

The Hebrew Lord's Prayer & The Greek Myth

1. Hebrew Roots

For years here in the West, scholars have taught that the New Testament was originally penned in Greek and even that Greek was the dominant language spoken in Israel during the Second Temple period including the time of Jesus (530 BC to 70 AD). Neither statement is a fact.

In the Middle East, it's a very different story, and always has been. The Churches of the East have always rejected the claim that the New Testament was originally penned in Greek; they maintain that our English language copies came from ones later translated into Greek by first-century Gentile Christians in the West. Back in 1703, Syriac Editor Faust Nairon said, "there are better reasons for concluding that the Greek Gospels were translated from the Syriac."

Meanwhile, the same **New Testament books weren't translated into Greek for those across Persia, because Aramaic was the official and written language**, despite the influence of the Greeks. Scholars throughout the Middle East agree that Yeshua (Jesus), and **the Jews in general spoke and wrote in Hebrew and Aramaic during the Second Temple period and continued to for several centuries after.**

For many, the idea that Hebrew was spoken by the Jews in the first century just did not have enough evidence. **That evidence came in the discovery of the Dead Sea Scrolls**, written between 100 B.C. and 70 A.D. Some of these scrolls and fragments are of Biblical books but many others are works concerning day to day business in the streets of Israel.

What did the documents show? Of all of the scrolls and fragments, **90% were written in Hebrew, 5% were in Aramaic and only 5% were written in Greek. Some of the Hebrew was even written in the ancient paleo Hebrew. Aramaic/Syriac and Hebrew were still the dominant languages long after the first century.** Over the past fifty years more and more evidence has surfaced that the language of the Jews in Israel during this time was in fact Hebrew.

In fact, Aramaic remained the vernacular of the Holy Land, Syria, Mesopotamia, and the adjacent countries despite the centuries of control by the Greeks and Romans. It ceded only to Arabic in the ninth century A.D., two full centuries after the Islamic conquests of Damascus in 633, and Jerusalem in 635. **Aramaic has never been totally supplanted by Arabic.**

The earliest copies of the New Testament in Syriac are collectively called the Peshitta (or the original and pure New Testament) and date from 160-180 A.D. **Syriac is a branch of Aramaic, and both are similar to Hebrew.**

The Peshitta is the official Bible of the Church of the East. Meanwhile, Western scholars argue that the Peshitta was copied from earlier Greek manuscripts. The Peshitta became the standard text of Eastern Christian churches by the 5th century. The British Library has a complete text of 22 books of the Syriac New Testament on parchment.

You may hear the word canon a lot when people discuss the books that came to be called The Holy Bible. A biblical canon is a set of texts (books, manuscripts, scrolls) which a religious community regards as authoritative scripture. The word canon means "rule" or "measuring stick".

On that topic, John Hancock Pettingell said, "There is no question, but that scattered manuscripts of the New Testament, in Greek, were in existence very early, but there is no evidence that any attempt was made to collect them into one canon, till after the Second or Third Century.

But it is certain, on the other hand, that the Syrian Churches had their canon between the years 55 and 60, and that this was done by the Apostle Jude."

There are many scholarly voices arguing the case that the Peshitta is as close as you can get to the original New Testament books:

One said, "We see proof that the Peshitta is no translation, but an original production of the first writers."

Yale College President Ezra Stiles added, "The Hebrew and daughter-voice, is the Syriac, in which the greater part of the New Testament (I believe) was originally written, and not merely translated, in the Apostolic age."

In the early 1930's George Lamsa released his Bible translation (the Lamsa Bible) taken from the Peshitta text. It was widely used or endorsed by many preachers including Oral Roberts and Billy Graham.

In 1850, Professor Wichelhaus, commenting on the worth of the Peshitta, said "He did not see why, with some few exceptions, it should not be "most like to the autographs of the Apostles." [meaning as close to the original as you can get].

Eusebius, from the early 3rd century wrote, "**Matthew collected the oracles, epistles from the Witnesses of Jesus in Hebrew**, and each interpreted them in Judea as best he could."

"**Matthew also issued a Gospel written among the Jews in their Aramaic language and dialect; while Peter and Paul were preaching in Rome** and laying the foundations of the Church."

Origen, who lived in the 2nd century, also testified of the Gospel in Hebrew, "As the Holy Tradition taught in regard to the four Gospels...**that the first to be written after Jesus was Matthew**, who was once a tax collector, but then became an apostle of Jesus Christ, who published what is for those who made up Messianic Judaism (the Nazarenes). **He came to believe and composed as it was in Hebrew.**"

Some ancient scholars claimed that the Greek translation of The Book of Revelation is the best proof that its original language was not Greek. Some called the use of Greek an "open defiance of grammar." Another said, "The Greek for Revelation is atrocious in its quality."

When comparing the Gospel of John with the Greek Revelation, St Dionysius of Alexandria pointed out "that **the sophisticated writer of the former could not have written the clumsy Greek of the latter.**" [Clearly, John wrote his gospel and all his letters in Hebrew or Aramaic; the Greek translation was penned by someone else much later.]

