

A Different Take On: The Lord's Prayer

The standard content of 'The Lord's Prayer' that people recite looks like this:

Luke 11:2-4 (KJV) – *Our¹ Father which art in heaven²,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so in earth.³
Give us day by day our daily bread.
And forgive us our sins; for we also forgive every one that is indebted to us.
And lead us not into temptation; but deliver us from evil.⁴
For thine is the kingdom, and the power, and the glory, for ever. Amen.⁵*

Most Christians believe that the above text is what Jesus instructed his disciples. The inference that follows from that premise is that the words are holy, and because of that, 'God'⁶ has to pay attention when it's spoken rote.

The Problem with Original Texts

The problem with that assumption is that what Jesus said was not English, but in one of the languages that he spoke – Hebrew, Aramaic,⁷ Koine Greek, and possibly Latin. Our English translations of his discourse have come to us from ancient documents which were written in various Middle Eastern and other languages. There over 5,800 complete or fragmented Greek manuscripts (called codices from 'codex') catalogued, 10,000 Latin manuscripts and 9,300 manuscripts in various other ancient languages including Syriac, Slavic, Gothic, Ethiopic, Coptic, Nubian, and Armenian.⁸ These have been used to produce the NT and therefore 'The Lord's Prayer'.

Depending on which manuscripts are used, the words of the Lord's Prayer will change. That's because there is no guarantee that any one of the manuscripts accurately records what Jesus said. That's despite the *sola scriptura*⁹ dogma of the accuracy and inerrancy of the English Bible.

For example: The RSV follows the NU¹⁰ Greek texts and produces this cut-down version of 'The Lord's Prayer':

Luke 11:2-4 (RSV) – *"Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."*

Which one is correct, KJV or RSV? No one knows.

Even choosing the codex that's believed to be the oldest, such as the Ⲣ papyrus (c. 125 AD) gives no

1 – NU omits *Our* www.biblegateway.com/passage/?search=luke+11%3A2-4&version=NKJV#en-NKJV-25408

2 – NU omits *in heaven* www.biblegateway.com/passage/?search=luke+11%3A2-4&version=NKJV#en-NKJV-25408

3 – NU omits *Your will be done On earth as it is in heaven.*

www.biblegateway.com/passage/?search=luke+11%3A2-4&version=NKJV#en-NKJV-25408

4 – NU omits *But deliver us from evil* www.biblegateway.com/passage/?search=luke+11%3A2-4&version=NKJV#en-NKJV-25408

5 – Last line added from Matthew 6:13b

6 – 'God': I use this term in inverted commas because 'God' is the generic term people use, while I don't any more. I have an intimate relationship with the members of the Trinity, so I refer to them by name out of relationship. Out of my oneness with them, I also refer to them as The Trinity.

7 – en.wikipedia.org/wiki/Samaritans

8 – en.wikipedia.org/wiki/Biblical_manuscript (Text is available under the Creative Commons Attribution-ShareAlike License 3.0; Free to use)

9 – READ: "The End of *Sola Scriptura*" canberraforerunners.org/wp-content/uploads/2019/10/The-End-of-Sola-Scriptura.pdf

10 – "NU stands for Netsle-Aland Greek New Testament/United Bible Society. These are texts based on the oldest, but not the most numerous ancient manuscripts."

answerdata.org/in-the-bible-what-does-nu-text-and-m-text-mean-in-the-footnotes/ [#1]

"The NU-Text found in the footnotes represent the text found in Alexandria / Egypt, because this text is considered to be oldest version of the new testament still in existence. However, old does not automatically mean correct. Alexandria is known to be the seat of occult teachings in ancient times. Even in the 1st and 2nd century there were already incorrect versions of Paul's letters in circulation, but the majority of the copies (i.e. the received text) agreed with each other."

answerdata.org/in-the-bible-what-does-nu-text-and-m-text-mean-in-the-footnotes/ [#2]

assurance of perfect accuracy.

The Problem of Translators

The next hurdle to understanding what Jesus taught as ‘The Lord’s Prayer’ is what’s rendered by the translators in our English Bibles. Translators select the manuscripts they want to use to do the translation, and then they translate it as they understand the words of the ancient languages, but from a 20th/21st century understanding of those languages. Even though they can justify what they produce, there’s no guarantee that they’ve recreated exactly what Jesus said or meant.

For example: Here’s ‘The Lord’s Prayer’ from the MIRROR Bible, as it has been translated by François du Toit:

Luke 11:2-4 (MIRROR) – *He said, whenever[□] you pray, say, Father. Your Name is to be celebrated as holy by all creation. Your Kingdom is present. Sustain us daily with the gift of the prophetic[§] bread that was to come. Oh, that your forgiveness[‡] of our sins may be fully realized. So, everyone indebted to us may also know that we have released them from their obligations to us. Father, you know us inside-out. Free[†] us thoroughly from any hidden alliance with the old system of performance-based living.¹¹*

That’s very different to the KJV translation of the passage. The reason is that it comes from the way François has done the translation. About that he states:

“The Mirror Study Bible is a paraphrased translation from the Greek text. While strictly following the literal meaning of the original, sentences have been constructed so that the larger meaning is continually emphasized by means of an expanded text. Some clarifying notes are included in italics. This is a paraphrased study rather than a literal translation. While the detailed shades of meaning of every Greek word and its components have been closely studied, this is done taking into account the consistent context of the entire chapter within the wider epistle, and bearing in mind that Jesus is what the Scriptures are all about and humankind is what Jesus is all about.”

