**The Lord’s Prayer**

[**Matthew 6:9-13**](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.9-13&t=NKJV)

[Bible One - Charles Strong's The Lord's Prayer](http://bibleone.net/Lords-Prayer.htm)

Although there is a commentary-document entitled “Biblical Prayer” on the website ([Bible One - Charles Strong's Biblical Prayer](http://bibleone.net/print_tbs13.html)), what is most often referred to within Christendom as “The Lord’s Prayer” ([Matthew 6:9-13](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.9-13&t=NKJV) [[Luke 11:2-4](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.2-4&t=NKJV)]) is not covered in the document, a model prayer that incorporates essentials that our Lord would have Christians address in their prayer life.

This prayer is given by Christ while He was seated up on a mountain and teaching His disciples, a discourse often referred to as “The Sermon on the Mount,” a lengthy dissertation that deals with entrance into or exclusion from the kingdom of the heavens ([Matthew 5-7](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5-7&t=NKJV)).

The kingdom of the heavens is the heavenly portion of Christ’s 1,000 year reign over the earth, i.e., His Millennial Kingdom, which is established after the seven-year tribulation period upon the earth — a relatively brief period of time that is preceded by “The Rapture” (Christ’s return in earth’s atmosphere to retrieve the living and the dead who have believed in Him, an event that takes place at the end of the present dispensation of grace [[1 Thessalonians 4:13-17](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.13-17&t=NKJV)]).

It is during this period of instruction on the mountain that Jesus warns his disciples against allowing hypocrisy to characterize their spiritual lives as to their charitable deeds ([Matthew 6:1-4](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.1-4&t=NKJV)), their prayers ([Matthew 6:5-15](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.5-15&t=NKJV)), and their fasting ([Matthew 6:16-18](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.16-18&t=NKJV)) — all activities of their life before God to which they could perform either publically or privately.

As to prayer, Jesus first stated the following in verses five through eight of chapter six:

And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

Therefore do not be like them. For your Father knows the things you have need of before you ask Him. ([Matt. 6:5-8](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matt.+6.5-8&t=NKJV))

Here Christ confirms that prayer should be a private communication, an expression of one’s praise and needs before God, which should never be expressed (flaunted) before others in order to acquire their admiration. And this malady of prayer-hypocrisy is as evident today, as it was then. One need only attend almost any local Christian church to witness members who routinely make it a practice to pray loud and long at various times during the service.

And should this not be sufficient, then there is always a “prayer meeting,” where one may suitably exercise his/her flair and stamina in conversing with God. Unfortunately, such presentations may only be for the recognition and approval of other members within the congregation; and, therefore, may be quite worthless to God.

As to this manner of “public prayer,” Jesus assures His disciples that the only “reward” one who prays in this manner will receive is recognition from man, not God. On the other hand, should the one praying ensure his prayer is conducted secretly before his Father (God), then his Father (God) will reward him openly (lit. publicly).

Christ also confirms that the use of “vain repetitions” during prayer, which only serve to extend the length of prayer for the endorsement of others is wrong and unnecessary, since God “knows the things you have need of before you ask Him.”

It is then that Christ instructs His disciples to pray in the following manner:

In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.

Your kingdom come. Your will be done On earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

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

For Yours is the kingdom and the power and the glory forever. Amen. ([Matt. 6:9-13](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matt.+6.9-13&t=NKJV))

And although this prayer is repeated from memory and in unison by participants in various religious meetings, or by individuals within one’s prayer regiment, the elements should not be considered “vain repetitions” as mentioned in verse seven; that is, as long as the one praying consciously understands the meaning of each element and purposely recites it.

This is a companion passage to [Luke 11:2-4](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.2-4&t=NKJV), in which is Christ’s answer to the disciple’s request, “Lord, teach us to pray . . . .” It is the only time where Jesus personally outlines specific elements of prayer. Each element is quite specific and indicates a facet of one’s spiritual life that every Christian should recognize and address when talking with God. Each will be considered, as follows:

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In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. ([Matthew 6:9](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.9&t=NKJV))

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Prayer is to be addressed primarily to God the Father. Although there may be no harm in addressing a prayer to Jesus Christ or the Holy Spirit, this would be outside the pattern set by Christ in His directed prayer. The use of the word “Father” implies a relationship, which is the relationship between God and man that exists once a person is “born again” (i.e., spiritually, “from above”) by faith alone in Christ alone.

From the “birth from above” experience onward, a permanent, personal and loving relationship exists between the believer and God. From that point on he may and should call God his Father. It should also be recognized that God is in heaven, an acknowledgment that the believer’s Father is in fact God Almighty who is sovereign over the universe.

And, the believer’s prayer should begin with worship, ascribing praise and honor to his Heavenly Father.