2. The Language Never Died

We are looking at the Lord's Prayer this morning, but not from the Greek which our English Bibles were translated from. We are digging into the Gospel of Matthew in the Hebrew language, which may have its roots back further than the Greek copies. If you were taught that the New Testament was originally written in Greek, or that Hebrew wasn't even spoken in the first century, we are also looking at some basic evidence that prove that to be false.



Archaeologists recovered coins minted in Judea during the second temple period (530 BC to 70 A.D.) with inscriptions written in the late Semitic script and in paleo Hebrew with the word shema (hear).

They also found a letter written in Hebrew by the leader of the Bar Kochba Revolt, "From Shimon Ben Kosiba to Yeshua Ben Galgoula and to the men of the fort, peace..." 132-135 A.D.

Since 1947, around 500 documents were discovered in eleven caves of Qumran near the Dead Sea. In addition to the scrolls and fragments in Hebrew, there are portions and fragments of scrolls in Aramaic.



There is nothing wrong with our New Testament written in the Greek, it has proved extremely accurate over time. But recognizing the presence of "other voices that testify the same thing" in the Hebrew, Aramaic, and Syriac provide an even deeper revelation. Most importantly, the New Testament was written by Jews living in a Jewish culture. When the New Testament is read from a Jewish perspective, it comes alive.

Both the Greek and Aramaic versions would have been translated from early manuscripts. There are no original manuscripts left of any books of the bible because time destroys them. They made new copies of old copies so they could pass down through time.

In 1933 Georja Lamsa translated the ancient Syriac New Testament in English and provided lots on insights into idioms unique to the Aramaic.

Matthew 19:24 (a camel or rope?)

What is the value of other translations? One of the stories of Jesus in Matthew 19 opens up considerably when you reach for the Aramaic translation.

The Aramaic word for 'camel' is written identically to the word for 'rope.' A mistranslated word occurred due to the translator's limitations when the original Aramaic scrolls were being transferred into Greek.

Greek:	πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
Translation (KJV):	And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

3. Rabbi Shem-Tov

I've been praying the Lord's Prayer for many years, often throughout the day. And I use it as a template for my prayers - praying thru the themes.

For the longest time, I had a yearning desire to know what the Lord's Prayer said in its earliest form – in Hebrew. But, like most of us who grow up in the West, speaking only English, I wasn't aware of the many Aramaic/Hebrew translations of New Testament books preserved in the Aramaic/Syriac churches across the Middle East.

After a lot of searching, I stumbled across a Jewish scholar named Nehemia Gordon from Hebrew University in Jerusalem, who was a part of the team who helped translate the Dead Sea Scrolls. He is Jewish, not a Christian, but several years ago he wrote a book with a Christian theologian on the Lord's Prayer based on a manuscript referred to as **Hebrew Mathew. It's just 1 of 28 manuscripts of the book of Matthew written in Hebrew that have been found.**

A disclaimer...none of this is new. Just new to me and maybe you. Gleaning from the Hebrew manuscripts doesn't diminish the Greek manuscripts, it just provides us an additional voice or witness of the truth of God's word, and how it has been preserved over the millenniums. Jesus taught in Hebrew, so there is a value in learning the unique aspects of that language.

Just like the Greek needed to be translated into English, so must the Hebrew. Hopefully this manuscript is faithful to the originals it was copied from, but there is no way to know because none of the originals could have survived the years.

Rabbi Shem-Tov

To me, the story of this manuscript is absolutely miraculous and all together delightful. It's a God story with a clever sense of humor. **Rabbi Shem-Tov ben Isaac ben Shaprut** is the author of this "oldest surviving Hebrew version of the Gospel of Matthew", from the year 1380. It's worth noting that it was not his objective to preserve the Hebrew Gospel of Matthew. He was facing the Spanish Inquisition, debating Cardinal Pedro de Luna on original sin and redemption as he tried to preserve liberty for the Jewish people in Spain without persecution.

The Hebrew Matthew translation was discovered in his treatise, The Logic of Shem Tob, an anti-Christian/Catholic commentary that argued against the belief that Yeshua (Jesus) was the Messiah and argued against the belief that Yeshua (Jesus) was God.

In his attempt to disprove the divinity of Yeshua (Jesus), he gave Christianity two of the best gifts we could have ever asked for. His verse-by-verse argument against the facts of the Gospel of Matthew, **caused him to copy the entire book of Matthew from the Hebrew manuscript that was available to him in the 14th century.** As a Karaite scribe, he dutifully copied the Hebrew verse by verse, so that he could then provide a detailed refutation of each verse, all the while unintentionally creating a document that extended the life of the manuscript and preserved the Hebrew Gospel.

His second gift was providing us **insight into the presence of the name of Yehovah throughout the gospel. In each place he came upon the name of God, twenty in all, he wrote HaShem**, rather than the traditional replacement of LORD or Adonai, indicating the name the scribes refuse to speak. Greek versions of New Testament can't provide this type of clarity because there is only one word for every form of the word Lord, Kurios.

