the Lord's Prayer' aims at comparison of Matthean Gospel with its parallel version in the Lukan Gospel and also between the Greek version and the Peshitta version of the Matthean Lord's

Prayer. When we analyze the Lord's Prayer in Mt 6:9b-13, we cannot neglect its parallel text in the Gospel of Luke (11:2b-4). As if these two texts have more or less similar theology, there are many differences in the number of petitions, vocabulary and in attributions. Their theological motives and their audiences would have affected their literary style. And at the end of this chapter, we attempt to understand the Syriac version of the Matthean Lord's Prayer in comparison with its Greek version. These components will enlighten us to have a comprehensive idea of the Lord's Prayer.

The third chapter, 'Theological Expositions of the Lord's Prayer' deals with the theological nuances of the Lord's Prayer. Firstly, we encounter a disputed topic whether the Lord's Prayer is only a model or a prayer to be repeated as such. Then we gradually move to the theological and exegetical part. We find that many have contributed to the theological studies upon the Lord's Prayer. Even though they commented generally upon each petition, we begin with the findings of previous chapters and continue with the different interpretations of different theologians on each petition. This would also include the comments of the Church Fathers.

General conclusion will sum up the complete study, the findings and personal reflections. It follows a rich bibliography. This study would enlarge our vision on the Prayer and help us for our spiritual enhancement.

6. Limitations of the Study

At the very outset, I should admit that there are many limitations to this work. Even if we could have a look at the theological richness of the Lord's Prayer through this dissertation, this study is a limited one in its findings and many questions remain unanswered such as about the prime written source and language, the origin of doxology, the further liturgical additions to the Lord's Prayer and so on. Even though we could successfully complete the study in accordance with the design we prepared. Neither do I mean that this scientific work will be a definitive, exhaustive study of the Lord's Prayer. There remains a vast literature written about it. Nevertheless, we could understand that the Lord's Prayer is the best and powerful prayer that Jesus taught to the faithful. So, understanding its richness, we can pray it with the freedom of children of God.

CHAPTER ONE

LITERARY ANALYSIS OF THE LORD'S PRAYER IN MATTHEAN GOSPEL

Introduction

This section of literary analysis deals with the delimitation of the text under the investigation to distinguish clearly the boundary marks of the literary unit. Changes with regard to linguistic features, characters, time, places, and themes in relation to the preceding and the following major textual units are considered as the main criteria for the delimitation. First of all, we delimit the larger section in which the pericope Mt 6:9-13 in accordance with its literary characteristics. Then, we try to sub-divide it on the basis of thematic differences in order to find out the position of our particular pericope of Mt 6:9-13 among them. Then, we concentrate on the text to analyze it literally including its delimitation, textual criticism, syntax and its translation and we conclude the first chapter by doing source criticism of the pericope and its connection with the Jewish prayers.

1.1. The Wider Delimitation

Here we are delimiting the larger section in which the particular pericope is located in order to find out the exact boundaries of the text. Mt 5:1a Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος is a new beginning. The scene changes with δὲ, a post positive coordinating conjunction which gives a logical connection with the apodosis (main clause) and it is placed in the beginning of protasis (subordinate clause). Ἴδὼν δὲ τοὺς ὄχλους is protasis and Ἴδὼν is aorist participle active 3rd person masculine singular which is the main verb in the dependent clause but its subject is not clear in it. The antecedent of its subject could be found only in 4:17 (ὁ Ἰησοῦς). The adverbial participle Ἴδὼν is temporal and contemporaneous. There is a movement and change of location in the apodosis ἀνέβη εἰς τὸ ὄρος. The main verb ἀνέβη is aorist active indicative 3rd person singular and it also agrees with the subject ὁ Ἰησοῦς. there is a change of place from plane to mountain (ὄρος).

5:1b καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. The second main clause προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ has a subordinative clause in genitive absolute where the adverbial participle and subject are in genitive case. Genitive absolute is translated in a temporal and circumstantial way unconnected to the main clause. So, καὶ καθίσαντος αὐτοῦ can be translated as ‘after he sat’ and the main clause can be understood as ‘his disciples came to him.’

These literary characteristics of Mt 5:1 mark the beginning of a new pericope but the delimitation asks for an inquiry into the end of this pericope or the completion of the teachings on the mountain. The conclusion of it is found in Mt 7:27 and the following pericope begins at Mt 7:28, Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. Here, ὅτε has the function of a temporal conjunction subordinating the principal clause. This second clause can be translated as ‘when Jesus finished these words, the crowds were astonished at his teaching.’ There is a thematic conclusion in it as Jesus finished his teachings the crowds were astonished here. In Mt 8:1 we see the coming down of Jesus from the mountain that is of the change of location. Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους (8:1a). The genitive absolute in the beginning of dependent clause can be translated as ‘when he came down from the mountain’. The wider delimitation of the pericope would be done with the contrasting verbs ἀνέβη (5:1a) and Καταβάντος (8:1a). Here we find the change of location clearly as in the beginning Jesus moves up to the mountain and at the end he comes down.

The pericope can be delimited in between 5:1 and 7:27 because as the previous pericope (4:23-25) is a summary statement and following pericope (7:28-29) can be considered as the summary statement of the previous teachings including the reaction of the crowds. By analyzing the literary and thematic features we can delimit the text 5:1-7:27 as a separate unit and it can be also entitled the Sermon on the Mount.

1.1.1. Division of the Sermon on the Mount

There are different themes in the Sermon on the Mount so that it would be easy to delimit them thematically. We can understand Mt 5:3-12 deals with 9 μακάριοι οἱ sentences (the blessed ones) while 5:13 is about ἅλας (salt) and 5:14-16 is about φῶς (light) in relation to Christian living. Mt 5:17-48 deals with exhortation on

different aspects of law, morality and social conduct. Mt 6:1-4 speaks about matters concerning ἐλεημοσύνη (almsgiving) and 6:5-15 is about προσευχῆ (prayer) and the following pericopes about νηστεύω (fasting, 6:16-18), θησαυρός (treasures, 6:19-21), ἀπλοῦς ὀφθαλμός (sincere eye, 6:22-23), δύο κύριοι (two masters, 6:24), μὴ μεριμνᾶτε (don't worry pericope, 6:25-34), Μὴ κρίνετε (don't judge pericope, 7:1-5), Μὴ δῶτε (don't give pericope, 7:6), Αἰτεῖτε, κρούετε καὶ ζητεῖτε (ask, seek and knock, 7:7-11), ὁ νόμος καὶ οἱ προφῆται (the law and the prophets, 7:12), στενὴ ἡ πύλη (narrow gate, 7:13-14), ἀπὸ τῶν καρπῶν ἐπιγνώσεσθε (know from the fruits, 7:15-20), εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν (to enter into the Kingdom of Heaven, 7:21-23), ἄκουε καὶ ποιεῖτε (hear and act pericope, 7:24-27).

The text (Mt 5:1-7:27) can also be divided into three major sections. The first is related to Torah (5:17-48), the second with Christian cult (6:1-18), and the third with social attitudes and obligations (6:19-7:12). Comprehensively, the second section of Christian cult treats with three subjects: almsgiving (6:1-4), prayer (6:5-15), and fasting (6:16-18). However, Mt 6:1-6 and 16-18 have no parallel in Mark and Luke.⁷

1.1.2. Sub-Divisions of the Prayer Section

The prayer section is in Mt 6:5-15. Mt 6:4 begins with the subordinating conjunction ὅπως that is used here to introduce a content with a subjunctive mood of verb in hortatory way of exhortation. So, it is conclusive in nature. And Mt 6:5 begins with a new construction ὅταν προσεύχησθε. ὅταν is a temporal adverbial conjunction the following subjunctive is in a volitive expression. And this section ends in 6:8 and a new section that introduces a prayer begins in 6:9 with Οὕτως οὖν προσεύχεσθε. The prayer ends in 6:13 and an exegetical part is following with Ἐὰν γὰρ ἀφῆτε. The last part 6:14-15 includes both positive and negative statements.

As a result of the above study of the prayer section we can sub-divide it into three; Mt 6:5-8 is an exhortation and introduction to the Lord's Prayer, 6:9-13 is the central part 'the Lord's Prayer' and the last part Mt 6:14-15 is exegetical.

⁷ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on The Gospel According to Saint Mathew*, Vol I, Edinburgh, T&T Clark, 1988, 134.

1.2. Internal Coherence within the Prayer Section

The internal coherence within each section would help us to have a deeper understanding about the Lord's Prayer. The prayer section (Mt 6:5-15) could be analyzed to find out the lexical and semantic relations among different sub-divisions and also within the whole prayer section.

1.2.1. Lexical Relations within the Introductory Part Mt 6:5-8

In Mt 6:5 we see the beginning of prayer section *ὅταν* with subjunctive (*προσεύχησθε* subjunctive present middle). We find similar beginning in Mt 6:6 *ὅταν* with subjunctive (*προσεύχη* subjunctive present middle). The root verb of the subjunctives is *προσεύχομαι*, a deponent verb. The phrase *ἐν τῷ κρυπτῷ* (in the secret) is used twice in 6:6. The title *πατήρ* is used twice in 6:6 and once in 6:8. Concerning the alms giving also we find similar phrase;

καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι (6:4).

καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι (6:6).

1.2.2. Lexical Relations within the Lord's Prayer Mt 6:9-13

Mt 6:9-13 is the central part of this prayer section because Jesus reveals the prayer in this pericope. The word *προσεύχεσθε* (present middle imperative of the verb *προσεύχομαι*) in 6,9 is the connecting link between the previous and this pericope. The noun *οὐρανός* is used twice in the prayer (6:9, 6:10) and the verb *ἀφήμι* is used twice in Mt 6:12. There is a beautiful literary style that is expressed in a new format (imperative+ noun as subject+ personal pronoun 2nd person in genitive case). We see them as the following; *ἁγιασθήτω τὸ ὄνομά σου* (6:9), *ἐλθέτω ἡ βασιλεία σου* (6:10) and *γενηθήτω τὸ θέλημά σου* (6:10). We find a pair of closely related phrases in 6:12 as *καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν* in the main clause and *καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν* in the subordinate clause.

1.2.3. Lexical Relations within the Exegetical Part Mt 6:14-15

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις is the beginning of the 6:14 and *ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις* is the beginning of the 6:15. There is a clear lexical and

semantic relation between the two dependent clauses as both are related to forgiveness and the words are almost similar. We see both are placed as protasis having nature of third-class conditional clause (Ἐάν+subjunctive). These subordinate clauses are different because the first one is a positive statement while the other one is negative (μὴ) and also prohibitive. When we observe the direct object (in accusative case) of the protasis of the first verse we find τὰ παραπτώματα αὐτῶν, while it is absent in the protasis of the second verse, but the indirect objects (in dative case) are found τοῖς ἀνθρώποις in both protases.

The apodosis of the first clause and that of second clause are so related. Here we see similar themes of forgiveness with lexical connections between both principal clauses. The main clause of the first sentence is positive while that of the second is negative with a particle of negation οὐδὲ. The subject of the both main clauses are the same one as ὁ πατήρ ὑμῶν, but there is an attribute to the subject in the first one ὁ οὐράνιος. There is difference in objects of the main clauses. The direct object (in accusative) τὰ παραπτώματα αὐτῶν is only found in the main clause of the second, while there is indirect object (in dative) ὑμῖν only in the main clause of the first sentence.

1.2.4. The Lexical Relations among the three sub-sections of the Prayer Section

προσεύχομαι, a deponent verb is the link between the first two sub-sections. Totally in the Gospel of Mathew we find 13 usages of the verb προσεύχομαι and among them 6 are in this prayer section in different forms in the prayer section, (προσεύχησθε and προσεύχεσθαι (Mt 6,5), προσεύχη and πρόσευξαι (6,6), Προσευχόμενοι (6,7) and προσεύχεσθε (6,9)). It means this section is semantically concentrating on prayer. The noun πατήρ is repeatedly used in Mt 6:6, 8 and also in Mt 6:9.

The last two sub-sections are related as they use two similar words in different ways; the noun πατήρ and the verb ἀφίημι. In Mt 6:9, 6:14 and 6:15 we find the word πατήρ is repeated. The first two have similar attribution of οὐρανοῦς and the last two have an identical use of phrase ὁ πατήρ ὑμῶν. The verb ἀφίημι is used twice in the second section and also in the third section in different forms. In Mt 6:12 we find two

forms ἄφεξ (verb aorist active imperative 2nd person singular) and also ἀφήκαμεν (Verb aorist active indicative 1st person plural). And in Mt 6:14 and 6:15 we have identical use of the verb as ἀφήτε (subjunctive aorist 2nd person plural).

By this lexical and semantic understanding and relations among the three sub-sections, we can realize the significance of the Lord's Prayer that is placed at the middle of the prayer section. There is only a common link among three πατήρ. And the other connections are mediated by the middle part, the Lord's Prayer. So, the key role of the Lord's Prayer is exposed through the lexical relations within the prayer section.

1.3. Delimiting the Lord's Prayer in the Prayer Section

The characters, time and place are similar throughout the Sermon on the Mount so that they cannot be taken as tools for delimiting this particular pericope. We concentrate on the thematic and linguistic features and other distinctive features of the pericope to delimit the text within the prayer section.

1.3.1. Thematic Features

The previous pericope is Mt 6:5-8 an exhortation on prayer which is placed after an exhortation on almsgiving (6:1-4). Mt 6:5 begins with Jesus' instruction on wrong model of prayer exposed by hypocrites and then he emphasizes on the personal prayer with God in secret (6:6). At last Jesus criticizes the prayer of the gentile for they pray with many words (6:7-8). Mt 6:9 begins with the command (προσεύχεσθε) to pray in a new manner. Sitting on the mountain (5:1), Jesus teaches the crowd and his disciples the Lord's Prayer in the following verses (6:9b-13). The following pericope (6:14-15) is the interpretation or explanation of the second 'We' petition to the Lord for forgiveness of our sins and it consists of positive and negative statements. This creates an antithetical parallelism. It is redactional and it has a form of a sentence of holy law.⁸

The pericope Mt 6:9-13, the Lord's Prayer can be thematically delimited as if there is an internal coherence in the themes of the three pericopes that could be

⁸ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary*, 615-616.

thoroughly analyzed later. The three sub-sections are closely connected to the Lord's Prayer so that the previous pericope can be considered as an initiation to Lord's Prayer and the following one as an explanation of a particular petition in the Lord's Prayer.

