

# THE LORD'S PRAYER:

## THE CONTENT OF THE PRAYER

“AFTER THIS MANNER THEREFORE PRAY  
YE:”

The Lord’s Prayer is given for us as a *model* for prayer. While there’s nothing ‘magical’ about the exact words, the structure of Jesus’ prayer is worthy of being replicated:

**1.) Three Petitions for the  
Glory of God:**


The Glory of His Holy Name  
The Glory of His Kingdom  
The Glory of His Will

**2.) Three Petitions for the  
Needs of His People:**

Their Provision  
Their Need for Pardon  
Their Protection

# WHY DO WE PRAY FOR THE GLORY OF GOD?

*It is a great encouragement for Christians to pray  
for the things that God has already promised!*

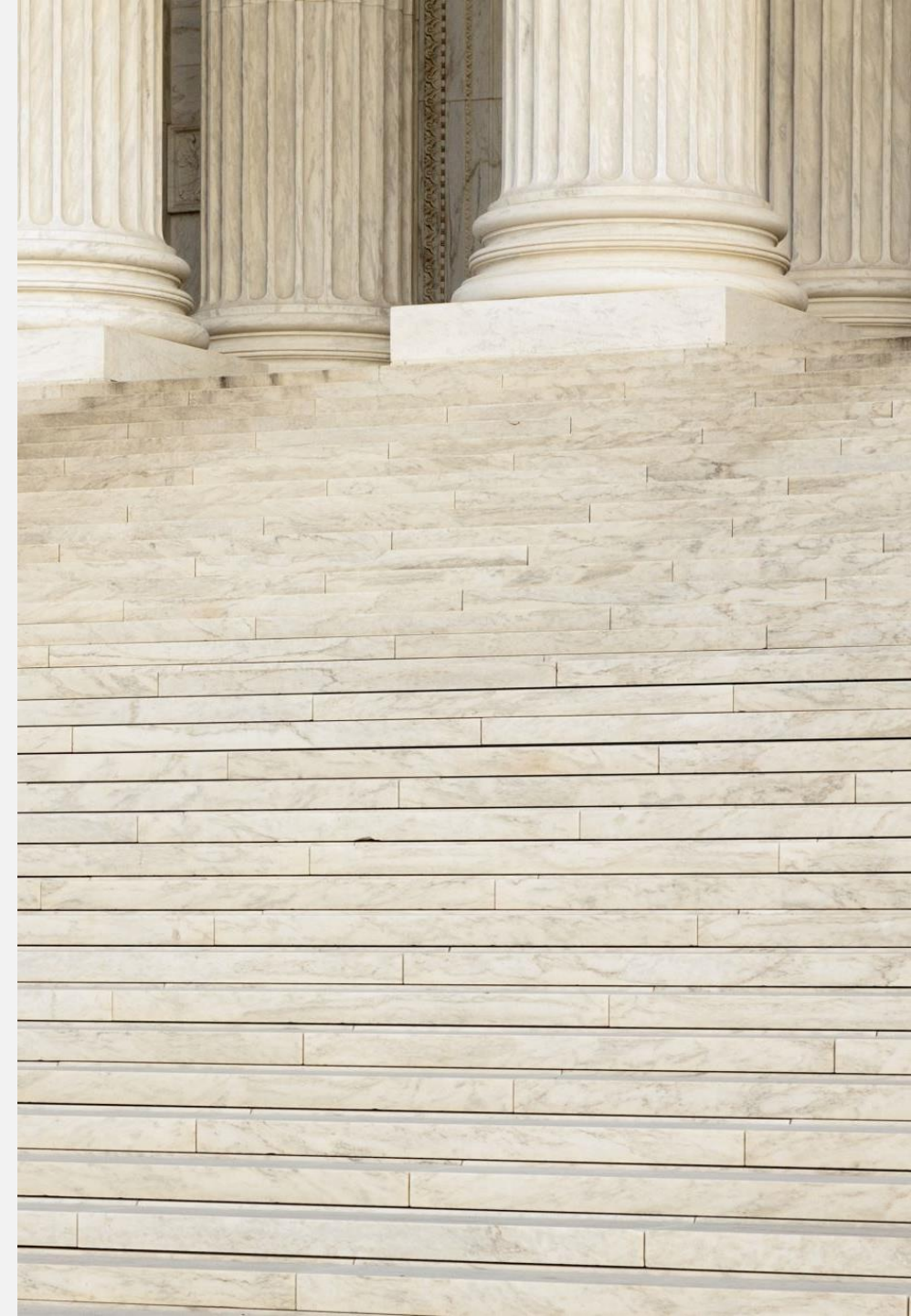


“OUR  
FATHER  
WHICH  
ART IN  
HEAVEN,”

- **The Biblical model is that prayer is primarily ascribed to the Father.**
- Certainly, this does not mean that prayer *cannot* be offered to the Son or the Spirit, for They are co-equal in Divinity. It simply indicates that prayer is normatively offered to the Father.
  - The Church “in every place” is said to “call upon the Name of Jesus Christ our Lord” (1 Cor. 1:2), while various petitions are made to Jesus through prayer (John 14:14; Acts 7:59, 9:6-14; 2 Cor. 12:8; Rev. 22:20)
- **The Scriptures normatively speak of the fact that Christians pray *in the Spirit* (Rom. 8:26; Eph. 2:18), *through the Son, to the Father.***

“HALLOWED BE THY NAME.”