Shem-Tov's work has been translated over 20 times in multiple languages, including English for the first time in 1987 and as recently as 2017.

So, today **we will be exploring several verses of Shem Tov's Matthew Chapter 6**, which contains the Lord's Prayer in a way not experienced before by those who read scripture taken only from the Greek language.

I'll read you the entire prayer from Hebrew Matthew along with the English translation which was provided by Nehemia Gordon. **There are lots of similarities to the Greek and English translations; and there are several very significant differences that the Hebrew brings out.**

Avinu Shebashamayim Yitkadesh Shimkha Vayitbarekh Malkhutkha
Our Father in Heaven May Your Name Be Sanctified May Your Kingdom Be Blessed
Retzonkha Yihiyeh Asui Bashamayaim U'va'aretz
Your Will Shall Be Done in Heaven And On Earth
Vetiten Lakhmeinu Temidit U'mekhol Lanu Khatoteinu
Give Our Bread Continually, Daily And Forgive Us The Debt Of Our Sins
Ka'asher Anakhnu Mokhalim Lakhotim Lanu
As We Forgive The Debt Of Those Who Sin Against Us
Ve'al Tiviyenu Lidei Nisayon Veshomreinu Mikol Rah Amein
Do Not Bring Us Into The Hands Of A Test And Protect Us From All Evil, Amen

Coming up, I'll take it apart verse by verse and compare the Hebrew to the Greek and see where we have been given some new insight.

4. The Exodus & Amidah (Part 1)

Birthed During The Exodus

A Few Things You Need To Keep In Mind About The Lord's Prayer.

It Was Birthed from the failed Exodus Journey, so it's A Roadmap of How NOT to fail. Every Word, Line, And Image are places to Stop, Pause, and Draw Closer to Him.

You don't rush through the Lord's Prayer. You wander, you travel. It's a Pilgrimage.

The identity of God as Father first occurred in Exodus 4 when God sent a message to Pharaoh: "This is what the Lord says: **Israel is my firstborn son**, and I told you, "Let my son go, so he may worship me." But you refused to let him go; so I will kill your firstborn son."

One of the unique aspects of the prayer is praying, "Our Father...", instead of "My Father..."? **Why is that? Well, the journey** from Egypt to Mt Sinai took **50 days**, and then it was another year before they arrived at the border of Israel. **The prayer begins "Our Father..."** because what happened to one person on the journey, happened to everyone.

Our first words of the Lord's Prayer are there to remind us that we are not alone.

God is always closer than we think. It's Our Daily Reminder to Intentionally Look Beyond Ourselves to the needs and hurts others are going through.

Matthew's version of the Lord's Prayer is part of the Sermon on the Mount discourse, so before Yeshua (Jesus) teaches them the prayer, He tells them:

Mathew 6:5-8 "When you pray, don't be like the hypocrites, who love to pray standing in the synagogues and on street corners, so that people can see them. Yes! I tell you, they have their reward already! But you, when you pray, go into your room, close the door, and pray to your Father in secret.

Your Father, who sees what is done in secret, will reward you. "And when you pray, don't babble on and on like the pagans, who think God will hear them better if they talk a lot. Don't be like them, because your Father knows what you need before you ask him."

Why did He say this? Cause our prayers should be short. No. Jesus sometimes prayed all night. No, the Pharisees were performers. Their daily prayers include long bible passages, thousands of words long.

Prayer for them is daily, endless, and repetitious, and goes on their whole day from waking to sleeping. From going to the bathroom to washing their hands, to every little task.

The Shema (which is 10 words long) they stretch to 3,000 words.

Let's Look at The Amidah Prayer – Just One of Their Daily Prayers.

We will compare it to Luke 11 - the slightly shorter version of the Lord's Prayer:

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation."

Each of the disciples and Jesus would have grown up praying the Amidah in the synagogues every day of their lives. It was originally crafted hundreds of years before the first century but wouldn't be finalized in its current form until after the temple was destroyed in 70 A.D.

I'm going to give you a brief comparison. Jesus shortened it from about 1,000 words to 30 words. Obviously I just going to sum up the Amidah for you.

The Amidah is the core of every Jewish worship service; it referred to as **HaTefillah**, or "**The prayer.**" **The word Amidah means standing** because you stand while praying and saying the blessing. The Amidah is the highpoint of the prayer service, so **the first rule is to be wearing respectable clothing, because you are standing before the King.**

The Amidah Is Divided Into Three Sections: Praise, Petitions And Thanks.

First We Dance

Before praying there is a tradition of taking three steps backward and then forward again to symbolize entering God presence. The blessing begins and ends with a slight bow before God. You also stand straight with your feet and legs together (like at attention) to show your awe and fear because you are standing before the King; and it hinders the strength in your legs to show you have but one desire, to stand before God in prayer. To be leaning is considered to be in a state of fear.