1.3.2. Linguistic Features

The previous pericope Mt 6:5-8 and the following pericope are different from Mt 6:9-13 in literary features. The previous pericope begins Καὶ ὅταν προσεύχησθε. ὅταν is a temporal positive adverbial conjunction with a verb in subjective mood of command makes this pericope separated. And this pericope is mixture of subjective, indicative and imperative moods of verbs. It ends with a prohibitive subjunctive in apodosis and subsequent time infinitive in prothesis also. The following pericope (6:14-15) begins with third class conditional clause (Εἰν γὰρ ἀφῆτε) as uncertain of fulfillment but still likely to be. And it ends with third class conditional negation (εἰν δὲ μὴ ἀφῆτε).

The Lord's Prayer (6:9-13) can be delimited by pointing to its peculiar literary features. Its beginning Οὕτως οὖν προσεύχεσθε ὑμεῖς (6:9) which means 'therefore you pray in this manner' is a new beginning. The imperative series of the verbs (προσεύχεσθε, ἀγιασθήτω, ἐλθέτω, γενηθήτω etc.) make this section of prayer (6:9-13) delimited from the preceding and succeeding pericopes. The pericope can be delimited in its structural understanding. 6:9a is a command to prayer and the remaining part 6:9b -13 is mere citation of Lord's prayer in an authoritative standard. In 6:9b the prayer begins addressing God and then the three 'Thou' petitions (6:9c-10) and the three 'We' petitions (11-13). In this pericope, only a subjective (εἰσενέγκης 6:13a) and an indicative mood (ἀφήκαμεν 6:12b) are found and this particular pericope begins and ends with verbs in aorist middle imperative (6:9 προσεύχεσθε and 6:13 ῥῶσαι).

The pericope Mt 6:9-13 is a separate unit as it is different from the previous and succeeding pericopes. The introductory part (6:5-8) and the exegetical part (6:14-15) are clearly defined. The new beginning in Mt 6:9 as a command to pray introduces the prayer and ends with an exegetical part. So, this text Mt 6,9-13 can be delimited in accordance with its theme of prayer and literary features also.

1.4. Textual Criticism

The symbols, signs and Latin abbreviations found in the *Nestle-Aland Novum Testamentum Graece* 28th ed., are elaborated in this section to understand the different variants and to fix the text reasonably. We study the variant readings versewise.

In 6:9, 'τοῖς οὐρανοῖς' replaced by τῶ οὐρανῶ in Didache. The plurality of heaven is a Jewish shade.

In 6:10, ὥς is omitted by the witnesses cited and they are D* Cambridge: Bezae Cantabrigiensis of 5th Century and in some Old Latin Manuscripts such as a (4th Century), b (5th century), c (7th or 8th century), k (4th or 5th century), bo^{mss}. It was omitted also by the 3rd century Church Fathers Tertullian and Cyprian. With or without ὥς the sense is the same.

†γῆς marks the location where one or more words, sometimes a whole verse, is inserted by the witnesses cited. The definite article της is inserted in these manuscripts; D Cambridge: Bezae Cantabrigiensis, K in Mosco 9th century, L in Paris 8th century, Q in Tbilisi, f¹³ means family 13 which contains the manuscripts 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, and others. This insertion is also found in several Minuscules such as 565. 579. 700. 892. 1241. 1424. l 844. l 2211. The text as such is also found in a Sinaiticus, B Vaticanus, W in Washington, Z in Dublin, D St. Gall, and f1 family 1 which contains manuscripts 1, 118, 131, 205, 209, 1582 and others. We take the text without article for it is found in the texts of antiquity and also it doesn't make any difference in meaning.

In 6:12, 'τὰ ὀφειλήματα' have been replaced by την ὀφειλην in Didache and τα παραπτωματα Or. We notice †ἀφήκαμεν is replaced with present tense αφιομεν by the witnesses D L W, D St. Gall, Q in Tbilisi and also Minuscule 565 co? In certain texts a² Sinaiticus, K in Mosco 9th century, f¹³ means family 13 and in Minuscules 579, 700, 1241, 1424, l 844, l 2211 RR co? Didache, it is replaced by αφιεμεν. The text as such in the aorist form first person could be found in a* Sinaiticus, B Vaticanus, Z in Dublin, f¹ Family 1, Stuttgart Vulgate (vgst) and in Syriac Philoxeniana AD 507/8 (sy^{p.h}). The renderings of Syriac versions are striking. In Mt. S¹ is wanting. S² has 'so

that we also may.⁹ On the basis of weight of the external evidence, as well as considering the parallel reading, a majority of the committee preferred ἀφήκαμεν.¹⁰

In 6:13, we see πονηροῦ^T. At the end of the prayer, amen is inserted by the witnesses cited and they are manuscripts 17, 30, 288*, vg^{cl}. We have reference to 1Chr 29,11-13 as οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας αμην and something very close to it appears in the following manuscripts K L W, D St. Gall, Q in Tbilisi, f¹³ manuscripts 33. 288^c. 565. 579. 700. 892. 1241. 1424. l 844 f q sy^h bo^{pt} (g¹ k sy^{c-p} sa). They lack η βασιλεια και and the Curetonian Syriac lacks η δυναμις και while the Old Latin k reads simply ‘for thine is the power for ever and ever.’ Some Greek manuscripts expand ‘forever’ into ‘forever and ever,’ and most of them add ‘amen.’¹¹ We find οτι σου εστιν η δυναμις και η δοξα εις τους αιωνας in Didache. οτι σου εστιν η βασιλεια του πατρος και του υιου και του αγιου πνευματος εις τους αιωνας αμην is seen in 1253. Several late manuscripts (157, 225 and 418) append a trinitarian ascription, ‘for thine is the kingdom, and the power and the glory of the Father and of the Son and of the Holy Spirit forever amen.’ This is also found in the liturgy that is traditionally ascribed to St John Chrysostom.¹² The insertion of doxology seems to be due to the liturgical use of the Lord’s Prayer.¹³ The text as such without doxology and amen could be found a B D Z 0170 f¹ l 2211, lat mae bo^{pt}; so that we choose it for this is more antique and reliable than edited and added texts.

1.5. Syntax of the Lord’s Prayer Mt 6:9-13

For further understanding of the text and its literary nuances, we have to make a syntactic analysis of the Lord’s Prayer Mt 6:9-13. The text Mt 6:9 begins with Οὕτως, an adverb of comparison with οὖν a transitional and inferential adverb, and that makes it conclusive. This is a principal clause with the principal verb προσεύχομαι in 2nd person plural present middle imperative mood. This imperative

⁹ WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, Edinburgh, T & T Clark, 3rd ed., 1912, 60.

¹⁰ BRUCE M. METZGER, *A Textual Commentary on the Greek New Testament*, 3rd ed., London, United Bible Society, 1971, 16.

¹¹ BRUCE M. METZGER, *A Textual Commentary on the Greek New Testament*, 16.

¹² BRUCE M. METZGER, *A Textual Commentary on the Greek New Testament*, 16.

¹³ WILLOUGHBY C. ALLEN, *The International Critical Commentary*, 60.

verb is a commanding action as ongoing process. The implied subject is repeated again with a personal pronoun for a greater emphasis and it may also due to contrast.

In Mt 6:9b Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, a discourse begins here after the imperative of command. The subject ‘our Father’ has an attribution of apposition that qualifies the subject in a relative way ‘who is in heavens’. It speaks about the abode of the Father. ἀγιασθήτω τὸ ὄνομά σου can be understood as having the verb imperative aorist passive 3rd person singular of ἀγιάζω has the subject τὸ ὄνομά σου. The imperative mood is volitive but it commands an action as a whole.

6:10 ἐλθέτω ἡ βασιλεία σου can be analyzed as this clause has the subject ἡ βασιλεία σου with the verb aorist imperative of ἔρχομαι. In γενηθήτω τὸ θέλημά σου, we have the verb aorist imperative passive 3rd person singular of γίνομαι with the subject τὸ θέλημά σου. ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς is the predicative part of the sentence. ὡς is a adverbial conjunction that functions in comparative degree and also correlatively like Οὕτως in 9. The nouns are connected with coordinating conjunction καὶ. It must be noted that, from the structural point of view, Mt 6:9b is composed in such a way that an inclusion with ‘heaven’ in 10b shows that the Father dwells not only in heaven but also on earth. It means that both heaven and earth are the dwelling places of God.

In 6:11 the direct object of the principal verb in aorist active imperative of δίδωμι is τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον. Here we see attributive use of adjective as it qualifies the noun and both have articles. The personal pronoun in genitive case also attributed to the noun. ἐπιούσιος is an extremely rare word of debated meaning; the probabilities are daily, necessary for existence, for the following day and for the future. The indirect object is a personal pronoun in dative case and we see an adverb of time in this sentence. So, it is better and suited to translate as ‘give us today our bread necessary for existence.’

6:12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν can be examined in this way. The connective coordinating conjunction καὶ relates it with previous sentence. The aorist active imperative 2nd singular of the verb ἀφήμι is main verb. Direct object is τὰ ὀφειλήματα with an attributive pronoun in genitive case ἡμῶν. ὀφείλημα means literally, what is owed debt, sum owed and morally, of guilt incurred sin, offense. τὰ

ὀφειλήματα the plural form is only used in this verse in the New Testament and it can be translated as debts and sins. There is an indirect object to the verb also. ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν is the predicative part of the sentence. ὡς is a adverbial conjunction that functions in comparative degree and also correlatively. The coordinating conjunction connects it καὶ. The aorist active indicative 1st person plural of ἀφήμι is the main verb. We have the object of the verb in dative with personal pronoun in genitive of relation. The translation is ‘as we forgive our debtors.’

In 6:13 καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, the connective conjunction makes link with previous sentence. There is a particle of negation in this sentence. We have the verb aorist active subjunctive 2nd person singular of εἰσφέρω. μὴ with subjunctive is prohibitive. As the direct object we have the personal pronoun and with the preposition of motion we have predicative part. πειρασμός is the noun in the predicative position. And ἀλλὰ is a contrastive or a disjunctive conjunction. Verb aorist middle imperative 2nd person singular of ῥύομαι is the main verb. Accusative case of personal pronoun is the direct object and predicative part is explanation of the source of threat.

1.6. Translation of the Lord’s Prayer Mt 6:9-13

Verses	Greek NA28 Text	Translation
6:9a	Οὕτως οὖν προσεύχεσθε ὑμεῖς	Therefore, you pray in this way,
6:9b	Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἀγιασθήτω τὸ ὄνομά σου	Our Father who is in heavens, your name be sanctified.
6:10	ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς	your kingdom come, your will be done as in heaven and on earth.
6:11	τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δοῦς ἡμῖν σήμερον	give us today our bread necessary for existence

- 6:12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα forgive us our debts and sins as we forgave
 ἡμῶν ὡς καὶ ἡμεῖς ἀφήκαμεν our debtors
 τοῖς ὀφειλέταις ἡμῶν
- 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς And do not bring us into temptation but
 πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς deliver us from the evil one.
 ἀπὸ τοῦ πονηροῦ.

1.7. Source Criticism of the Lord's Prayer

It is a disputed issue about the source of the Lord's Prayer as if there were two versions in two different modes in the New Testament. The unwritten Word of God was alive in the ecclesia. It means the Word of God in the life of the Church before it was written. It would be in oral form in the celebration of liturgy and in the *Kerygma*¹⁴ and *Didache*.¹⁵ It is highly probable that the early Christian communities knew by heart the sayings and parables of Jesus which would have been heard directly and also shared by the apostles. There is a great deal in favour of it as we deal here only of sayings of Jesus which would be easily retained in memory.¹⁶ But we cannot stay on oral source of Lord's Prayer because it is more reasonable to think of a written source for both writers for there exists lexical and semantic parallelism between both.

1.7.1. The Source of the Lord's Prayer

Mark's Gospel was the only one before Matthean and Lucan Gospels. Luke produces an orderly account and he distinctly implies that there were other evangelical texts before him. Those may be for private use, letters, notes of preachers and teachers would be there. In every community there would be some sayings of Jesus because they believed Jesus is the only begotten Son of God and the promised messiah. Luke was acquainted with the first Gospel and this is well accepted among most of the

¹⁴ *Kerygma* implies the life of historical person of Jesus Christ i.e., incarnation, life, passion, death and resurrection. It was the primary concern of the apostles in their preaching. And it caused conversion among Jews and gentiles.

¹⁵ *Didache* is the teachings of Jesus Christ. It was content of sermons for the baptized faithful. It focuses on the Christian way of living among different philosophies and religious believes.

¹⁶ WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, 3rd ed., Edinburge, T&T. Clark, 1912, xlv.

critical writers and Luke has done many omissions, alterations and additions to Mark's Gospel. But Lord's prayer is absent in Mark. So that we don't mind this argument and Lord's Prayer is a case where Matthew and Luke don't agree with Mark.

We can suppose that Luke tried to record everything that the tradition handed down of the sayings and acts of Jesus. Luke would have read Matthew and was influenced by its phraseology he reproduced it. Lord's Prayer in Luke has lost some of its Jewish colouring.¹⁷ His source, its Jewish and eschatological colouring were partially obscured. Its deliberate omissions¹⁸ support this opinion. There is a high probability Matthean to be the source of Lukan. And also Lukan to the source of Matthean version even if the complete text of Gospel of Luke is the last formulated text among synoptics

The Lord's Prayer is one of the isolated sayings of Jesus which occurs differently in different contexts in the two Gospels. There are many such sayings of Christ as parallel texts in Matthean and Lukan Gospels.¹⁹ There is a possibility of a common written source for both evangelists for both recorded similar or identical sayings. There are many objections to this assumption of common written source; a) if they have taken from a common written source of discourses and parables, how they differ so widely in the general order within the texts and in the context or occasion to which those discourses are assigned to be. b) the variation in language in those common sayings in Mathew and Luke suggests rather independent sources than a revision of a common sources.²⁰ It gives rays of light into the possibility of independent sources for both. Many verses in the Sermon on the Mount found only in the Gospel of Mathew are listed in the *International Critical Commentary*.²¹ There

¹⁷ WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, 1vii.

¹⁸ The attribute to the Father 'who is in heavens,' 'your will be done as in heaven and on earth,' 'but deliver us from the evil one' are the Jewish colouring omitted in the Lukan version as it is later in formulation.

¹⁹ There are many such examples such as Mt 5:25-26 and Lk 12:57-59, Mt 6:19-21 and 12:33-34, Mt 6:25-34 and Lk 12:22-31 etc. cited WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, xliv.

²⁰ WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, xliv.

²¹ There are many verses in the Sermon on the Mount such as Mt 5,1.2.4.5.7.8.9.10. etc. and in the Lord's Prayer also we can find Mt 6,10b.13b. The entire Gospel of Mathew is studied and presented in this way by WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, 1-1iii.

would be an independent source for Mathew to refer. But the similarities and lexical connections between two contradicts this argument. So, we have reached a hypothetical argument that is well suited and defended as the source of Lord's Prayer.