- **‘Hallowed’ is the archaic way of translating ἀγιάζω, which means ‘to sanctify, consecrate, or make holy.’**
  - The chief end of our prayer is that the Father glorifies Himself—God is glorified when His will is done, when He provides for His people, and when He pardons their sins for the sake of Christ.
    - In this way, God’s Name displayed as holy *in us* and is kept holy *among us*.
  - This is antithetical to the Pharisees. Where a Christian prays for the Name of God to be exalted, the Pharisees prayed for their own name to be exalted (Matt. 6:5).



“THY KINGDOM  
COME,”

- **The central teaching of the Gospel message is that “the time is fulfilled, and the Kingdom of God is at hand” (Mark 1:15; cf. Matt. 3:2, 4:17).**
  - The word ‘εὐαγγέλιον’ (the word for ‘Gospel,’ meaning ‘[a reward for] glad tidings’) was used in Classical Greek in reference to the emperor cult: it described the ‘announcement of the appearance or attainment of the throne of the ruler.’
  - The Kingdom of God is inseparable from the life, death, burial, resurrection, and ascension of our Lord Jesus Christ, which is applied through the Holy Spirit. When we pray for His Kingdom to come, we pray that the fullness of what Christ has promised is realized, consummated, and given to His people.

“THY WILL BE DONE IN EARTH, AS IT IS  
IN HEAVEN.”


- Because God has “[reconciled] the world unto Himself” in Christ (2 Cor. 5:19) so that “He might gather together in one all things in Christ, both of which are in heaven, and which are on the earth” (Eph. 1:10), we can therefore pray for God’s will to be done with complete confidence.
  - God’s will is done on earth primarily when people come to faith in the Lord Jesus (Matt. 7:21; John 6:40; 2 Pet. 3:9; Luke 15:10; Eph. 1:11).
  - God’s will is done on earth when His people are strengthened and enabled to keep His commandments, mortify the flesh, and grow in sanctification (Psa. 40:8; Rom. 12:2; 1 Pet. 4:2; 1 Thess. 4:3).
  - God’s will is done when His people rejoice in a spirit of thanksgiving and contentment through the sorrows of this life (1 Thess. 5:16; 1 Pet. 3:17).

“GIVE US THIS DAY OUR DAILY BREAD.”

- **God cares about the physical needs of his people.**
  - The fact that we are dependent upon food, drink, and wealth is by God’s design. We daily remind ourselves that we are wholeheartedly reliant upon something *outside of us* for life.
  - “But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content” (1 Tim. 6:6-8).



- **The need for forgiveness is just as necessary as our need for daily provisions.**
- Is our forgiveness conditional? “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. 6:14-15).
  - There is a non-optional duty for those who are forgiven to forgive others.
  - There is a plea for and an appeal to grace when forgiving others.



“AND  
FORGIVE US  
OUR DEBTS,  
AS WE  
FORGIVE OUR  
DEBTORS.”

“AND LEAD US NOT  
INTO TEMPTATION,  
BUT DELIVER US  
FROM EVIL”

- **After our forgiveness has been assured, we pray for:**
  - **Our protection, so that our sin might not happen again.**
    - “Let no man say when he is tempted, ‘I am tempted of God:’ for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed” (James 1:13-14).
    - “Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression” (Psa. 19:13).
  - **Our deliverance, so that we might not be ensnared again.**
    - “There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10:13).

“FOR THINE IS THE KINGDOM, AND THE  
POWER, AND THE GLORY, FOR EVER. AMEN”

- The doxology is not found in some of the earliest and most important Greek manuscripts that we have, nor is it found in many of the records of the Early Church (Tertullian, Origen, Cyprian, Ambrose, Augustine, etc.)
  - However, it *is* found extensively in the Majority Text, as well as in the Didache.
  - Either way, it *is* Biblical: “Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted as Head over all” (1 Chr. 29:11).
- The doxology concludes the prayer on a note of objectivity and confidence.

- **The Reception of the Lord's Prayer**

- How was the Lord's Prayer used in the Early Church?
- How did the Lord's Prayer make it into Christian liturgy?
- How is the Lord's Prayer used today?



NEXT  
UP