The First Three Blessings are Praise

The first is called *Avot* [ancestors], and serves to connect you to the God of our biblical heritage, Abraham, Isaac, and Jacob. You praise God for all He did with them and through them.

Blessed are You, Yehovah and God of our fathers, God of Abraham, Isaac and Jacob, the great, mighty and awesome God, exalted God, who bestows abundant kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

The Lord's Prayer is profoundly different. "Our Father In Heaven Yehovah Abba Avinu". It's not just about the line of Abraham; it's about the God who is the Father of all.

The second is called *Gevurah* [might], which describes God's unique powers over life and death:

O King, You are a helper, a Savior and a shield. Blessed are You Yehovah, Shield of Abraham. You are mighty forever, Yehovah; You resurrect the dead; You are powerful to save. He sustains the living with loving kindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

The final blessing is called the *Kedushah* [holiness].

You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Yehovah, the holy God.

May Your Name be Sanctified Yitkadesh Shimkha

5. The Amidah Prayer (Part 2/3)

The Middle Section is Petitions

There are 13 requests in 5 general areas, and like the “our...” in the Lord’s Prayer, these are plural or corporate: Health, Livelihood, Family, The Jewish People, Personal Needs.

The specifics include: for God to grant us wisdom, for the ability to repent, for God to be gracious and forgiving, for Israel to recognize her Messiah, for the end of affliction, and for healing to all who are in need, **for rain and the harvest to be blessed [daily bread]**, for justice, to sustain the righteous, to rebuild Jerusalem, and for God to hear and answer.

May Your Kingdom Be Blessed | Your Will Shall Be Done in Heaven And On Earth
Vayitbarekh Malkhutkha | Retzonkha | Yihiyeh | Asui | Bashamayaim | U’va’aretz

Give Our Bread Continually, Daily
Vetiten Lakhmeinu Temidit

And Forgive Us The Debt Of Our Sins | As We Forgive The Debt Of Those Who Sin Against Us
U’mekhol Lanu Khatoteinu | Ka’asher | Anakhnu | Mokhalim | Lakhotim | Lanu

Do Not Bring Us Into The Hands Of A Test And Protect Us From All Evil, Amen
Ve’al | Tiviyenu | Lidei | Nisayon Veshomreinu | Mikol | Rah | Amein

The Lord’s Prayer End Here

The Final Section of the Amidah is Giving Thanks

The Amidah concludes with blessings of thanksgiving to God.

The first is called Avodah [it looks back at the Temple days of animal sacrifices and **asks that God accept our prayers as if they were sacrifices.**

Then you thank God for restoring His presence to Zion, the land of Israel, and the city of Jerusalem.

The second is called Hoda’ah, [thanks]. It thanks God for the gift of our lives and for the daily miracles He showers upon the world each day. Just like at the beginning you end with a slight bow.

Some translations of the Lord’s Prayer give an extended ending of verse 13:

“For Yours is the kingdom and the power and the glory forever. Amen.”

This verse was probably added as a footnote by a scribe who saw the connection between the Lord’s Prayer and King David’s Final Prayer of, I Chronicles 29:10-14.

“Blessed be you, YEHOVAH, the God of Isra’el our father, forever and ever. Yours, YEHOVAH, is the greatness, the power, the glory, the victory and the majesty; for everything in heaven and on earth is yours. The kingdom is yours, YEHOVAH; and you are exalted as head over all. Riches and honor come from you, you rule everything, in your hand is power and strength, you have the capacity to make great and to give strength to all. Therefore, our God, we thank you and praise your glorious name. “But who am I, and what is my people, that we should be able to give so willingly in this way? For all things come from you, so that we have given you what is already yours.”

There are a lot of similar themes in David's prayer as we find in the Lord's Prayer, so somewhere along the line, **a scribe made a notation of the similarity and then another scribed possibly centuries later accidentally added the note into the text.** It fits nice.

Or the scribe may have been filling in what was in the Amidah, but missing from the Lord's Prayer, The Thanksgivings Section. I Chronicles 29 accomplishes this.

Next in the Amidah is the Priestly Blessing from Numbers 6:

May Yehovah bless you and keep you

May Yehovah cause His favor to shine upon you and be gracious unto you

May Yehovah lift His favor unto you and give you peace".

The Final Prayer is called Shalom [peace].

It's one last petition for God to grant justice, mercy, goodness, blessing, compassion, and peace on the world.

The Amidah then concludes with the line, "May God who brings peace to the universe, bring peace to us and all of the people, Israel. Amen."

Then you take three steps backward, bow and pause without a reason, then take three steps forward again, formally retreating from God's symbolic presence.

6. Our Abba Avi

“Av” identifies a person as “Father”.

“Abba” has more to do with intimacy and submitting your heart to Him.

In the Garden of Gethsemane, He collapsed on the ground, “**Abba, Father, everything is**

possible for you. Take this cup from me. Yet not what I will, but what you will.”

Jesus would have prayed, “**Abba, Avi**”. It’s great definition - you are drawing nearer to fully submit.

It’s not calling God, Daddy. It’s surrendering your heart to become a Son like Jesus.