A more liable hypothesis is that having a common origin either of oral or written tradition of Q both redactors have prepared different versions for their own liturgical purpose in accordance with the spiritual and cultural context of the communities whom they addressed.²² Both versions represent different theological stance of two Churches, one of Jewish Christian congregation and the other of Gentile Christian community.

In short, M²³ cannot be the source of Lord's Prayer as it is absent in it. Mt 6: 9-13 could be from Q²⁴ as we find lexical and semantic relations. There is also a possibility of MP²⁵ as the source of LP.²⁶ But there is only lesser possibility for LP to be the source of MP as LP would be later in formulation. The differences invoke our attention to a redactional composition.²⁷ The possibility of 'the conservative redactor'²⁸ it means the redactor would have been added to the sayings of Jesus in order to make the text fit better to his own *Sitz im Leben*, to achieve certain literary ends, and in order to explain events to his readers and to make theological response.

1.7.2. Original Language

The language of Q is also a disputed issue. There is an argument of Wellhausen as both versions of Lord's Prayer are translations from an Aramaic original and they had also access to a common Greek translation.²⁹ There is a common opinion of the

²² HERBERT JAI SINGH, *The Lord's Prayer: Indian Christian Thought Series*, no. 8, Delhi, ISPCK, 1985, 66.

²³ M stands for the Gospel of Mark alone as source of Mathew and Luke.

²⁴ Q stands for 'Quelle.' It is a German term meaning 'source.' We use it here as a hypothetical common source of synoptic Gospels (Mark, Matthew and Luke) primarily of the sayings of Jesus.

²⁵ Matthean version of Lord's prayer is abbreviated as MP.

²⁶ Lucan version of Lord's prayer is abbreviated as LP. There is also an opinion that Mathew's version is definitely an enlargement of Lukan version. It is axiomatic in New Testament Criticism that a briefer text is to be preferred over a longer one, for a scribe would rather conflate than delete from a sacred text.

²⁷ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 590.

²⁸ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 96.

²⁹ WILLOUGHBY C. ALLEN, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to S. Mathew*, xlv.

Aramaic original of the Lord's Prayer³⁰ as the language of communication was Aramaic at the time of Jesus. Gustav Dalman, C.F. Burney, C. C. Torrey, E. Lohmeyer, K. G. Kuhn, M. Black, and J. Jeremias agree this assumption. But J. Carmignac and J. Starcky have rejected this common opinion and proposed reconstruction of a Hebrew original.³¹ They propose a crucial intermediary document, a Hebrew original of Mathew or at least an Aramaic Ur-Mathew which would underlie the Hebrew translation for the Jews.³² It would be more reliable to take the opinion of Wellhausen as he considered the linguistic context of the period and also the lexical relations among the two versions.

1.7.3. Jewish Parallels to the Matthean Lord's Prayer

Like other synoptic gospels Mathew is full of Semitisms, the words and constructions are to be explained through the Aramaic or Hebrew point of view. We cannot neglect the Semitic background of Matthew as a Jew who knew both Hebrew and Aramaic. These Semitisms in Mathew would derive from four different sources—author's tradition (Q, Mk or Mt), imitation of LXX, translation of the Hebrew OT, and his own Semitic mind-set.³³ Jesus being a pious Jew and 'the conservative redactor' addressing Jewish community will be influenced by the Jewish Prayers in the development of the Lord's Prayer in Mathew.

1.7.3.1. Lord's Prayer in the Form of a Jewish Prayer

Tertullian says in another place, the Lord's Prayer embraces the characteristic functions of prayer, the honour of God and the petitions of man.³⁴ We understand Mt 6:9b-13 follows the form of a prayer. The Jewish influence upon the prayer is the main

³⁰ With Gustav Dalman, C.F. Burney, C. C. Torrey, E. Lohmeyer, K. G. Kuhn, M. Black, and J. Jeremias agree to this assumption. The possible use of Aramaic 'abba' for the Heavenly Father, presumption of an Aramaic phrase for 'epiousion', and the use of Aramaic word 'hoba' which means both debt and sin. W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 593.

³¹ Jesus would have prayed in Hebrew language, the Sacred one. W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 593.

³² JOSEPH HEINEMANN, "The Background of Jesus' Prayer in the Jewish Liturgical Tradition," *The Lord's Prayer and Jewish Liturgy*, ed., Jakob J. Petuchowski- Michael Brocke, New York, The Seabury Press, 1978, 93.

³³ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 80.

³⁴ GORDON J. BAHR, "The Use of the Lord's Prayer in the Primitive Church," *The Lord's Prayer and Jewish Liturgy*, ed., Jakob J. Petuchowski- Michael Brocke, The Seabury Press, New York, 1978, 150.

concern of this section. It could be easily assumed and proved that Mt 6:9 displays many of the characteristics of the Jewish Prayer. They are the following;

- a. it opens with an address employing one of the epithets used frequently in private petitions.
- b. it addresses God in second person
- c. its style is simple
- d. it lacks the form of the liturgical benediction.³⁵

1.7.3.2. The Structural Similarities

The Rabbis avoided titles such as ‘Lord’ or ‘God’, and they used other epithets in their place. It would have been very difficult to phrase such petitions without an opening formula like this; for if a petitionary prayer begins with a common formula addressing God by an epithet like “our Father in heaven”, “master of universe” etc. but the continuation would be imperative.³⁶ Pattern of private petition in Jewish prayer will begin with an epithet for God and proceed immediately imperative form. And in penitential prayers we see Our Father, Our King, Our Father who art in heaven, O merciful One and so on.³⁷ We find in the Lord’s Prayer such a series of imperatives after the opening formula.

In Jesus’ prayer first three petitions are praises preliminary to petitions. We find likewise in the doxology ‘for thine is the kingdom and the power...’ and this pattern could be found in Eighteen Benedictions: a synagogue prayer.³⁸ The Eighteen Benedictions exhibit the pattern: praise, petition, thanksgiving. The Lord’s Prayer has the same tripartite outline. The first part offers praise to God by asking that his name be hallowed, his kingdom come, his will be done. Then come the petitions for human needs, and finally, the doxology again praises God. The need to provide a third part for the Lord’s Prayer, which did not appear in the original outline, may account for the later addition of the doxology.³⁹

³⁵ JOSEPH HEINEMANN, “The Background of Jesus’ Prayer in the Jewish Liturgical Tradition,” 88.

³⁶ JOSEPH HEINEMANN, “The Background of Jesus’ Prayer in the Jewish Liturgical Tradition,” 83.

³⁷ JOSEPH HEINEMANN, “The Background of Jesus’ Prayer in the Jewish Liturgical Tradition,” 87.

³⁸ JOSEPH HEINEMANN, “The Background of Jesus’ Prayer in the Jewish Liturgical Tradition,” 85.

³⁹ GORDON J. BAHR, “The Use of the Lord’s Prayer in the Primitive Church,” 152.

1.7.3.3. *Similarities in Content*

I. Abrahams, a Jewish scholar, gathered together lines from different Jewish prayers in order to know the Jewish influence upon the Lord's Prayer.⁴⁰ And it shows a close relation between the artificial one and the Lord's Prayer. *Kaddish*, prayer after sermon in Synagogue, *Teffilah*, and *the Eighteen Benedictions* have a great influence on Lord's Prayer.⁴¹

There is a complete conformity with Our Father with Jewish norms of prayers and for example Mt 6:9c-10a have equivalent in the *Kaddish* as it opens with the words: "Glorified and sanctified be His great name... May He establish His kingdom in your lifetime and during your days..."⁴² Jesus mentions in his prayer three other petitions apart from those of the *Kaddish*. The mention of further petitions was of course customary, as is shown by other ancient prayers, above all the important prayer of the *Eighteen Benedictions* which might have existed already in the first half of the first century AD. The petitions of the first part (*Benedictions* 4-9) look at the present situation, especially with regard to the individual, whereas the petitions of the second part (*Benedictions* 10-14) concern essential needs with regard to eschatological fulfilment.⁴³

We can find a number of ways in which the Lord's Prayer and the *Eighteen Benedictions* are similar: both are outlines for prayers; both prayers have the same tripartite outline; the words of the two prayers are not fixed; both are congregational prayers; private petitions follow both; and both are used three times a day. These observations suggest that the primitive church used the Lord's Prayer in exactly the same way as the contemporary synagogue used the *Eighteen Benedictions*.

1.7.3.4. *Liturgical Developments in connection with the Jewish Prayers*

Each retained, amended and developed the words of the original for the liturgical purpose. The additions in Mathew such as 'who art in heaven' ... 'thy will

⁴⁰ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 595.

⁴¹ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 595-596.

⁴² JOSEPH HEINEMANN, "The Background of Jesus' Prayer in the Jewish Liturgical Tradition," 81.

⁴³ ANTON VOGTLE, "The Lord's Prayer: A Prayer for Jews and Christians?," 96.

be done on earth as it is in heaven' (the messianic expectation), ... 'deliver us from the evil one' ... and the addition of antiphonal use of doxology- all these things point to the liturgical development in the Jewish setting.⁴⁴

Finally, the *Eighteen Benedictions* were prayed three times each day. The times for prayer were morning, afternoon, and evening: "The morning prayer (may be said) until midday... The afternoon prayer (may be said) until evening... The evening prayer, there is no fixed time for it..." This recalls the highly important directive which follows the Lord's- Prayer in the Didache: "Three times a day thus shall you pray." Here the similarity in usage between the *Eighteen Benedictions* and the Lord's Prayer is obvious.⁴⁵

In conclusion, Lord's Prayer is intimate and inward directed in place of a public prayer; a brief prayer in place of a long series of benedictions; the simple popular style of private prayer in place of a more formal and elaborate style of synagogue prayer; a prayer in vernacular Aramaic tongue in place of the literary semi-scriptural style and a prayer which everyone can recite by oneself. It is the exemplary prayer by Jesus to his beloved disciples. Jesus prefers a simple prayer conforming to the tradition of popular private prayer.⁴⁶ And three characteristics of Lord's Prayer make difference; 1) simple and intimate address, 2) brevity and succinctness and 3) its eschatological orientation.⁴⁷

Conclusion

By analyzing the literary and thematic features of Matthean Gospel, we could make a wider delimitation of the text 5:1-7:27 as a separate unit and it can be also entitled the Sermon on the Mount. This major section is subdivided and we found Mt 6:5-15 is a prayer section. Within this section we see the Lord's Prayer as a separate pericope and it has been delimited Mt 6:9b-13. The internal coherence and semantic and lexical relations with its previous and succeeding pericopes made our study more worthy and we could understand Lord's Prayer is not an isolated one and

⁴⁴ HERBERT JAI SINGH, *The Lord's Prayer: Indian Christian Thought Series*, 97.

⁴⁵ GORDON J. BAHR, "The Use of the Lord's Prayer in the Primitive Church," 153.

⁴⁶ JOSEPH HEINEMANN, "The Background of Jesus' Prayer in the Jewish Liturgical Tradition," 88.

⁴⁷ W.D. DAVIES- DALE C. ALLISON, ed., *A Critical and Exegetical Commentary on the Gospel According to Saint Mathew*, 595.

it is the central part in the prayer section. Then, we have analyzed the variant readings and reasonably fixed the text and after syntactic study we translated it. And at the end of the chapter, we have done source criticism and we have comprehended the issue. The possibility of an Aramaic text and a common Greek text can be proposed and the possibility of ‘the conservative redactor’ who is behind each version of the Lord’s Prayers made the text fit better to his own *Sitz im Leben*, to achieve certain literary ends. Many of the elements including the form and vocabularies were borrowed from the Jewish prayers and we have Jewish parallels and its influence upon the liturgical usage of Lord’s Prayer.

CHAPTER TWO

A COMPARATIVE STUDY OF THE LORD'S PRAYER (MT 6:9B-13)

Introduction

When we analyze the Lord's Prayer in Mt 6:9b-13, we cannot neglect its parallel text in the Gospel of Luke (11:2b-4). The Lord's Prayer is introduced by Jesus but they are reported only by the two evangelists. As if these two texts have more or less similar theology, there are many differences in the number of petitions, vocabulary and in attributions. Their theological motives and their audiences would have affected their literary style and their choosing of vocabulary and so on. And we attempt to understand the differences and similarities between them in this chapter and also, we evaluate the Syriac version of the Lord's Prayer in Matthean Gospel in comparison with its Greek version. These components of this chapter will enlighten us to understand the Lord's Prayer canonically more and more.

2.1. Matthean Version and the Lukan Version of the Lord's Prayer

To understand the two versions of the Lord's Prayer in the two Gospels firstly we must understand the concept of prayer for each evangelist. It would help us to realize the inner meaning of the texts and reasons for the differences between both texts. Then we see the parallel texts and compare them to bring out the similarities and differences and conclude by finding the reasons behind the differences.

2.1.1. Understanding Prayer in Lukan and Matthean Gospels

There are many prayer occasions in the Gospel of Mathew and that of Luke. By analyzing upon those occasions and prayer narratives we can understand the theology of prayer of both evangelists.

2.1.1.1. Prayer in Lukan Gospel

In the Gospels we find Jesus as a man of prayer. Concentrating on all the instances of Jesus' prayers in the Gospel of Luke, we realize those occasions are at decisive moments in his life and apostolate. At the time of his baptism Jesus was praying (3:21). Before choosing the twelve apostles Jesus spends the whole night in prayer (6:12), he prays at the transfiguration (9:28-29) and at the time of returning of the seventy-two disciples after the successful apostolic work filled with miracles (10:21). Again, he prays before teaching his disciples to pray (11:1). Before entering the decisive hour of his passion and death we see Jesus praying (22:41-44). While hanging on the cross he does not forget to pray (23:34,46).⁴⁸ Thus, we find that in the Gospel of Luke Jesus keeps a close link between life and prayer. Therefore, we can assume that through the Lord's Prayer also Jesus was introducing a life-oriented prayer to the disciples.

2.1.1.2. Prayer in Matthean Gospel

After the prayer section Jesus teaches on the mount about the need of praying to God and the manner of response of the Heavenly Father (7:7-11). In another occasion Jesus asks disciples to pray for sending God's servants to his land (9:38). Jesus moves up to the mountain to pray (14:23), the fruitfulness of the prayer of two faithful is expressed by Jesus (18:19), prayer with faith will be rewarded (21:22), Jesus asks to pray for a better flight in those days (24:20), prayers at Gethsemane (26:36-42) and at the end he prays on the cross to the Father (27:46). These are the Jesus-prayer occasions in the Gospel of Matthew. But only in Mt 6 we find a teaching on prayer ending with a model prayer by Jesus Christ.