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Your kingdom come. Your will be done on earth as it is in heaven. ([Matthew 6:10](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.10&t=NKJV))

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The believer should specifically pray for the return of Jesus Christ to earth to establish His Millennial (1,000 years) Kingdom, just as the apostle John prayed, “Amen. Even so, come, Lord Jesus!” in [Revelation 22:20](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.20&t=NKJV). The fulfillment of this prophetic promise is what all believers should daily look forward to in eager anticipation ([1 Corinthians 1:7](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.7&t=NKJV); [Philippians 3:20](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.20&t=NKJV)). In fact, the thought of Christ’s return should be a modifier of his every action throughout his life.

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Give us this day our daily bread. ([Matthew 6:11](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.11&t=NKJV))

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After putting God first in prayer, the believer is to acknowledge his dependence upon God for his daily needs, both physical and spiritual. Just as the Children of Israel in the wilderness looked to God for daily manna from heaven, the child of God during his sojourn on earth is to look to his Father for all temporal and eternal needs. As a person depends on Christ in the execution of the salvation experience, he is subsequently to depend on his Heavenly Father for sustenance in both his physical and spiritual growth. ([Matthew 4:4](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.4&t=NKJV); [John 6:33](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.33&t=NKJV), [35](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.35&t=NKJV), [48](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.48&t=NKJV))

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And forgive us our debts [trespasses, sins], as we forgive our debtors [those who trespass, sin against us]. ([Matthew 6:12](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.12&t=NKJV))

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This does not refer to “judicial forgiveness” from the penalty of sin, which was permanently obtained by faith in Jesus Christ. It refers to “parental forgiveness,” which is necessary for continued fellowship with God the Father. The person who accepts by faith alone Christ alone is born again and at that moment is indwelt by and sealed with the Holy Spirit. As time goes on and as the new believer makes wrong decisions by giving into the still remaining “sin nature,” which remains in him, rather than submitting to the inner voice of the Spirit, he thereby “quenches” the Holy Spirit and hinders his fellowship with God. To restore this fellowship and the ability for control by the Spirit, the believer must confess (acknowledge) all known sin in his life. Upon doing this, the promise of God is that not only is known sin immediately forgiven, but all unknown or forgotten sin is also forgiven ([1 John 1:9](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.9&t=NKJV)) — resulting in the reestablishment of control by the Spirit in the believer and the restoration of his fellowship with God.

But there is also a principle expressed in this element of The Model Prayer that is further explained by Christ in [Matthew 18:21-35](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+18.21-35&t=NKJV), which is that God expects His children to forgive others as He forgave them. If the believer is unwilling to forgive others of their trespasses, then the Heavenly Father will be unable to forgive the believer his trespasses. This is further confirmed in verses 14 and 15.

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And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. ([Matthew 6:13](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+6.13&t=NKJV))

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A believer is not wrong to ask of his Heavenly Father for “smooth sailing.” This is only natural and is to be expected. Even Christ was troubled when the time came for Him to face the cross. Although God will not personally tempt anyone ([James 1:13](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.13&t=NKJV)), He will allow Satan to test His children, to undergo trials, adversity and affliction from time-to-time in order to refine them, to encourage them and to strengthen their faith in Him. God has promised that He will not allow His children to be tested beyond what they can bear ([1 Corinthians 10:13](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.13&t=NKJV)).

The believer should always understand that Satan—the serpent ([Genesis 3:4](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.4&t=NKJV)), the devil ([Matthew 4:1](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.1&t=NKJV)), the tempter ([Matthew 4:3](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.3&t=NKJV)), the wicked one ([Matthew 13:19](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.19&t=NKJV)), the ruler of darkness ([Ephesians 6:12](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV)), the prince of the power of the air ([Ephesians 2:2](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.2&t=NKJV)), the prince of this world ([John 14:30](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+14.30&t=NKJV)), the god of this age ([2 Corinthians 4:4](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.4&t=NKJV)), the Christian’s adversary — like a roaring lion, walks about seeking whom he may devour ([1 Peter 5:8](http://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.8&t=NKJV)). Without God’s permission, Satan cannot touch a believer. But for various reasons — out of fellowship, spiritual testing, etc. — God may allow Satan access to a believer. It is proper for a believer to ask God to deliver him from Satan on a daily basis. This is the prayer of anyone who desires to be kept from sin by the power of God.

This last phrase of The Model Prayer is omitted in the Roman Catholic and many Protestant Bibles since it is not in many manuscripts; however, it is in the majority of ancient manuscripts and it is totally consistent with all other Bible doctrine. This doxology is a perfect ending to the prayer, and the believer should always express his recognition and worship of God Almighty as the Originator of all that is good and eternal.

[Bible One by Charles Strong](http://www.bibleone.net/)

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