Romans 8:12-15 sums it up well:

“Therefore, brothers and sisters, **we have an obligation...[to] put to death the misdeeds of the body...For those who are led by the Spirit of God are the children of God.**

“The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about **your adoption to sonship**. And by him we cry, “**Abba, Father.**”

Praying Abba Avi -

You pray, “Abba, Avi, I choose You today. I commit to follow You. To do things Your way.

To not be all about what I want. To not be led by impulses. But to live free and unafraid of what if’s...Because You chose me. You chose wholeheartedly to become my Abba.

For me to be Your child. All I have for all You have. Amen, You are true!”

Abba Father is Abba Avi - and Our Father is Abba Avinu.

When I pray each day, I usually say, “**Yehovah, Abba Avi...**”

This Is The 1st Lesson From The Exodus Failures. They couldn’t imagine God being their Father. They saw themselves as slaves, as unworthy, not as loved, so they could never trust Him or rest in Him. They saw Him and treated Him like a taskmaster. We must learn from that.

אָב	Av	Father
אָבִי	Avi	My Father
אָבִינוּ	Avinu	Our Father
אָבָא	Abba	Father

Pictographs	Transliteration	Hebrew Manuscript	NKJV
אָבִינוּ	Avinu	Our Father	Our Father
שְׁבַשְׁמַיִם	Shebashamayim	In Heaven	In Heaven
יִתְקַדֵּשׁ	Yitkadesh	May It Be Sanctified	Hallowed Be
שְׁמֶךָ	Shimkha	Your Name	Your Name

At Sinai, “The LORD said to Moses: “This is what you will say to the Israelites: **You have seen for yourselves that I have spoken to you from heaven...**” Exodus 20

Notice, **they saw Him and heard Him speaking “from heaven”**. That’s a huge revelation.

When God spoke, He was with them in the desert, talking to them from Mount Sinai and traveling with them from Egypt to the Promised Land.

We think of heaven as a faraway place, but heaven is so much closer than we think – **a thin veil separates us. We have access that we never use.**

This Is The 2nd Lesson of The Exodus Failures. God is near even when you can't see Him or feel Him. He said, "You have seen for yourselves..." He let them see Him on Sinai so they could trust and have faith that He was always close by. Don't listen to the Devil's lies.

7. Yitkadesh Shimkha

Your Name May It Be Sanctified /Hallowed Be Your Name

Regardless of the translation, praying for God's name "to be hallowed or sanctified" is a bit like asking for "this fire to become hot". Fire is already hot, and God's name is already hallowed / sanctified.

In Ezekiel 36 God shared His concern for how mankind was looking at His Holy Name, "...I had concern [ḥāmal] for My holy Name, which the house of Israel had profaned among the nations...I will sanctify My great Name...The nations will know that I am Yehovah...when I am sanctified in you before their eyes."

Concern in Hebrew is [ḥāmal] – it means to have pity, to spare, or to become responsible for. He goes on to say that **He will sanctify His own name**, but also that the nations would know it was true when **He is sanctified in us**.

A bit of Hebrew grammar: this phrase "to sanctify" is in the Hebrew **passive voice**, which means that God is taking responsibility for accomplishing it. When this passive voice is connected to God, it's called the **divine passive**, which was the most common way Yeshua (Jesus) taught.

Essentially it means that God will hold us accountable for being sanctified, but He will take the responsibility to make us sanctified, so that we are properly sanctified. **It's summed up in the cross the Christ.**

The Hebrew word sanctified, and the Greek word hallowed are similar, but the Hebrew concept is deeper.

Holy, Hallow, and Sanctify all mean "to set apart as sacred" or "to consecrate."

**The Greek idea is about observing something as holy.
But the Hebrew requires us to take the action of "sanctifying."**

The Difference is this: **If you wash a cup and it's clean, then you could separate it as holy.
If you drink from that clean holy cup, it's now sanctified. It requires my action.**

I'm not just declaring **God's name is Holy** or hallowed.

I'm making myself available to go or do what He asks to sanctify His Name, which is already Holy.

I'm not just describing Him – It's relational – I'm volunteering to carry His name.

We call the room we meet in for church a sanctuary. It's not a room that we don't let people come into because we must keep it super clean. It's a room where God is present to clean you with His presence. Where we can give Him set-apart sanctified worship

Its name tells you about its purpose. It has no other reason to exist.

It's a sanctuary because of what we do in it.

Names were linked with one's reputation. If God is our Father and Jesus is dwelling inside us.

We're praying to live in such a way that God's name and reputation is exalted, not tarnished.

"Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Matthew 5:16

8. May Your Name be Sanctified

The Lord's Prayer is also called the Our Father because it's all about the Father.

One of the great gifts we have been given is the invitation to draw near to God - to focus on the Father to discover the power and intimacy that's in His Name Yehovah. In the Hebrew Bible, God's name is Four Hebrew letters called the tetragrammaton: Those letters are Yud-Hey-Vav-Hey. When God first introduces Himself to Moses as Yehovah, He says, **"This is my name forever; this is how I am to be remembered generation after generation."**

Sadly, as I shared in depth two weeks ago, Almost Every English Language Bible & Modern Translation replaces the Father's Name Yehovah with the title "The LORD" in all capitals.