In the Gospel of Mathew, we see the teaching on prayer in the Sermon on the Mount (6:5-15). We find the Lord's prayer in Matthean Gospel is preceded by a short catechesis on prayer aiming to warn against false forms of prayers. The 6th chapter begins with authentic spirituality as prayer is personal contact with God. Mt 6:6 is the

⁴⁸ MATTHEW VELLANICKAL, "Prayer- Experience in the Gospel of Luke," *Biblehashyam*, Kottayam, Indian Biblical Quarterly, March 1976, Vol. II, no. 1, 24.

core of teaching on prayer.⁴⁹ Realizing God's presence has its own intrinsic reward and assurance of his response. Though we may admit certain influences of the Old Testament text 2 Kings 4: 33⁵⁰ it seems that Jesus is inviting the disciples to enter into the inner chamber of their heart and close their doors that would distract them and be attentive to the Father who is present there, who hears and sees and knows our prayer.⁵¹ Following this Jesus introduces the model prayer. Mathew inserted Lord's prayer in a chain of teachings in the Sermon on the Mount such as almsgiving, praying, forgiving and fasting.

2.1.2. Textual Comparison of Two Versions of Lord's Prayer

We understand there are two versions of Lord's Prayer; the long one in Matthean Gospel and the short in Lukan Gospel. The Lukan version of Lord's Prayer could be found in the Gospel of Luke 11:2-4 and the other one is the central theme of this scientific study Mt 6:9-13. The parallel texts of Mt 6:9-13 and Lk 11:2-4 have some lexical and semantic connections and also some differences. Let us see both the texts in Greek itself as in Nestle Aland 28th edition.

Mt 6:9b-13

Mt 6:9b Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου.

Mt 6:10 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Mt 6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον

Mt 6:12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

Mt 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Lk 11:2b-4

Lk 11:2b Πάτερ, ἁγιασθήτω τὸ ὄνομά σου. ἐλθέτω ἡ βασιλεία σου

⁴⁹ HERBERT JAI SINGH, *The Lord's Prayer: Indian Christian Thought Series*, 63.

⁵⁰ 2 Kings 4:33 is an example in OT of praying in secret, where Elisha is said to have gone in and shut the door ... and prayed to the Lord to heal the child. The expression of Jesus in Mt 6:4,6 and 18 seems to be much more meaningful precisely because the issue is to enter into the presence of God the Father, which is a great change compared to the Jewish way of praying.

⁵¹ MATTHEW VELLANICKAL, "Prayer- Experience in the Gospel of Luke," *Biblehashyam*, 28.

Lk 11:3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν

Lk 11:4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

2.1.2.1. *Lexical and Semantic Connection Between Mt 6:9-13 and Lk 11:2-4*

The semantic relations and lexical connections help us to understand the real meaning, differences and similarities in precision.

➤ *Semantic Relations between Both Texts*

Jesus teaches the Lord's Prayer in the context of an exhortation on prayer in both texts. But, the textual background of Mathew is different from that of Lukan version. In Mathew, after an exhortation on genuine prayer in the sermon on mount to the people, Jesus began to teach a new prayer. The text can be delimited as follows. Mt 6:9 begins with οὖν means 'therefore', a conjunction that connects it with previous pericope in a conclusive way. Here, Jesus began his prayer with a short exhortation 'Therefore, you pray in this manner'. Mt 6:9-13 is the only prayer Jesus taught the people and it is a discourse in fulness. Jesus asks people to pray in this way (Οὕτως) because it is the best way of praying.

But, in the Gospel of Luke 11th chapter begins as Jesus is praying. Then, disciples approached him asking to teach them to pray as John taught his disciples. And Jesus teaches the disciples this glorious prayer. The delimitation of the text could be analyzed as following. Lk 11:2 begins as 'then Jesus said to them', where the coordinating conjunction δὲ (then) links between the present to the previous pericope here and in the following verses Jesus teaches the disciples Lord's Prayer. In Luke, we see ὅταν (whenever) as a strong addition. It emphasizes the importance and glory of the prayer that Jesus commanded to them as the prayer all should pray always.

➤ *Lexical Relations and Differences between the Versions*

Here we analyze both texts to find out the literary features of both versions of Lord's Prayer. Then, it would be easy to find out the lexical relations between them. We make a perfect comparison to find out the minute differences in the texts.

The both versions begin with imperative mood προσεύχῃθε you pray (Mt 6:9a and Lk 11:2a). When the prayer in its full form begins (Mt 6:9b and Lk 11:2b).

Mt 6:9b Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθήτω τὸ ὄνομά σου.

Lk 11:2b Πάτερ, ἁγιασθήτω τὸ ὄνομά σου.

We find a clear difference between them. Both versions begin with a call to Father but ἡμῶν ὁ ἐν τοῖς οὐρανοῖς is an attribute to the Father which is only found in Mathew. ἁγιασθήτω τὸ ὄνομά σου is same in both texts.

Mt 6:10 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·

Lk 11,2c ἐλθέτω ἡ βασιλεία σου

ἐλθέτω ἡ βασιλεία σου is same in both texts. γενηθήτω (be done) τὸ θέλημά σου (your will), ὡς ἐν οὐρανῷ (as in heaven) καὶ ἐπὶ γῆς (and on earth) is found only in Mathew.

Mt 6:11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον

Lk 11:3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον is same in both. There is a difference between aorist active imperative 2nd person singular in Mt 6:11 and present active imperative 2nd person singular in Lk 11:3 of δίδωμι. Lk uses the phrase τὸ καθ' ἡμέραν (throughout the day) while Mt chose σήμερον (today).

Mt 6:12a καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν

Lk 11:4a καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν

καὶ ἄφες ἡμῖν and ἡμῶν is same in both. τὰ ὀφειλήματα (literally debts and morally sins) in Mt and τὰς ἀμαρτίας (sins) in Lk.

Mt 6: 12b ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

Lk 11: 4b καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·

Here, we have different constructions by both evangelists for more or less the similar meaning. ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν (as we forgave our debtors) in Mt. καὶ (and)γὰρ (for or because) αὐτοὶ ἀφίομεν (indicative present active first person; we forgive) παντὶ (all or every) ὀφείλοντι (passive participle singular;

one indebted) ἡμῖν (to us) in Lk. It can be translated as ‘for we have forgiven everyone who are indebted to us’.

Mt 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Lk 11, 4c καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν is the same in both and Mt has addition of ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ (but deliver us from the evil one).

By analyzing the Lord’s Prayer in both Lukan and Matthean versions, we understand the lexical and semantic relations. Many of the phrases are same in both texts and the Matthean sontergut and Lukan sontergut elements would be their special additions for their particular theology or to address their respective ecclesial communities.

Five Lexical Similarities are highlighted here;

1. ἁγιασθήτω τὸ ὄνομά σου is same in both texts.
2. ἐλθέτω ἡ βασιλεία σου is same in both texts.
3. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον is same in both and the direct object of principal verbs in both versions also is the same ἡμῖν.
4. καὶ ἄφες ἡμῖν and ἡμῶν is same in both versions.
5. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν is the same in both texts.

The six major differences are highlighted here;

1. The phrase ἡμῶν ὁ ἐν τοῖς οὐρανοῖς is found only in Mathew the attribute to the Father, for Mathew addresses Jewish people they are definitely aware of Heavenly Father.
2. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς is found only in Mathew. The will of the God is ruling in Heaven and it would be on earth in the eschatological fulfilment. The Heaven is abode of Yahweh in Jewish belief.
3. Mt 6:11 δὸς ἡμῖν σήμερον

Lk 11:3 δίδου ἡμῖν τὸ καθ’ ἡμέραν

We can understand the differences. There is a difference in use of aorist active imperative 2nd person singular in Mt 6:11 and present active imperative 2nd person singular in Lk 11:3 of δίδωμι. Luke uses the phrase τὸ καθ' ἡμέραν while Mt takes σήμερον instead. Lukan version denotes throughout the day as a prayer for material bread while Mathew stresses on bread for today, the eternal bread of existence; more significance to denote Eucharistic Bread.

4. τὰ ὀφειλήματα (literally debt and morally sin) in Mt and τὰς ἀμαρτίας (only sins) in Lk. All-inclusive term was chosen by Mathew.

5. We find total change in between the versions in the following subordinating clause;

Mt 6: 12b ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

Lk 11: 4b καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·

Here, we have different constructions by both evangelists for more or less the similar meaning.

6. Mt has addition of ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Salvation from the evil one was a prayer in the Jewish tradition. The evil one has both eschatological and present world roles in Matthean version. The person of evil, Satan is implied here by the use of τοῦ πονηροῦ.

2.1.3. Theological Differences between Matthean and Lukan Versions

The Matthean version and Lukan versions are different not only in words and phrases but also in their theological points of view. Mathew favors Jewish setting by adding Old Testament fulfilment quotations, Luke a gentile one.⁵² In Mathew the setting is thoroughly eschatological while in Luke the main concern is of daily life and the eschatological tension is relatively low here.⁵³ So that we find in Mathew a futuristic perspective while Luke's concerns are pre-occupations of this world. These views affect the construction and the meaning of the Lord's Prayer of both evangelists.

⁵² I. H. MARSHALL, *The Gospel of Luke: A commentary on the Greek text*, Grand Rapids, Paternoster Press, 1978, 456.

⁵³ K. STENDAHL, "Matthew" in *Peake's Commentary on the Bible*, ed., Matthew Black, New York, Thomas Nelson and Sons Ltd., 1962, 778.

ܝܗܘܝܬ ܥܬܝܩܝܗܘܢ ܕܝܗܘܐ ܕܝܗܘܐ .

ܝܗܘܝܬ ܥܬܝܩܝܗܘܢ let it be sanctified (III p. m. s. ETHPA. ܝܗܘܝܬ ܥܬܝܩܝܗܘܢ) fut. of the verb ܥܬܝܩܝܗܘܢ

ܥܬܝܩܝܗܘܢ your name (II pers. m. s. pron. suff. (ܗܘܐ) it is added to the word ܥܬܝܩܝܗܘܢ)

ܝܗܘܝܬ ܕܝܗܘܐ let it come (fut. III pers. f. s. of the word ܝܗܘܝܬ ܕܝܗܘܐ)

ܝܗܘܝܬ ܕܝܗܘܐ your kingdom (II pers. m. s. pron. suf. ܗܘܐ added to the word ܝܗܘܝܬ ܕܝܗܘܐ)

your name be sanctified your kingdom come

ܝܫܘܥ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ .

ܝܫܘܥ let it be (fut. III pers. m. s. of ܝܫܘܥ to be)

ܝܫܘܥ ܕܝܗܘܐ Your will (II pers. m. s. pron. suf. (ܗܘܐ) added to the word ܝܫܘܥ will)

ܕܝܗܘܐ like, as

ܕܝܗܘܐ that(which) in heaven

ܕܝܗܘܐ also/ and

ܕܝܗܘܐ on earth

Your will be done as in heaven also on earth

ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ .

بِئْتَجِرْ give (imperative of بِيْتَجِرْ)

لِي to us (I pers. pl. pron. suf. (لِ) is added to the Prep. لَ)

لَبْسَتَكَ bread

وَصَبِيْقِي which we need (con. و [which] and I pers. pl. pron. suf. (لِ) is added to the word صَبِيْقَتَكَ)

:تَهْتَكُ today, this day, at this present time

Give us bread which we need/ necessary today

وَعَدْنِم لِي تَهْتَجِرْ . بِمَنْجَتِكَ وَتَعَفُّوْا سِنِي عَجْمِ لِنَبْتَجِرْ .

وَعَدْنِم and forgive (con. و (and) is added to the imp. of the word عَجْمِ)

لِي to us

تَهْتَكُ our debts (I pers. pl. pron. suf. (لِ) added to the pl. of تَهْتَكُ debt)

بِمَنْجَتِكَ وَتَعَفُّوْا in the manner; as

سِنِي we (per. pron. I pers. pl.)

عَجْمِ we forgave (I pers. pl. pron. suf. (لِ) is added to the verb عَجْمِ)

لِنَبْتَجِرْ to our debtors (prep. لَ and I pers. pl. pron. suf. (لِ) is added to the pl. of نَبْتَجِرْ debtor)

And forgive us our debts in the manner that also we forgave to our debtors,

لتعلم خلدحبه: Forever and ever

Because yours is the kingdom, and power and glory forever and ever.

2.2.2. Comparison of the Translations of Greek and Syriac Versions of Lord's Prayer

It would be easy to identify the difference between Greek text and Syriac text of the Lord's Prayer after translating both to English. As we have already completed the possible translations we can just see and evaluate them to find out the changes took place in the Syriac text through adaptations and modifications.

2.2.2.1. Translation of the Lord's Prayer (Mt 6:9b-13) from Greek NA28

Our Father who is in heavens, your name be sanctified.

your kingdom come, your will be done as in heaven and on earth.

give us today our bread necessary for existence

forgive us our debts and sins as we forgave our debtors

And do not bring us into temptation but deliver us from the evil one.

2.2.2.2. Translation of the Lord's Prayer (Mt 6:9b-13) from Peshitta

Our Father who is in heaven, your name be sanctified

,your kingdom come your will be done as in heaven and on earth

Give us bread which we need as necessary today

And forgive us our debts as we forgave to our debtors

And do not bring us into temptation but deliver us from the evil one.

Because yours is the kingdom, and power and glory forever and ever.

2.2.2.3. Findings of the Comparison between both Texts

The Differences could be easily understood from the translations. The first one, in Greek text we see the Jewish shade in using 'heavens' while in Syriac it is singular. In the third verse in Greek the best possible translation 'bread necessary for

existence' is chosen, while in Syriac it is only 'need as necessary'⁵⁶ and it does not indicate about existence. An older explanation is that ἐπιούσιος is formed from ἐπὶ τὴν οὐσίαν in the sense of 'belonging to existence or to life.'⁵⁷ In the fourth verse of Greek, we have the word having double meaning as debts in the sense of sins⁵⁸ but in Syriac the word has only the meaning of debts.⁵⁹ The doxology in Peshitta Bible is an addition and it is part of the liturgical progress in the Syriac world.

Conclusion

The main focus was a comparative study of the Matthean version (Mt 6:9b-13) against the Lukan version (Lk 11:2b-4) of the Lord's Prayer and it was successfully done. The difference in literary characteristics is due to their theological motive, context and the audience. Matthew was addressing Jewish Christians and as a result he has maintained a Jewish shade in the Prayer. Luke has introduced a life-oriented prayer and he did not keep any Jewish elements as his audience was gentile Christians. In Mathew the setting is thoroughly eschatological while in Luke the main concern is of daily life. The result of another comparison between Matthean Lord's Prayer and the Lord's Prayer in Syriac Peshitta Bible provided progressive result and the major difference is the addition of doxology. It was due to the liturgical development in the Syriac world.

⁵⁶ J. PAYNE SMITH, ed., *A Compendious Syriac Dictionary*, Oxford, Clarendon Press, 1903, 368.