A few put His name in 5-6 times out of the 6,828 times it's supposed to be there.

The Introduction or Preface to Almost Every Bible will say something like this:

"...anytime you see LORD in all capital letters, it is replacing the tetragrammaton YHWH."

Due to a misguided attempt to honor the Pharisee branch of Judaism, translators and publishers almost never translate the name of **Yehovah** God, meaning that of the 6,828 times God's name **Yehovah** should be declared, praised, exalted, and esteemed in the verses of the English bible, instead we exalt His title **"The Lord"**, and are continually taught the narrative that somehow His actual name is **The Lord**.

Mark 7:13 says, "You nullify (make the word of God of no effect – or powerless) through your tradition which you have handed down. And many such things you do."

God gave the Bible to the Jews to be caretakers of it. **They were commanded around 250 times to proclaim His name, sing praises to His name, Extol Him by His name, etc.**

But they go out of their way to **make a point of not mentioning His name.**

They don't even spell it out fully when writing the English word for God, it's G dash D.

In the days of Moses, the name of God wasn't a bad word. It was the name that brought blessing. Likewise, the Hebrew name of Jesus is Yehoshua (a shortened version is Yeshua), both mean Yehovah is salvation. Without understanding the Father's name, we entirely miss the mission of the Son.

2 Corinthians 5:17-21 **"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."**

9. Kingdom Blessed

Pictographs	Transliteration	Hebrew Manuscript	NKJV
וַיְתְּבָרֵךְ	<i>Vayitbarekh</i>	May It Be Blessed	Your Kingdom Come
מַלְכוּתְךָ	<i>Malkhutkha</i>	Your Kingdom	

Luke 17:20-21 “the kingdom of God is within you.”

Luke 10:0 “The kingdom of God is near you!”

Matthew 4:17 “the kingdom of heaven is at hand.”

Matthew 12:28 “the kingdom of God has come upon you.”

Luke 19:11 “While they were listening to this, Yeshua went on to tell a parable, because he was near Yerushalayim, and **the people supposed that the Kingdom of God was about to appear at any moment.**” Jesus tells the story of a nobleman who gives 10 servants different levels of wages and goes away for a period and then comes back to reward or punish them based on how they handled the wages.

In that story the Kingdom of God is here and yet to come.

The Kingdom of God/Heaven is already here IN US, but it’s also coming every day and will arrive in its fullness at the end of history – the best is yet to come!

To some degree, it can be seen in the church, and it can be seen in government authority.

But the power that the Holy Spirit is always working in us most of all.

Yet, the power we experience can’t be compared to the power to come when the devil is cast into hell, and we are reigning with Jesus on the earth.

We’re to focus on **Praying That Kingdom (in all its aspects) Is Blessed** while we await His coming.

Both the Hebrew and the Greek expresses this reality.

The Hebrew word knee [berek] (beh'-rek) comes from the word bless [bāraḵ] (baw-rak') which also means to kneel. **...at the Name of Yeshua every knee should bow...to the glory of God the Father.**”

We should long for the coming of His Eternal kingdom one day in the future.

The word “Kingdom” joins two words: King & Domain –

We’re praying for His People to Come Under His Domain and Rule.”

We are praying that every knee will bow including our own inner knees.

That His Name in us will be expressed in the power of the Holy Spirit to destroy the works of the enemy, heal the sick, raise the dead, cast out demons, cleanse the lepers, save the lost, promote righteousness, and for an outpouring of the Holy Spirit upon His people and over all the earth.

Genesis 12:2 “I will make you a great nation; **I will bless you and make your name great; and you shall be a blessing.**” God gives freely to us so that we can give freely to others!

Your Will Shall Be Done

Pictographs	Transliteration	Hebrew Manuscript	NKJV
עָשׂוּי	Retzonkha	Your Will	Your Will Be Done
יְהִיָּה	Yihiyeh	Shall	
עָשׂוּי	Asui	Be Done	
בְּשָׁמַיִם	Bashamayaim	In Heaven	On Earth As It Is In Heaven
וּבְאֶרֶץ	U'va'aretz	And On Earth	

Notice, since the Kingdom is both here now and still to come, His will must also come about in both arenas.

The difference between the Greek and Hebrew translations is significant:

When you pray “Your Will Be Done” you’re longing for it to be done.

“Your Will Shall Be Done” is more of a Prophetic Statement of Fact:

You are declaring that He is El Shaddai - God Is All Powerful.

In the end, God’s will to restore everything to its original and intended purpose will be done and the Adversary will be forever destroyed.

But this means that daily we must yield to let the kingdom rise up and rule in our own hearts, the church must yield, and the lost whom God is calling must all yield to recognize the voice of our Shepherd.