⁵⁷ G. KITTEL- G. W. BROMILEY- G. FRIEDRICH, ed., *Theological Dictionary of the New Testament*, Vol. 10, Grand Rapids, MI: Eerdmans, 1976, electronic ed., 2:594.

⁵⁸ G. KITTEL- G. W. BROMILEY- G. FRIEDRICH, ed., *Theological Dictionary of the New Testament*, abridged in one volume, Grand Rapids, W.B. Eerdmans Publishing Company, 1985, 747.

⁵⁹ J. PAYNE SMITH, ed., *A Compendious Syriac Dictionary*, 129.

CHAPTER THREE

THEOLOGICAL EXPOSITIONS OF THE LORD'S PRAYER

Introduction

Tertullian of Carthage opines that the Lord's Prayer is an epitome of the whole Gospel.⁶⁰ It means the theological nuances of the Lord's Prayer are profound and reflective. We find that many have contributed to the theological studies based on the Lord's Prayer. Even though they commented generally upon each petition, we collect them all to have a comprehensive view and present them with the support of the previous findings on the Prayer. This chapter would focus on the theological reflections on each petition and the comments of the Church Fathers.

3.1. Is Lord's Prayer A Model Prayer?

It is a disputed topic whether the Lord's Prayer is only a model or a prayer to recite? There are different opinions on this and we analyze the arguments of both parties to reach a conclusion. The mind of Jesus is revealed through the written Word of God and also through the living Sacred Tradition of the Church. We try to understand the mind of Jesus about reciting the Lord's Prayer.

Origen in his treatise *On Prayer* twice calls the Lord's Prayer an outline. Tertullian, also says that Jesus Christ has marked out for us the disciples of the New Covenant a new outline of prayer.⁶¹ Some theologians argue that it is the ideal prayer Jesus introduced. It is an outline of the parts which the ideal prayer should contain. Borrowing Tertullian's words, "But with what propriety has divine wisdom set up the order of the prayer, that after heavenly things, that is, after God's Name, God's will, and God's kingdom, it should make place for petition for earthly necessities too."⁶²

⁶⁰ ALEXANDER ROBERTS-JAMES DONALDSON, ed., *The Ante- Nicene Fathers, Latin Christianity: Its Founders: Tertullian*, Vol. III, Grand Rapids, William B. Eerdmans Publishing Company, 1952, 683.

⁶¹ GORDON J. BAHR, "The Use of the Lord's Prayer in the Primitive Church," 149.

⁶² GORDON J. BAHR, "The Use of the Lord's Prayer in the Primitive Church," 150.

The first part of the model prayer praises God and the second part includes the petitions of human needs. Some theologians argue that Jesus illustrates the proper elements and attitude of true prayer by giving his hearers a positive model and the intention of Jesus' words are primarily to shape the prayer-life of the disciple. In addition, they state in light of verses 7 and 8, it was not intended to be repeated mechanically.⁶³ And the distinctive thing about this model prayer is not the originality of words or phrases as much as its simplicity, universality, comprehensiveness, and reality.⁶⁴ There is another argument that the real Lord's Prayer in a deeper sense is found in Jn 17 where Jesus prays to the Father.⁶⁵

Whether Lord's Prayer is only a model has become a disputed topic. It is due to the two ways of introduction of the Lord's Prayer in both the Matthean and Lukan versions;

Mt 6:9a Οὕτως οὖν προσεύχεσθε ὑμεῖς (Therefore, you pray in this way) and

Lk 11:2 εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε λέγετε (Then he said to them, whenever you pray, you say)

Matthew begins prayer with Οὕτως, an adverb of comparison that means 'in this way,' 'in this manner,' 'thus' and 'so'. Mt 6:9-13 is the only prayer Jesus taught the people and it is a discourse in fulness. Jesus asks people to pray in this way (Οὕτως) because it is the best way of praying. Stressing on this Matthean version, Harnack, Zahn, Fiebig, and Lohmeyer¹ agree that the word Οὕτως does not mean that the Lord's Prayer is to be repeated verbatim, but that it is merely a model for how one should pray.⁶⁶ However, the theological focus of the prayer does provide key components of an effective prayer that every disciple should incorporate into his/her prayer-life for God's immediate response.⁶⁷

But in Luke, we see ὅταν (whenever) as a strong addition. This temporal conjunction is used to show indefinite time for repeated or contingent action

⁶³ CRAIG L. BLOMBERG, "Matthew: An Exegetical and Theological Exposition of Holy Scripture" in *The New American Commentary*, Vol XXII, Nashville, Holman Reference, 1992, 118.

⁶⁴ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, New York, Macmillan Company, 1911, 107.

⁶⁵ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, 107.

⁶⁶ GORDON J. BAHR, "The Use of the Lord's Prayer in the Primitive Church," 150.

⁶⁷ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 127.

‘whenever,’ ‘at the time that,’ and ‘when.’ Through the use of this conjunction Luke emphasizes the importance and glory of the prayer that Jesus commanded to them it is the prayer all should pray always. As it is the only prayer outlined by the Lord himself, Tertullian is concerned about with what power it has been filled.⁶⁸ It is observed that Matthew and Luke have recorded the same prayer because it is necessary to pray thus. It is also negated as Jesus did not follow this form as a ritual, though he repeated it on different occasions in practically the same words.⁶⁹ This negation is less valid as it takes only Matthean version.

The canonical understanding of the Lord’s Prayer in unity of the two versions, gives us the exact understanding of the mind of Jesus behind the Lord’s Prayer. The Matthean version asks us to pray in the manner of Lord’s Prayer while Lukan version calls us to pray it whenever we pray. Uniting both ideas the Church has taken this prayer introduced by Jesus as the best model and the glorified prayer to be recited in all liturgical services. Every liturgical tradition developed in the presence of the worshipping congregation under the guidance of an apostle or his disciple. Likewise, the Lord’s Prayer was the prayer of the Church. As Cyprian says of the Lord’s Prayer: “Our prayer is public and common,”⁷⁰ the Lord’s Prayer was an accepted one from the first centuries. The Sacred Tradition of the Church has taken it for granted with all its perfections as a perfect model (Matthean version) and it is present in all liturgical traditions, following Jesus asked us to pray whenever we pray (Lukan version).

3.2. Theology of Petitions

The Latin Fathers and the Lutheran Church propose the petitions of the Lord’s Prayer are seven⁷¹ but according to the Greek Fathers, the Reformed Church and the Westminster divines they are only six; where the last two of the seven were regarded as one.⁷² Here, we take the six petitions for the analytical study of the Prayer. The six

⁶⁸ GORDON J. BAHR, “The Use of the Lord’s Prayer in the Primitive Church,” 149.

⁶⁹ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, 107.

⁷⁰ GORDON J. BAHR, “The Use of the Lord’s Prayer in the Primitive Church,” 151.

⁷¹ Thy name be hallowed, thy kingdom come, thy will be done, give us our daily bread, forgive us our debts, lead us not into temptation and deliver us from evil are the so called seven petitions.

⁷² R. JAMIESON- A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, vol 2, Edinburgh, William Collins, 1863, 54.

are grouped into two, like the two tablets of the Ten Commandments.⁷³ The first part relates to God (9b-10) and the second part to man (11–13). There is also another division in a different way. There are three “you petitions,” (9-10) and three “we petitions,” (11-13).⁷⁴ The first three petitions focus on God and the realization of his sovereign will on earth while the last three focus on human need and call upon God to care for us both physically and spiritually.⁷⁵ It can be also understood as Augustine states, the first three pertain to eternal life while the last three pertain to temporal life.⁷⁶

In other way we can understand the first three petitions have to do exclusively with God in a descending scale; from Himself down to the manifestation of Himself in His kingdom; and coming of His kingdom, and the complete doing of His will on earth. The remaining three petitions have to do with ourselves. But these latter petitions occur in an ascending scale; from the bodily wants of everyday up to our final deliverance from all evil.⁷⁷ The six petitions have been analyzed in the following section of this study.

3.1.1. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἀγιασθήτω τὸ ὄνομά σου (6:9b)

The translation is fixed as ‘our Father who is in heavens, your name be sanctified.’ The prayer opens with an invocation reminding the disciples that all prayer is grounded in a relationship to God the Father.⁷⁸ Tertullian states that it is the privilege of a believer in the Son to call God as Father.⁷⁹ By directing us to address God as Father, Jesus definitely assures us of His love, power and glory. This precious title is designed to raise our affections, to excite us to reverent attention, and to confirm our confidence in the efficacy of prayer. These three things are essential to an acceptable and effectual prayer: fervency, reverence, and confidence.⁸⁰ Fervency

⁷³ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, 107.

⁷⁴ L. CHOUINARD, *Matthew: The College Press NIV commentary*, 127.

⁷⁵ L. CHOUINARD, *Matthew: The College Press NIV commentary*, 127.

⁷⁶ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, Illinois, Inter Varsity Press, 1971, 131.

⁷⁷ R. JAMIESON- A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 54.

⁷⁸ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 128.

⁷⁹ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture*, 130.

⁸⁰ A. W. PINK, *The Beatitudes and the Lord's Prayer*, Grand Rapids, Baker Book House, 1990, 78.

in love of God, reverence to Holiness and confidence in the Father, will make our prayers fruitful.

Lord's Prayer begins with a faith proclamation. As Tertullian says, the beginning is a demonstration of our belief in God and a blessed act of faith in calling God our Father in heaven (*On Prayer* 2.1).⁸¹ Here the faithful proclaims the God's Fatherhood, sonship and heavenly inheritance of the children. Augustine reminds us that those who call God as Father have eternal inheritance.⁸² This makes sense to the Christian living. 'Heaven' points to God's transcendence, while the Father picks up the committed relationship in which God and those praying stand.⁸³ The abode of God is in heaven. The plural of the term (heavens) is used here for it is a shade of Jewish concept of heaven. The imperative chain begins here with sanctification. The first among six petitions is about the sanctification of the name of God. It is the first hand understanding of the first petition after the syntactic analysis of the Greek text has been done. Now let us sub-divide them into phrases and study it.

3.1.1.1. Πάτερ ἡμῶν – Our Father

Jesus calls God as the Father as he is the only begotten Son of God and he introduces to all faithful that God is the Father of whole humanity and for those who received the Spirit are privileged to call God as Abba, Father (Rom 8:15). By the time of Jesus, 'Abba' was a colloquial and familiar form of address. Jesus used the Aramaic word 'Abba' in prayer; therefore, it reveals the heart of his relationship with God.⁸⁴ By introducing God as Father Jesus reveals his intimate relation with the Father and his mission to reveal the Father to men (Jn 1:18).⁸⁵ Tertullian connects the Fatherhood of God and role of the Church in a different way and for him, Church is the mother of faith because within the Church we learn the meaning of the term Father and Son (*On*

⁸¹ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

⁸² MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

⁸³ GEORGE MLAKUZHIL, "Abba (Papa), Our Father in Heaven (and on Earth)," Assisi Saldanha, ed., "The Lord's Prayer and its Present Concerns," *Jeevadhara: A journal for Socio-religious Research, Kottayam*, Vol. XXXVII, no. 218, March 2007, 107.

⁸⁴ MATTHEW VELLANICKAL, "Prayer- Experience in the Gospel of Luke," *Biblehashyam, Indian Biblical Quarterly*, Kottayam, St Thomas Apostolic Seminary, March 1976, Vol. II, no. 1, 27.

⁸⁵ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, 107.

Prayer 2.6).⁸⁶ The Lord's prayer has an ecclesial aspect as God is Father and the Church is mother of a faithful.

➤ ***God as 'Father' in the Old Testament***

It is true that the paternal relationship of God to His people is by no means strange to the Old Testament. The people of Israel seem to have come to the consciousness that they are like children of God, loved and protected by God throughout their experience of the Exodus. There are many biblical references to Father-children relation. "When Israel was a child I loved him, and out of Egypt I called my son" (Hos 11:1). Thus, Israel is spoken of as Yahweh's son, understood in a collective sense, which is based on Yahweh's election of Israel.⁸⁷ We see in Ex 4:22-23 Israel as the firstborn son of the Lord and being a son, he may worship the Father. Deut 14:1 attests the people of Israel as children of the Lord and in Deut 32:5-6 Moses reports that the sinfulness of the children detached them from the Father. Moses asks the people: "Is not he (the Lord) your Father, who created you, who made you and established you?" (Deut 32:6b). There are also many references on Fatherhood of God in Old Testament such as Isa 1:2; 63:16; 64:8; Jer 3:4, 19; Mal 1:6; 2:10; Tob 13:4 etc.

The Old Testament texts which present God as Father highlight three essential aspects: a father who gives life, a father who educates, and a father who loves. God is considered as Father because he is the creator (Deut 32:6; Isa 64:8) and he takes care of his people (Ps 27:10; 68:5-6; 103:13) and governs them with wisdom (especially through the kings, 2 Sam 7:14; Ps 96:10).⁸⁸ But these are only glimpses as the 'back parts' (Ex 33:23), in comparison with the 'open face' of our Father revealed in Jesus in the New Testament.⁸⁹

➤ ***'Father' in the Gospel of Matthew***

⁸⁶ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

⁸⁷ GEORGE MLAKUZHYIL, "Abba (Papa), Our Father in Heaven (and on Earth)," 99.

⁸⁸ GEORGE MLAKUZHYIL, "Abba (Papa), Our Father in Heaven (and on Earth)," 99.

⁸⁹ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 54.

God revealed completely through Jesus Christ, through the only begotten Son. If the early Christian communities started addressing God as Abba, Father (Gal 4:6; Rom 8:15) in prayer, it is because Jesus himself had taught his disciples to do so.⁹⁰ We have many references of God the Father in the New Testament as Jesus himself reveals the Father so that we take references mainly from Matthew.

The term Πάτερ is also used for the earthly fathers but they are so inferiors in many of the occasions (Mt 2:22; 4:21; 10:21,35). The earthy fathers in parables resembles the qualities of the heavenly Father. The fathers in the parable of response of two sons (Mt 21:28-31) and also in the parable of the prodigal son (Lk 15:11-32) refer to God the Father. In Matthew the Heavenly Father is attributed with supreme qualities. He is holy and perfect (5:48; 23:9), loving and caring (Mt 5:45; 6:26,32; 7:11; 10:20; 11:26; 15:13; 16:17; 18:14,19), just and righteous (6:14,15; 18:35; 13:43; 25:34) and as he knows everything (10:29; 18:11; 24:36) he rewards for prayers and goodness (6:4,6,8,18; 16:27; 20:23).

The word Father is used in the Gospel to show the intimate relation of God the Father and Jesus Christ. For Jesus, prayer is an intimate contact with God and it gives us freedom to call God Father. Therefore, the prayer for Jesus was an encounter in perfect intimacy between the Father and the Son.⁹¹ There are many references from Matthew to Father-Son intimacy (Mt 10:32-33; 12:50; 26:29,39,42). The parallel text of Mt 11:25-27 in Lk 10:21-22 is more beautiful as Jesus rejoices in the Holy Spirit and thanks the Father. The Father could be known by the Son alone. Jesus being the only Son, could share the intimate union with the Father and that in him the Father opens to little ones the unfathomable riches of this incommunicable sonship.⁹² The same experience of Father-Son relationship is proposed by Jesus as the essential ingredient of every Christian prayer. This is evident from the fact that the first thing that Jesus demands from his disciples, when they pray, address God as 'Father' (Mt 6:9b).

⁹⁰ GEORGE MLAKUZHYIL, "Abba (Papa), Our Father in Heaven (and on Earth)," 101.

⁹¹ MATTHEW VELLANICKAL, "Prayer- Experience in the Gospel of Luke," 27.

⁹² This same Father-Son relation is exposed in Mt 11:25-27 with high lexical relations and we find Father-Son prayer moments in Mt 26:39,42; Lk 23:34,46 and there are personal prayers of Jesus towards the Father in Jn 11:41;12:27-28; 17:1,5,11, 21,24,25 and so on.

➤ ***God's Fatherhood and Our Sonship***

According to Jesus' message, there are two sides of God's Fatherhood for us. First of all, God is our Father in the sense that he is our Creator. And the other side is that man created in God's image and likeness is another way of expressing this same idea.⁹³ But we understand we are special in creation as God created human beings in his image and likeness. So, among the created beings, human beings have a superior position as children of God (1Jn 3:1). The Fathers of the Church say that when God created man 'in his image,' he looked towards Christ who was to come, and created man according to the image of the 'new Adam,' the man who is the criterion of the humanity. He wants to draw all of us into his humanity and so into his Sonship, into his total belonging to God. This gives the concept of being God's children a dynamic quality: our sonship turns out to be identical with following Christ.⁹⁴

Jesus alone was fully entitled to say 'my Father,' because he alone is truly God's only-begotten Son, of one substance with the Father. Only within the 'we' of the disciples can we call God 'Father,' because only through communion with Jesus Christ do we truly become children of God.⁹⁵ Our heavenly sonship calls to ecclesial communion as all the faithful irrespective of Christian denominations, liturgical traditions, congregations, dioceses, parishes, localities and so on we are children of God.

Calling God as Father implies two things; 1) only the disciples are asked to call God as Father. Because this divine sonship depends on the Son of God, Jesus Christ,⁹⁶ 2) Sonship is an eschatological hope.⁹⁷ This eschatological hope is our inheritance of the Kingdom of God as the children and its fulness is in reaching heaven and living in communion with God the Father. The attribute of location for the Father

⁹³ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, trans., Adrian J. Walker, London, Bloomsbury, 2007, 137.

⁹⁴ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 138.

⁹⁵ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 141.

⁹⁶ Those who follow the will of God and follow his Son becomes sons of God (Mt 5,9, 45). This similar idea is found in Gal 3,26 and 1Jn 5,1. W. D. DAVIES- DALE C. ALLISON, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol I, Edinburgh, T&T Clark, 1988, 601.

⁹⁷ Mt 6,9-13 has an eschatological foretaste and we have further citations (Mt 5,9; Lk 6,35); W. D. DAVIES- DALE C. ALLISON, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, 601.

is found in the following part. It means there is continuity in the literary style of the evangelist.

3.1.1.2. ὁ ἐν τοῖς οὐρανοῖς – Who is in Heavens

With these words, we are not pushing God the Father away to some distant place but we realize that he is heavenly which means God is holy and sovereign. The designation in heaven reminds the hearers of God's transcendent power and distinct sovereignty.⁹⁸ As the children of the heavenly Father we have the sonship in heaven and in holiness. We must be careful not to fall into spiritual pride upon it. The thought of this intimate relation with God should prompt us to live accordingly keeping in mind that the intimacy with the Father must always be properly balanced with a sense of reverential awe.

The earthly fatherhood has a connection with the heavenly Fatherhood because Paul says: "I bow my knees before the Father, from whom every fatherhood in heaven and on earth is named" (Eph 3:14-15). It means the earthly fatherhood depends on the heavenly and the qualities of the heavenly should be in the life of earthly also. Ratzinger comments on the difference of heavenly from earthly through the statement that if earthly fatherhood divides, heavenly fatherhood unites. And for him, Heaven means that another divine summit from which we all come and to which we are all meant to return.⁹⁹

➤ *Heaven and Heavens in Matthean Gospel*

We find in different contexts Matthew has used the word 'heaven' in singular. Those occasions define the meaning of the word and they are different. Heaven is used as a part of universe with a hidden meaning (Mt 5:18; 6:20; 11:23; 14:19; 16:1; 24:29; 26:64), sometimes as mere sky above earth (Mt 6:26; 8:20; 13:32; 16:2, twice in 3; 24:35), as a holy state or space (angels in heaven 22:30), (throne of God 5:34; 23:22), (will of God reigns 6:10), (attributive to Father 6:26), (Father as Lord of heaven 11:5), (binding in heaven 18:18) (baptism from heaven 21:25), (sign of the son of man in

⁹⁸ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 128.

⁹⁹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 142.

heaven 24:30). We understand most of the usages in singular refer to sky above earth and we have other meanings in relation to holy space.

In plural ‘heavens’ is used as dwelling place of God the Father (5:16, 45; 6:1,9; 7:11 etc.), to refer kingdom of God (3:2; 4:17; 5:3,10, twice in 19,20, etc.), to denote divine revelation (3:16,17), to describe the divine reality after death (5:12), binding and loosening in heavens (16:19), space of angels (18:10), treasure in heavens (19:21), about the borders in the context of Parousia (24:31), and angels of holy space (24:36). We have both singular and plural in a verse Mt 24:29. In singular it refers to sky of moon and in plural it is for the powers of heavens that denotes divine and supernatural.

➤ ***The Reasons for the Heavens in Mathew***

Most of the times Mathew employs the plural ‘heavens’ especially through the typically Matthean expressions ‘Father in heavens’ (Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς) and ‘the kingdom of heavens’ (ἡ βασιλεία τῶν οὐρανῶν). Matthew’s preference for the plural may be because of the Hebrew word for heaven (שָׁמַיִם) is always used in the plural in the Old Testament (Gen 1:1; 2:1,4; etc.). In Mathew, the plural is always used for the holy space of God and revelatory in nature, but the meaning of the singular is more varied and harder to tie down and it is mostly used as sky above earth than other. The Semitic expression ‘heaven and earth’ stands for the whole of the created universe (Mt 5:18; 11:25; 24:35). The expression ‘as in heaven and on earth’ in 6:10 which is similar to ‘in heaven and on earth’ in 28:18. It distinguishes the dwelling place of God (heaven) from that of men (earth). In relation to the phrase Father in Heavens, it distinguishes God from our earthly father and highlights the transcendence of God our Father.¹⁰⁰ But from the structural point of view, the inclusion with ‘heavens’ in 6:9b and ‘heaven’ in 6:10b shows that the Father dwells not only in heaven but also on earth.

3.1.1.3. ἀγιασθήτω τὸ ὄνομά σου – Your name be sanctified

The first petition of the Lord’s Prayer reminds us of the second commandment of the Decalogue: you shall not speak the name of the Lord your God in vain.¹⁰¹ The

¹⁰⁰ GEORGE MLAKUZHIL, “*Abba* (Papa), Our Father in Heaven (and on Earth),” 106-107

¹⁰¹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 142.

first request gives preference to God to be worshipped. It is the normal structure of every prayer.

In Hebraic thought the very person and character of Yahweh is suggested by the term name.¹⁰² Here, the name represents person, God.¹⁰³ Moreover, this plea—that he himself take charge of the sanctification of himself, protect the wonderful mystery of his accessibility to us, and constantly assert his true identity.¹⁰⁴ The first petition asks God to act in such a way so as to reveal his holy presence in the world, thus silencing his opponents and creating a renewed sense of reverential awe among his people.¹⁰⁵ It is important to note that there is an equivalent verse in the *Kaddish* as it opens with the words: “Glorified and sanctified be His great name.”¹⁰⁶

Cyprian exhorts that God is incomparably holy and we pray so that his holy name may be made holy in us daily (*Treaties, On the Lord’s Prayer* 12).¹⁰⁷ The first petition invites us to be sanctified as our Lord is. By praise and worship to God, we attain God’s grace of sanctification and it purifies our nature.

3.1.2. ἐλθέτω ἡ βασιλεία σου (6:10a)

The imperative could be translated in this way ‘your kingdom come.’ The second petition asks that God’s sovereign presence and reign be fully realized in every way. While the reality of the kingdom age has dawned with the coming of Jesus into the world (Mt 4:17), this petition calls for the full realization and experience of all that God proposes for his people.¹⁰⁸ It is still to come, and this petition leads to the eschatological fulfilment by the second coming of Jesus (2 Pet 1:11). But there is a counter argument against this as this prayer does not stretch further forward to the

¹⁰² L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 128.

¹⁰³ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, New York, Macmillan Company, 1911, 107.

¹⁰⁴ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 144.

¹⁰⁵ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 128.

¹⁰⁶ JOSEPH HEINEMANN, “The Background of Jesus’ Prayer in the Jewish Liturgical Tradition,” 81.

¹⁰⁷ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 130.

¹⁰⁸ L. CHOUINARD, *Matthew: The College Press NIV commentary*, 128.

glory to be revealed, or that stage of the kingdom called the everlasting kingdom of our Lord Jesus Christ.¹⁰⁹

3.1.2.1. ἡ βασιλεία σου – *Your Kingdom*

There are many indications of the kingdom of God in the Gospel of Mathew and they are more transformative. Mt 13:43 describes that the shining of the righteous in Kingdom of Father, in Mt 18:11 their angels see the face of the Father in Heaven, and in Mt 26:29 at the last supper Jesus mentions of Kingdom of Father.

➤ *Kingdom of God in the Old Testament*

There is a gradual development in the concept of Kingdom of God in the Old Testament. In the primary sense Kingdom of God refers to the presence of God. In the inward reality of it, this kingdom existed ever since there were men who walked with God (Gen 5:24), and waited for salvation of God (Gen 49:18); who were continually with Him, holden by His right hand (Ps 73:23), and who, even in the valley of the shadow of death, feared no evil when He was with them (Ps 23:4).¹¹⁰ The people with God in his kingdom doesn't be afraid of anything.

Then, the idea of kingship of God took place where God safeguards and fights for the people. We see in the book of Samuel the people ask for a king and God appointed Saul, then David, Solomon and so on. God, the king was neglected by the people by crying for an inferior human king (1Sam 8:7). The kingdom of God is where God abides. The kingship of God is proclaimed in Ps 24:8. The kingdom is protected by God alone Mic 2:13. Likewise the concept of Kingdom of God is closely linked to the kingship of God of Israel.

➤ *Kingdom in the Matthean Gospel*

With this petition, we are acknowledging first and foremost the primacy of God. Where God is absent, nothing can be good. This is what the Lord means when he says to “seek first his Kingdom and his righteousness, and all these things shall be yours as well” (Mt 6:33). These words establish an order of priorities for human

¹⁰⁹ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 55.

¹¹⁰ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 55.

action, for how we approach everyday life.¹¹¹ For ‘Kingdom of God’ means ‘dominion of God,’ and this means that his will is accepted as the true criterion.¹¹² It can be understood as fulfilling the will of God and it is also meaningful to say the Kingdom of God comes by way of a listening heart of God.¹¹³

It is an important thing that the term ‘kingdom of God’ is less used (12:28; 21:43) by Mathew, but instead the ‘kingdom of heaven’ is used in the Matthean Gospel and we understand it is the major topic in the Gospel of Mathew as the term was used many times (Mt 3:2; 5:3; 5:10; 5:19; 8:11; 10:7; 11:11,12; 13:24,31,33,43,44,45,47,52 etc.). And the whole theology of the Gospel is centered upon the realization of kingdom of heaven. The key statement of the New Testament study on kingdom of God is that Jesus is the Kingdom of God in person. Cyprian exhorts Christ is the kingdom of God (*Treaties, On the Lord’s Prayer* 13).¹¹⁴ The Kingdom of God is present wherever he is present.¹¹⁵ And the eschatological hope in coming of the kingdom means the second coming of Jesus Christ in power and glory.

We cannot neglect the human cooperation in the kingdom of God. Augustine says that the kingdom of God is already on earth but due to ignorance of it we cannot recognize it (*Sermon on the Mount* 2.6.20). It calls for the human cooperation to be aware of the kingdom of God. Our ignorance of Jesus and his kingdom should be uncovered so that we can experience his kingdom on earth as heaven on earth. It is a personal experience and Origen teaches that when we pray for the coming of the kingdom of God and we should also pray that his kingdom must be established in ourselves and it might bear fruits and be perfected in ourselves (*On Prayer* 25.1).¹¹⁶ It means God reigns in us. We surrender ourselves to the will of God so that his kingdom will be within us. He will be king of our hearts. Then we will be more fruitful in virtues and goodness.

¹¹¹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 145.

¹¹² JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 146

¹¹³ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 146.

¹¹⁴ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 130.

¹¹⁵ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 146.

¹¹⁶ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 133.

3.1.3. *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς (6:10b)*

The translation of the sentence with imperative passive is done as ‘your will be done as in heaven and on earth.’ The third petition synonymously parallels the preceding petition by envisioning God’s will as fully established in his kingdom. Through that the present evil order has been completely and utterly vanquished by God’s sovereign will. There is thus envisioned a new reality where all creation (‘heaven and earth’) is united under the rule of God in his kingdom.¹¹⁷ So the kingdom of God and the will of God can be interchangeably used.

3.1.3.1. *γενηθήτω τὸ θέλημά σου – Your will be done*

God’s will is the highest law and it is the supreme good in itself. We understand heaven is the state where his will is perfectly done and fulfilled. It meets no resistance in heaven. Jesus prays to bring heaven on earth in fulfilling the will of the Father. It is only possible in reality when God rules in every heart as he does in heaven and it has the connotation of coming of the kingdom of heaven on earth.¹¹⁸

We can consider it is the highest moment in a prayer as ‘your will be done’ as it surpasses all other petitions into the complete surrender in which the wish of individual is suppressed and offered before the Almighty. It is a selfless offering to the will of God by an individual as it is personal than communal. Nevertheless, ‘perform your will’ can be found in Palestine version of the Eighteen Benedictions. In Rabbinic Judaism the role of mankind is in general but of Jewish people it is particular is to perform the will of God. As Jesus uses it in passive form, no room is left for man as an active agent of his free action. The shift in emphasis on God’s providence is due to the fact that Jesus no longer subscribes to the belief that man is autonomously capable of performing the will of God.¹¹⁹

3.1.3.2. *ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς – As in heaven and on earth*

¹¹⁷ L. CHOUINARD, *Matthew: The College Press NIV commentary*, 128.