We must learn to declare the truth even while the liar is whispering in our ears about our failures, and then rise up from where we have fallen and take the next first step.

10. Daily Bread

Pictographs	Transliteration	Hebrew Manuscript	NKJV
וְתֵן	<i>Vetiten</i>	And Give	Give Us This Day Our Daily Bread
לְחֵמֵנוּ	<i>Lakhmeinu</i>	Our Bread	
תְּמִידִית	<i>Temidit</i>	Continually, Daily	

The Greek *epiousios* [epi-ou-si-os] is only found in the Lord's Prayer so there is no way to truly know what it means.

The Hebrew word **Temidit** found in Hebrew Matthew is a very common word that means constant or in this usage continually.

Translations in Syriac uses **ameno**, meaning lasting, perpetual, constant, never-ending, or always.

Which means you are NOT just asking for the manna that you will gather and eat for today, but for the bread or supply that will never run out or will be enough.

Eastern churches translate it, "Give us today the bread of tomorrow".

Give us today the bread of the coming age, the bread that when you eat it, you can never die. It's God himself, God's word, God's Son, God's lamb, God's bread.

So what we're really saying is, "Feed us today with the bread of the coming age", because we are taught not to seek the food that perishes, but the food that gives eternal life.

Some ancient Hebrew manuscripts used the word mahar ([bread] for tomorrow).

Likewise, we are talking about communion if you take it each day.

Psalm 78:23

"He commanded the skies above and opened the doors of heaven, and He rained down on them manna to eat and gave them the grain of heaven..."

Manna was not ordinary – It was heavenly and miraculous by nature.

"His body was broken for us." He was heavenly and miraculous by nature.

He sustains us with the power of His blood, and He is the Bread of Life. **Both are heavenly and miraculous by nature.**

Matthew 6:7-8 "And when you pray, do not be like [pagans], for your Father knows what you need before you ask Him."

He already promised to provide for us, so **why are we asking daily?**

He wants us to Ask and Expect and Receive the Miraculous

And to not get so used to His provision that we think the check we receive (every week or two weeks) came from some boss behind a desk that gave us a job.

This prayer should be invalid.

Manna wasn't given in Egypt or in the Promised Land. It was only for "the journey".

Since the Kingdom has arrived, we shouldn't have access to it now.

Why do We Have Access?

Exodus 16:1 says that manna fell for the first time on the fifteenth day of the second month, which would become **the regular date of Pesach Sheni (Second Passover)**.

Second Passover was a do-over **for those who missed Passover** because they were **unclean** due to **touching a dead body or were on a journey**.

On the cross at **Passover / Pesach - He gave us eternity**.

So, every day we live in Pesach Sheni (Second Passover).

Death and travel are unavoidable.

God anticipates our needs even before we ask.

God literally delights to take responsibility for us and to provide for us.

We have a continual access to His limitless provision. We just have to seek, knock, ask...

11. Debt of Sin

Pictographs	Transliteration	Hebrew Manuscript	NKJV
נָלְטָחְנוּ	<i>U'mekhol</i>	And Forgive Us The Debt	And Forgive Us Our Debts
לָנוּ	<i>Lanu</i>		
חַטֹּאתֵינוּ	<i>Khatoteinu</i>	Of Our Sins	
כַּאֲשֶׁר	<i>Ka'asher</i>	As	As We Forgive Our Debtors
אֲנַחְנוּ	<i>Anakhnu</i>	We	
מוֹחֲלִים	<i>Mokhalim</i>	Forgive The Debt	
לְחֹטְאִים	<i>Lakhotim</i>	Of Those Who Sin	
לָנוּ	<i>Lanu</i>	Against Us	

In Matthew this prayer says, forgive us our debts. But in Luke it says forgive us our sins. So, which is it? Well, it's actually both.

To Forgive
<ul style="list-style-type: none"> • Methol = to cancel a debt "When God forgives us, the debt of our sin no longer needs to be paid." • Mahah = to erase <p>Both come from the word (machah) to wipe or wipe out. In ancient times when you had a debt, they made a certificate of debt written in ink. To erase it was to pour water on it and wipe the ink away.</p> <ul style="list-style-type: none"> • Nasa = "to bear a burden" One of Yehovah's titles is [El Nose (no-say)] The Forgiving God - literally "The God Who Bears The Burden Of Sin." "When God forgives us, He takes the burden of sin off our shoulders and carries it for us." We are free, washed clean, made white as snow.

So, sin carries with it a debt. It can be canceled, it can be erased, or it can be born.

But sin creates a debt that must be dealt with.

There are consequences to our wrong actions and words.

Matthew 18 includes the Parable of The Debt

(A man owes a debt to a king which he can't pay; the king forgives the man, but the man doesn't forgive his servant who owes him but demands that the servant pay him)

In Hebrew **pay is [šālam] (shaw-lam')** – it means **pay**, peace, restore, and **complete/finished**.

In the Hebrew translation, Matthew 18:35 says, "So shall my Father in Heaven do if you shall not **forgive each man his brother with a complete heart [English translations just say heart].**"

The Hebrew word for complete/finished is [šālam] (shaw-lam'). Same as the word for pay.