¹¹⁸ A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, 107.

¹¹⁹ JOSEPH HEINEMANN, “The Background of Jesus’ Prayer in the Jewish Liturgical Tradition,” 87.

The essence of heaven is oneness with God's will. Earth becomes 'heaven' when and insofar as God's will is done there.¹²⁰ The human freedom should be conformed to the will of God to do the will of God. It requires the knowledge of God's will and the Holy Scriptures work on the premise that man has access to God and the knowledge of God's will especially through prophets (Ex 18: 15; 33:7). There is a reference in Acts that St Paul declares the purpose of God to the people (Act 20:27). The possibility to know God's will is open to humanity (Rom 2:2,18). God's will is also rooted in our inmost heart, that anchored deeply within us there is a participation in God's knowing, which we call conscience (Rom 2: 15).¹²¹

Augustine introduced two ways in understanding God's will on earth. First, we are to pray for our enemies and all sinners. As the righteous do your will, let the sinners also do it so that they would be converted. Second, in a sense of final judgement, it can be understood as a petition for the final rendering of the just due to every person (*Sermon on the Mount* 2.6.22).¹²²

3.1.4. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον (6:11)

The next three petitions (vv. 11–13) focus on fundamental human needs. Each of them expresses a request that looks both to present daily needs and also ultimate end-time concerns.¹²³ The chain of attributive adjectives makes the concept more complex. The chosen translation is 'give us today our bread necessary for existence.'

The materialistic understanding and interpretation of bread is completely recognized through the comment of Luther in his Catechism. What should we understand by bread? Whatever pertains to food and well-being of our body, food and drink, clothing, home and life style, work, income and properties and devoted wife, good children, faithful and pious government officers, a good administration, favourable weather, good name, true friends, decent neighbours and all the like.¹²⁴

¹²⁰ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 147.

¹²¹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 148.

¹²² MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 134.

¹²³ L. CHOUINARD, *Matthew: The College Press NIV commentary*, 128.

¹²⁴ L. LEGRAND, "Bread for the Journey", Assisi Saldanha, ed., *The Lord's Prayer and its Present Concerns*, *Jeevadhara, A journal for socio-religious research*, Kottayam, Vol. XXXVII, no. 218, March 2007, 159.

Seeing this contextual interpretation of the word bread as a necessary thing for human life, we would be puzzled of the real meaning or the intended meaning of the text.

3.1.4.1. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον – *Our bread necessary for existence*

➤ ἐπιούσιος

ἐπιούσιος is an extremely rare word which is only found in the two versions of the Lord's Prayer (Mt 6:11 and Lk 11:3), of debated meanings. So, it is something special in the Lord's Prayer by its literary character.

Colin Hemer has made a convincing proposal for the translation 'give us today the bread for our coming day's need.'¹²⁵ Thus, the petition being a morning prayer looking to God for the basics to sustain one's life in the upcoming day. However, the request may legitimately be understood secondarily to refer to the ultimate spiritual nourishment to be realized in the end time messianic banquet (cf. 8:11).¹²⁶ The coming day implied the near future and also the distant eschatological future also.

For Jerome it is the bread beyond physical substances for eternity. It is above all substances and surpasses all creatures (*Commentary on Matthew* 1.6.11).¹²⁷ And he translated the mysterious word ἐπιούσιος into Latin as *supersubstantialis* thereby pointing to the new, higher 'substance' that the Lord gives us in the Holy Sacrament as the true bread of our life.¹²⁸ It is in the Latin Vulgate Bible (Mt 6:11 *panem nostrum supersubstantialem da nobis hodie*). But the Roman liturgy chose the flexible *cotidianum*, (Lk 11:3 *panem nostrum cotidianum da nobis cotidie*), that could mean daily, for today, for existence, for our needs, for the coming day or for the future.¹²⁹ We should also accept a phrase corresponding to the 'needful bread' in connection with Prov 30:8.¹³⁰

¹²⁵ COLIN J. HEMER, "ἐπιούσιος," *Journal for the Study of the New Testament* 22, Oct. 1984, 81–94.

¹²⁶ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 128.

¹²⁷ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

¹²⁸ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 154.

¹²⁹ GERALD O'COLLINS, *The Lord's Prayer*, Mumbai, St Pauls, 2006, 138.

¹³⁰ WILLOUGHBY C. ALLEN, *A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, 60.

The best and suit translation could be done (taking the word to be compounded of οὐσία, ‘substance,’ or ‘being’) as the bread of subsistence, and so the sense will be, ‘Give us this day give us today our bread necessary for being /existence.’ In this case, the rendering of our authorized version (after the *Vulgate*, Luther and some of the best modern critics) ‘our daily bread’ is, in sense, accurate enough.¹³¹

In the New Testament, the word οὐσία occurs only twice in Lk 15:12 and 13 where the term means property, wealth or possessions. It is about the prodigal son who asks for his share in the family possessions and then squanders all his possessions.¹³² But the prodigal son later realized the real οὐσία is in the home living with the Father.

➤ ***Bread for Daily Life to Bread of Eternal Life***

Actually, various meanings make sense. First of all, food is one of the basic physical necessities of human existence. The daily bread we ask for is certainly true, honest, tangible. It is the bread of the tiller, of the reaper, of the miller, of the fruit of the earth and work of human hands, embodying symbolizing the synergy of nature and culture. But in the biblical context, it represents also the response to the deeper hunger for plenitude of life of the Kingdom.¹³³ We need daily food, and it is needful to ask God to give us the basic necessities of life as the people of Israel had done already in the desert (Ex 16:1-7). So, as Ratzinger says the fourth petition of the Our Father appears to us as the most human of all of the petitions.¹³⁴ Chrysostom comments on the bread in charity as it is not a prayer for the riches or frills, not for wastefulness or extravagant clothing but only for bread. That bread is just enough for one day (*The Gospel of Matthew, Homily 19.5*).¹³⁵ This material understanding is insufficient to the term ἐπιούσιος.

¹³¹ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 56.

¹³² L. LEGRAND, “Bread for the Journey”, Assisi Saldanha, ed., *The Lord’s Prayer and its Present Concerns*, 160.

¹³³ L. LEGRAND, “Bread for the Journey”, Assisi Saldanha, ed., *The Lord’s Prayer and its Present Concerns*, 164.

¹³⁴ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 150.

¹³⁵ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 136.

We must remember that man does not live on bread alone (Deut 8:3) and the basic necessities of life are next to the spiritual needs, the supernatural gifts of the word God (Mt 4:4) and of God given wisdom (Prov 9:5). And, since the bread is compared to a banquet in the kingdom of God (Lk 14:15), the bread we ask for also has scope for the eschatological participation in this heavenly feast (Mt 8:11). It is indeed the bread from heaven as heavenly manna (Ps 78:24; Jn 6:31-34). This is particularly true if we understand the bread as “bread of to-morrow.” That tomorrow could be the great tomorrow pointing to a definitive age of salvation by the second coming of Christ for judgement. It also denotes the heavenly banquet in the heavenly Jerusalem.¹³⁶

It is worthwhile to follow Ratzinger for he introduces the two principal interpretations. One maintains that the word means ‘what is necessary for existence.’ The other interpretation maintains that ‘bread for the future’ or ‘for the following day’. For him the reference to the future is more sensible for the bread that really does belong to the future; the true manna of God. He makes a remarkable statement in this that it would be an eschatological petition, the petition for an anticipation of the world to come, asking the Lord to give already today the future bread, the bread of the new world-himself.¹³⁷ Ratzinger comments on our prayer for tomorrow’s bread today, as we are reminded to live already today from tomorrow, from the love of God, which calls us all to be responsible for one another.¹³⁸

Embracing all these connotations of the theme of bread in the Bible, its application to the Eucharist becomes more effective (Jn 6).¹³⁹ The daily bread for Cyprian is Christ himself and those who are in Christ receive the Eucharist for salvation and by receiving it daily we may not be separated by sin from Christ’s body (*Treaties, On the Lord’s Prayer* 18).¹⁴⁰ So that the fourth petition of the Lord’s Prayer is considered as a eucharistic petition; in this sense this prayer figures in the Mass

¹³⁶ GERALD O’COLLINS, *The Lord’s Prayer*, Mumbai, St Pauls, 2006,99

¹³⁷ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 154.

¹³⁸ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 156.

¹³⁹ L. LEGRAND, “Bread for the Journey”, Assisi Saldanha, ed., *The Lord’s Prayer and its Present Concerns*, 160.

¹⁴⁰ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 130.

liturgy as a eucharistic table prayer.¹⁴¹ This Eucharistic Bread is the Bread of Eternal Life.

The Fathers of the Church had different understanding of the bread in Lord's Prayer. St Gregory of Nyssa offered a material interpretation as a prayer for the ordinary food, drinks etc. and after many centuries Martin Luther and John Calvin also followed the same material line in explaining the petition.¹⁴² Tertullian interpreted fourth petition of bread spiritually. "For Christ is our bread: because Christ is life, the bread is life."¹⁴³ St Augustine of Hippo allows both material and spiritual meanings of the daily bread. Augustine takes us to the double sense meaning of the 'Bread of Life.'¹⁴⁴ St Cyprian of Carthage understood daily bread as daily sustenance but even more as the Eucharist that we require for our spiritual survival.¹⁴⁵

In his exposition of the Lord's Prayer, Saint Cyprian draws our attention to two important aspects of the fourth petition. the phrase 'our Father,' and here likewise he points out that the reference is to 'our bread.'¹⁴⁶ We pray for our bread and that means we also pray for bread for others. Those who have an abundance of bread are called to share. He makes a second important observation: Anyone who asks for bread for today is poor. This prayer presupposes the poverty of the disciples.¹⁴⁷ Saint John Chrysostom emphasizes that 'every bite of bread in one way or another is a bite of the bread that belongs to everyone, of the bread of the world.'¹⁴⁸ Cyprian also exhorts all who are privileged to receive the Eucharist as our bread must always pray not to be permanently cut off and severed from the body of Christ.¹⁴⁹

3.1.5. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν (6:12)

¹⁴¹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 154

¹⁴² GERALD O'COLLINS, *The Lord's Prayer*, Mumbai, St Pauls, 2006, 100.

¹⁴³ ALEXANDER ROBERTS-JAMES DONALDSON, ed., *The Ante- Nicene Fathers, Latin Christianity: Its Founders: Tertullian*, 683.

¹⁴⁴ GERALD O'COLLINS, *The Lord's Prayer*, 100.

¹⁴⁵ GERALD O'COLLINS, *The Lord's Prayer*, 100.

¹⁴⁶ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 151.

¹⁴⁷ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 152.

¹⁴⁸ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 151.

¹⁴⁹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 157.

The possible and chosen translation of the verse is ‘forgive us our debts and sins as we forgave our debtors.’ This second request in this part of the prayer in Lk 11:4 we have τὰς ἀμαρτίας referring to only ‘sins.’ But Matthew has used the term ὀφείλημα what is meant here materially debts and spiritually sins. The term ὀφείλημα is usually used as a commercial term describing financial debt not personal sin. However, the term would have an Aramaic background which does understand sin as a ‘debt owed to God.’¹⁵⁰ Man’s indebtedness to God and his inability to pay it constitute a state of sin which can be only remedied by God.¹⁵¹ We are due God a righteous life. Forgiveness is our plea in view of failures. And Jesus assumes that the man who asks God for forgiveness has already done that. In Mat. 18:21-35 we note the parable about forgiveness.¹⁵² ‘Forgive us as we forgive’ can also be found with similar words in Mk 11:25-26.

With this petition, the Lord is telling us that guilt can be overcome only by forgiveness, not by retaliation. It is the message to this modern world and Christianity declares that our God is the God of forgiveness, not of retaliation. In fact, forgiveness is a theme that pervades the entire Gospel.¹⁵³

➤ **τὰ ὀφειλήματα**

ὀφείλημα means literally, what is owed debt, sum owed and morally, of guilt incurred sin, offense. τὰ ὀφειλήματα the plural form is only used in this verse in the New Testament. In the New Testament we find the term ὀφείλημα once in Matthean Gospel and the other one singular in Rom 4:4 where Paul teaches the people that the wage is not a gift but a due or obligation. But in the Lord’s Prayer the context and the words associated defines its meaning. ἀφήμι is the verb that means to forgive. So, forgiveness of sins would give meaning to the context and the addition of debt would complete the meaning. So that we chose the better translation as ‘debts and sins.’

➤ **ὀφειλέτης**

¹⁵⁰ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 129.

¹⁵¹ WILLOUGHBY C. ALLEN, *A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, New York, Charles Scribner’s Sons, 1907, 60.

¹⁵² A. T. ROBERTSON, *Commentary on the Gospel according to Matthew*, New York, Macmillan Company, 1911, 108.

¹⁵³ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 157.

The term ὀφειλέτης is found also in Mt 18:24; Lk 13:4; Rom 1:14; Rom 8:12; Rom 15:27 and in Gal 5:3. In all these circumstances it means differently in Mt 18:24 it is the one who is obliged to pay (debtor). In Lk 13:4 it means the one who is guilty and culpable of or a sinner. In Rom 1:14, Rom 8:12, Rom 15:27 and Gal 5:3, it means a moral obligation for the favours received. We take the Matthean meaning of debtor.

As the debtor in the creditor's hand, so is the sinner in the hands of God. This idea of sin had indeed come up before in this discourse in connection with payment of the last farthing, and to imprisonment till then (Mt 5:25, 26). And it comes up once and again in our Lord's subsequent teaching as in the parable of the creditor and his two debtors (Lk 7:41-42), and in the parable of the unmerciful debtor (Mt 18:23.).¹⁵⁴ These occasions reveal the loving and forgiving nature of God. Chrysostom says forgiving means to be like God.¹⁵⁵ As human beings are created in the image and likeness; we have the potency to partake in the divine nature of God. To forgive is divine and Jesus is the perfect example for us as he forgave the sinners and enemies. Likewise, we are asked to love and forgive our debtors for God forgave us. In Mt 5:24, our Lord teaches that our exercise of offerings should be done after reconciled with brethren and it is the proper ground of God's forgiveness and grace towards us.¹⁵⁶ The petition for forgiveness is more than a moral exhortation at its deepest core, it is like the other petitions a Christological prayer. It reminds us of the Lord who allowed forgiveness to cost him descent into the hardship of human existence and death on the Cross.¹⁵⁷

It is also significant that by reciting this petition we will be aware of our sinfulness. Cyprian says that it is necessary, providential and expedient to remind us of our sinfulness and the need for pardon for the sins (*Treaties, On the Lord's Prayer* 22).¹⁵⁸ If we say we are sinless, we deceive ourselves but if we acknowledge our sins

¹⁵⁴ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 57.