The Hebrew concept is that **forgiveness is paying a debt. It makes you complete/erases the debt. If we refuse to forgive the debt of others who sin against us, the Father will not forgive our sins. God treats us the way we treat others.**

The Hebrew rendering calls this ‘**reciprocal justice,**’ which is rooted in Ezekiel 16:59: “**For thus says Yehovah: ‘I will deal with you as you have done, who despised the oath by breaking the covenant.’”**

In the Sabbatical Year & The Year of the Jubilee - Every Israelite would be set free from debt - the debt of slavery and the debt of sins – and allowed to return to their own land, which was being redeemed. **But there was no forgiveness unless they forgave those who were in debt to them.**

In the same way that **we need continual bread, we need continual forgiveness.**

In the same way that **we need to share our bread continually,**
we need **extend forgiveness continually.**

The Debt of Sin is **an intersection of two roads:**

the commands we refused to obey / the actions that caused damage or wounded.

12. Test and Protect

Pictographs	Transliteration	Hebrew Manuscript	NKJV
וְאַל	<i>Ve'al</i>	And Do Not	And Do Not Lead Us Into Temptation
תְּבִיאֵנוּ	<i>Tiviyenu</i>	Bring Us	
לְיָדַי	<i>Lidei</i>	Into The Hands Of	
נִסְיוֹן	<i>Nisayon</i>	A Test	
וְשָׁמְרֵנוּ	<i>Veshomreinu</i>	And Protect Us	But Deliver Us From The Evil One.
מִכָּל	<i>Mikol</i>	From All	
רָע	<i>Rah</i>	Evil	

The Greek word [peirasmos] means temptation, and “testing” or “trial.”

In Gethsemane Jesus told them to, “Stay awake, and pray that you will **not be put to the test** [peirasmos]...” Matthew 26:41

In the End Times: “Because you have kept my word of patient endurance, I will keep you from the **hour of trial [peirasmous]** that is coming on the whole world **to test [peirazō]** (pi-rad'-zo) the inhabitants of the earth.” Revelation 3:10

When the Hebrew Matthew Manuscript comes to this question, (Is it a test or temptation) it uses Nisayon (test) (Do Not Bring Us Into The Hands Of “A Test”).

A similar prayer is found in the Babylonian Talmud, (Berakhot 606), “Do not bring me into the hands of sin, or into the hands of a test, or into the hands of shame.”

Tests reveal our character and faithfulness. Job was tested. Abraham was tested. Yeshua (Jesus) was tested. **Meanwhile, some tests we bring on ourselves** when we step out of God’s will and open ourselves up to deception and evil.

So, even more so, we need our Father to help us recognize sin, resist it, and defeat any and every form of evil that tries or succeeds in getting into our lives.

This is Hebrew parallelism: "Help us to escape being in a position where our sin brings us to a place of testing."

We Can Also Test or Tempt God To Act Against Us.

Numbers 14:11 says, “And the LORD said to Moses, ‘How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them?’”

God blessed them. The miraculous signs were supposed to produce belief in them, but every obstacle they faced revealed their lack of belief, which it says tested the Lord.

Numbers 14:22 “But as surely as I live, all the earth shall be filled with the glory of Jehovah! for all those men who have seen my glory, and **my signs ('ôṭ) [oth] flag or miracle**, which I did in Egypt and in the wilderness, and have **tempted me these ten times**, and have not hearkened to my voice...”

These aren't just **miracles** for their own sake - they are to **show something, to act as a sign, or a flag lifted up.**

Exodus 17:2,7 “Therefore the people quarreled with Moses and said, “Give us water to drink.” And Moses said to them, “Why do you quarrel with me? **Why do you test / tempt (contend / quarrel) the Lord?**” ...And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because **they tested the Lord by saying, “Is the Lord among us or not?”**.

So, when we are asking God to help us avoid tests, **we are also praying that we wouldn't doubt Him or refuse to believe Him, and so put Him to the test.**

Amen

Pictographs	Transliteration	Hebrew Manuscript	NKJV
	<i>Amein</i>	Amen	Amen

Amen means "so be it", "may it be so", and "Yes, it is true!"

Amen shares two of its root letters with **truth [emet]** - And since Truth should be confirmed - Saying "Amen" is affirming what was proclaimed.

A deed of transaction was found from the time of Jesus that reads, “Amen, amen, ani lô ashem”, which means, ‘Truly, truly, I am innocent’. **So, saying Amen was to claim innocence.**

Amen meant: ‘You can believe this; it is true!’”

When we say amen, especially to the Lord's Prayer, we are not just ending a prayer. We are, in a very large sense, binding ourselves by an oath to what we have said.

And we are testifying to God's identity. In Revelation 3:14 Jesus identifies Himself as, **“These things says the Amen, the Faithful and True Witness, the Firstfruits of the creation of God...”**.

He uses Amen as a description of Himself.

Amen – “Your Word is Truth!”