¹⁵⁵ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

¹⁵⁶ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 57.

¹⁵⁷ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 160.

¹⁵⁸ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 136.

the just and faithful God will forgive us (1Jn 1:8-9). Our repentance and return to God for forgiveness are also intended through this petition.

3.1.6. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. (6:13)

The subjunctive aorist and the aorist middle imperative could be translated as ‘and do not bring us into temptation but deliver us from the evil one.’ These two are inter-linked by the close relation between temptation and the evil one and they can be considered a single petition. It is a supporting prayer for the coming of kingdom of God. Chrysostom teaches that evil is not from the will of God in creation but from the free choice of creatures (*The Gospel of Matthew, Homily 19.6*).¹⁵⁹

3.1.6.1. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν – and do not bring us into temptation

The word εἰσφέρω which means bring or carry is used only once in the Gospel of Mathew. This usage is figuratively as the evil one tempts us and God allows it. The term translated temptation (πειρασμός) can have, depending on the context, either a negative connotation ‘enticement to sin,’ or a positive sense ‘God’s examination of man through test in order to prove one’s character.’ Anyway, Jesus asks the disciples to pray to face trails in the agony of Gethsemane (Mt 26:41; Lk 22:40). Since God does not tempt one to sin (Jas 1:13), many have understood the petition to be a request that one not be led into circumstances unduly risky to one’s spiritual survival.¹⁶⁰

Saint Cyprian interpreted the sixth petition in this way as we are expressing our awareness that the enemy can do nothing against us unless God has allowed it beforehand. Thus, our fear, our devotion and our worship may be directed to God because the evil one is not permitted to do anything unless he is given authorization.¹⁶¹

In fact, temptation comes from the devil, but part of Jesus’ messianic task is to withstand the great temptations. The Letter to the Hebrews places special emphasis on this aspect and it presents temptation as an essential component of Jesus’ path. For

¹⁵⁹ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

¹⁶⁰ L. CHOUINARD, *Matthew: The College Press NIV commentary*, Joplin, College Press, 1997, 129.

¹⁶¹ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 163.

Jesus has suffered and been tempted, he is able to help those who are tempted (Heb 2:18) and he is the high priest who in every respect has been tempted as we are, yet without sin (Heb 4:15). So, we are in a position to interpret the sixth petition of the Prayer in a more practical way. When we pray it, we are saying to God that we need trials so that our nature can be purified.¹⁶² And we need your grace to overcome the temptations of the evil one. we must therefore, on one hand, be ready to take upon ourselves the burden of trials that is meted out to us. We make this prayer in the trustful certainty as Paul has articulated in 1 Cor 10:13 for us: ‘God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.’

3.1.6.2. ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. – but deliver us from the evil one

It can be extension of the previous one. By the use of ἀλλὰ the connecting conjunction, the two petitions can be regarded as one, though enough to show that the one thought naturally follows close upon the other. This extension of the final petition of the Lord’s Prayer also as an examination of conscience directed at ourselves as an appeal to collaborate in breaking the predominance of evil powers.¹⁶³ This last petition brings us back to the first three: In asking to be liberated from the power of evil, we are ultimately asking for God’s Kingdom, for union with his will, and for the sanctification of his name.¹

In the last petition, we come before the Father with the hope of salvation (ῥύομαι); that is at the center of our faith. In the final analysis, it is a plea for redemption.¹⁶⁴ This word ῥύομαι is also used in teasing at Jesus as let God save him from cross (Mt 27:43). Only God can grant salvation to humanity so we pray for the ultimate salvation from the snares of the enemy.

The translation of the word πονηρός is ambiguous. It can be adjectively (Mt 6:23) and substantively interpreted. Here it stands with definite article it is in substantive use and it can be the evil as neuter in Mt 5:11 or as the person in Mt 13:49.

¹⁶² JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 163.

¹⁶³ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 168.

¹⁶⁴ JOSEPH RATZINGER, *Jesus of Nazareth: from Baptism in the Jordan to the Transfiguration*, 165.

We have both usages of evil as general and also as person in Mt 12:35. In Mt 13:19 and 38 also evil is personified as the evil one, devil. But here in 5:37 we encounter wide generalization of the evil elements in human life.¹⁶⁵ Probably the evil one is correct for better understanding of the source and person behind all evil acts. A good number of superior critics think the devil is intended here, especially in understanding the source of temptation. Satan is ultimately behind the trial, hence temptation. The idea behind the petition then asks God to empower us so that we do not succumb to the continual enticement of Satan. This is an acknowledgment of our desperate dependency upon God to lead us in victory over the evil forces.¹⁶⁶

The Lord's Prayer marks a conclusive note as Paul did in 2Tim 4:18; 'The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.' The final petition could only be rightly grasped as a prayer for deliverance from all forms of evil not only from sin, but from all its consequences fully and finally that makes the coming of kingdom of God on earth.¹⁶⁷ Cyprian comments that deliverance from evil summarizes and comprehends all our petitions.¹⁶⁸

3.2. Doxology

Karl Barth affirms that doxology is not of original text of the Gospel and it is not authentic.¹⁶⁹ But he comments it constitutes an adjunction, enlargement and is introduced for the liturgical usage in the primitive Church from second century.¹⁷⁰ And it is reasonable to agree with those who conclude that neither Matthew's Gospel nor Luke's originally included a doxology or Amen at the end of the Lord's Prayer.¹⁷¹ The text as such without doxology and amen could be found a B D Z 0170 f¹ l 2211, lat mae bo^{pt}. For the text without doxology is more antique and reliable than edited

¹⁶⁵ WILLOUGHBY C. ALLEN, *A Critical and Exegetical Commentary on the Gospel According to S. Matthew*, 60.

¹⁶⁶ L. CHOUINARD, *Matthew: The College Press NIV commentary*, 130.

¹⁶⁷ R. JAMIESON-A. R. FAUSSET- D. BROWN, *A Commentary: Critical and Explanatory on the Old and New Testaments*, 58.

¹⁶⁸ MANLIO SIMONETTI, ed., *Ancient Christian Commentary on Scripture: New Testament Ia Matthew 1-13*, 131.

¹⁶⁹ KARL BARTH, *Prayer*, ed., Don E. Saliers, Louisville, Westminster John Knox Press, 2002, 64.

¹⁷⁰ KARL BARTH, *Prayer*, 65.

¹⁷¹ JOEL D. FREDRICH, "The Lord's Prayer: Exegesis of Matthew 6:9-13 and Luke 11:2-4," 283.

and added texts, Lord's Prayer without doxology and amen is more ancient and authentic.

We have been acquainted with many variant readings of doxology after the textual criticism of the last petition of the Lord's Prayer. We understand each of them were additions and we assume that the insertion of doxology seems to be due to the liturgical use of the Lord's Prayer.¹⁷² As a result of the comparative study between Peshitta Bible and NA 28 Greek Bible, we could find an addition of doxology to the Lord's Prayer in Peshitta in a well-structured and meaningful manner. And we can understand that it is part of the liturgical progress in the Syriac world. Its doxology 'because yours is the kingdom, and power and glory forever and ever,' which is more similar to 1Chr 29,11, would be traced back to the second century AD itself. The early patristic commentaries on the Lord's Prayer (of Tertullian, Origen, and Cyprian) suggest this threefold form of ascription (kingdom, power and glory).¹⁷³

It can be considered as the ascription to the Prayer. Tertullian in his *On Prayer* 10 comments that private prayers are to be subjoined to the Lord's Prayer¹⁷⁴ so that the addition of doxology could be justified and very precious as it is the part of the Sacred Tradition of the Church. We can understand its meaning in connection to the previous petition, as in doxology we declare the kingdom, power and glory of God over devil, sin and death.¹⁷⁵ It can be understood that the doxology encompasses the whole Lord's Prayer.¹⁷⁶ It is the reason behind our prayers to God. We pray as everything belongs to God and we ask to show us his power by defeating the evil. Here, our confidence in God is declared and our hope and faith in God is proclaimed.

The doxology is also considered as the Church's praise for the risen power of Jesus Christ and in contemplation of God's power through Calvary and Easter.¹⁷⁷ Through the passion, death and resurrection of Jesus Christ the sin, death and devil

¹⁷² WILLOUGHBY C. ALLEN, *The International Critical Commentary*, 60.

¹⁷³ BRUCE M. METZGER, *A Textual Commentary on the Greek New Testament*, London, United Bible Societies, 1971, 17.

¹⁷⁴ W. D. DAVIES-DALE C. ALLISON, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 615.

¹⁷⁵ KARL BARTH, *Prayer*, 65.

¹⁷⁶ KARL BARTH, *Prayer*, 65.

¹⁷⁷ AMOS N. WILDER, "The Teaching of Jesus: The Sermon on the Mount," ed., George Arthur Butrick, *The Interpreter's Bible VII*, Nashville, Abingdon Press, 315-316.

were defeated and the whole humanity was saved. In connection to the central theme of the Matthean Gospel, the kingdom of heaven, ‘for yours is the kingdom, the power and the glory, forever’ is the appropriate conclusion to a prayer that asks for the establishment of that Kingdom.¹⁷⁸

The later addition of ‘Amen’ is conclusive and meaningful. ‘Amen’ is man’s resolve: ‘so, let it be.’ it is our trust and assurance upon God’s steadfast love towards humanity.¹⁷⁹ Luther says it is good to say amen. Heidelberg Catechism declares that it is the certainty in divine response than dependence within ourselves of our needs and desires. Not our requests but God’s response is the most certain element.¹⁸⁰ Joachim Jeremias mentions that according to idiomatic Jewish usage the word amen is used to affirm, endorse or appropriate the words of another person whereas in the words of Jesus it is used to endorse Jesus’ own words.¹⁸¹

Conclusion

Each petition of the Lord’s Prayer, indeed, the entire prayer is stretched between the already attitude of the believer in the present time. The present is because it is here and now of the divine presence. And we understand the eschatological dimension in each petition. While some understand the prayer to be totally oriented toward an end-time realization, it appears that the language of the prayer lends itself to both a now and not yet perspective. In other words, each petition has both a present and end-time perspective. While all petitions call upon God to act, they all assume a human willingness to participate in their realization. The central theme of Matthean Gospel is the kingdom of heaven and its fulfilment is the intention behind the Lord’s Prayer. And the liturgical addition of doxology also is oriented towards this same motive.

¹⁷⁸ DUNCAN HEASTER, *Matthew- John: New Testament Commentary I*, Australia, Carelinks Publishing, 2010, 35.

¹⁷⁹ AMOS N. WILDER, “The Teaching of Jesus: The Sermon on the Mount,” 316.

¹⁸⁰ KARL BARTH, *Prayer*, 65.

¹⁸¹ DUNCAN HEASTER, *Matthew- John: New Testament Commentary I*, 35.

GENERAL CONCLUSION

Lord's Prayer is simple, straight forward, and concise. It is the perfect prayer in every respect. With all its brevity it asks everything that a believer asks. It liberates us from exclusive and selfish thoughts and directs our thoughts to the common concern of the people as all are children of the heavenly Father.

By analyzing the literary and thematic features of Matthean Gospel, we could make a wider delimitation of the text 5:1-7:27 entitled the Sermon on the Mount. Mt 6:5-15 is a prayer section. Within this section we see the Lord's Prayer and it has been delimited Mt 6:9b-13. The internal coherence and semantic and lexical relations with its previous and succeeding pericopes helped us to understand that the Lord's Prayer is not an isolated one and it is the central part in the prayer section. Through textual criticism we could fix the text and the result of analysis was so beneficial. The plurality of heavens was a Jewish shade and as it was purposefully chosen by Matthew. The plural 'heavens' (שָׁמַיִם) is a normal usage in Hebrew Old Testament and Matthew used plural noun to describe the dwelling place of God, the kingdom of God, divine revelation and so on. The insertion of doxology is another issue and it is not in the original one but it is good to conclude a prayer with doxology. The use of doxology and 'Amen' is part of the liturgical development of the Church. The prayers are formed and prayed in the Church. So, it can be accepted and encouraged to pray the Lord's Prayer with doxology and 'Amen.'

The comparative study of the Matthean version (Mt 6:9b-13) against the Lukan version (Lk 11:2b-4) of the Lord's Prayer helps to understand the differences and similarities in petitions. The third petition and the second part of the sixth petition in Matthean version is absent in Lukan version. There are many other lexical and semantic relations between them. We understand Matthew was addressing Jewish Christians as a result he has maintained a Jewish shade in the Prayer. Luke has introduced a life-oriented prayer but he did not keep any Jewish elements for his audience was gentile Christians. In Mathew the setting is thoroughly eschatological while in Luke the main concern is of daily life. About the source we can have only possible answers. The possibility of an Aramaic text and a common Greek text can be

proposed and the possibility of ‘the conservative redactor’ who is behind each version of the Lord’s Prayers made the text fit better to his own *Sitz im Leben*. We find that many of the elements of the Lord’s Prayer, including the form, structure, content and vocabularies are similar to the Jewish prayers particularly with Eighteen Benedictions, Kaddish and Teffilah have a great influence on Lord’s Prayer. We have found Jewish parallels and its influence upon the liturgical usage of Lord’s Prayer.

The central theme of Matthean Gospel is the kingdom of heaven and its fulfilment is the intention behind the Lord’s Prayer. And the liturgical addition of doxology also is oriented towards this same motive. The two sections of the Prayer are linked Christologically as the center of first section is the Kingdom of God and center of the second is the Eternal Bread. As both themes are rooted in the person of Jesus Christ, we can understand the Lord’s Prayer Christologically. The Matthean version is oriented towards the eschatological fulfilment. By the second coming of Jesus the will of God reigns, his kingdom comes and his name will be glorified on earth as in heaven.

Each petition of the Lord’s Prayer, indeed, the entire prayer is stretched between the already attitude of the believer in the present time. The present is because it is here and now of the divine presence. And we understand the eschatological dimension in each petition. While some understand the prayer to be totally oriented toward an end-time realization, it appears that the language of the prayer lends itself to both a now and not yet perspective. In other words, each petition has both a present and end-time perspective. The canonical understanding of the Lord’s Prayer in unity of the two versions, gives us the exact understanding of the mind of Jesus behind the Lord’s Prayer. The Matthean version asks us to pray in the manner of Lord’s Prayer while Lukan version calls us to pray it whenever we pray. Uniting both ideas, the Church has taken this prayer as the best model and the glorified prayer to be recited in all liturgical services. The Sacred Tradition of the Church has taken it for granted with all its perfections as a perfect model (Matthean version) and it is present in all liturgical traditions, following Jesus asked us to pray whenever we pray (Lukan version).

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