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(NOTE: François’ translation notes for each verse in Luke 11:2-4 that justify what he’s produced, are located on the last page of this document.)

So, the MIRROR is a paraphrase, a translation designed to convey the intent of the writer or speaker, rather than a literal deciphering of each word. The difference with this version is not only because it’s a paraphrase, but because it portrays the heart of Father and his love relationship with humanity, which François is familiar with.

(NOTE: François’ theology is based on a love-relationship with the Trinity. It’s covered on his FAQ webpage: www.mirrorword.net/mirror-study-bible-faq)

The Problem with Languages

When ancient text is translated into English, much is lost in the meanings and nuances of the passages.

On top of that gigantic problem, there’s the issue of which ancient language should the manuscripts be selected from to make the translation into English. Does that Matter? Very much so.

Here’s ‘The Lord’s Prayer’ translated from Aramaic:

*Oh Thou, from whom the breath of life comes,
Who fills all realms of sound, light and vibration.
May Your light be experienced in my utmost holiest.
Your Heavenly Domain approaches.*

11 – “Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author.”
Mirror Bible www.mirrorword.net

12 – “Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author.”
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*Let Your will come true – in the universe just as on earth
Give us wisdom for our daily need,
Detach the fetters of faults that bind us, (karma) like we let go the guilt of others.
Let us not be lost in superficial things,
But let us be freed from that what keeps us off from our true purpose.
From You comes the all-working will, the lively strength to act,
the song that beautifies all and renews itself from age to age.
Sealed in trust, faith and truth.¹³*

Notice how using the ancient Aramaic manuscript provides us with a completely different rendition of ‘The Lord’s Prayer’.

Which one is correct? No one knows.

Important

The aim of communication is to accurately pass on a message. That can only happen perfectly if the speaker speaks accurately and the hearers translate the message accurately. This is extremely hard to achieve when conversational discourse is written down, either verbatim as it is heard or from memory.

Modern research has discovered that: 8% of what is spoken is picked up from what has been said; 37% is picked up from how it’s said; and 55% is gained from the speaker’s body language.¹⁴ That means, written speech (such as the NT) misses out on 92% of the recorded messages that speakers were conveying.

Now apply that to reading ‘The Lord’s Prayer’. How much do we really know about what Jesus was wanting to convey to his disciples? Then, add the problems I’ve covered so far in this article, and it’s plain that we really can’t say that the KJV version of the prayer is anything like Jesus’ intention.

The Outcome

If we discount any religious theology from the Christian religion, and we apply Father’s heart and what we know about Father to ‘The Lord’s Prayer’, I think that the MIRROR translation is more in line with Kingdom reality. I find the KJV, vacuous (empty of Father and the Kingdom).

The MIRROR version makes it clear that we talk to Father from the perspective of sonship and the knowledge that 'everything’s been done for us', rather from the position of 'servants of God', which the KJV infers.

However, I can’t discount the Aramaic version as it totally lines up with my experience of being one of Father’s sons. I’m willing to tell others to use that version so they have a better understanding of Father.

Believe It or Not!

The choice is yours

Whatever you choose to believe won't negatively impact Father's relationship with you

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(Readers will need to look up for themselves any scriptures alluded to in this document)

13 – SOURCE: livinghour.org/lords-prayer/in-aramaic

14 – Albert Mehrabian en.wikipedia.org/wiki/Albert_Mehrabian

MIRROR Bible Translator's Footnotes to Luke 11:2-4

VERSE 2 – The word *οταν* *hotan*¹⁵, translates, 'whenever', as in 'every time'. According to the Walter Bauer Lexicon, it is often used as an action that is repeated. Jesus makes Father, our prayer-focus. Every family in heaven and on earth originates in him; his, is mankind's family name and he remains the authentic identity of every nation. Ephesians 3:15. Remember the commission of the disciples in Luke 10:9, Heal the sick and announce to them that God's kingdom is within everyone's immediate grasp and is here to stay.

VERSE 3 – This bread is a gift - it is not the bread we labor for. The Adjective *επιουσιον* *epiousion*⁸, to be at hand; tomorrow's. The Adjective form of this word is only used here and again in Matthew's rendering of "the Lord's Prayer", Matthew 6:11, *τον ἄρτον ἡμῶν τον ἐπιούσιον δος ἡμῖν σήμερον*. "Give us tomorrow's bread today." Tomorrow's bread is the prophetic bread of life - like the Manna in the wilderness.

See John 4:35 Would you say that it will take another four months for the seed to ripen in the ear? This is not the food that I am talking about. The fruit of your own toil will never satisfy permanently. I want to show you the real harvest. From now on, look at people differently; see them through your Father's eyes, and you will know that they are ripe and ready to discover how perfectly mirrored they are in me. [Jesus canceled every definition of delay. We've been waiting for the wrong harvest for centuries - the one we've labored for all our lives. A harvest is ripe when the seed in the ear matches the seed that was sown.]

Also Revelation 2:17...feast on the revelation of the hidden manna in the Ark. [This prophetically pointed to the Messiah - the mystery that was hidden for ages and generations is Christ in you. Jesus communicates the idea of bread that we didn't labor for. He had no other bread in mind. "He treated you gently in the wilderness of your unbelief and fed your hunger there with manna, which you did not know, nor did your fathers know; that he might make you know that man does not live by the bread of their own labor, but that the life of our design hungers to be completely sustained by that Word which proceeds out of the mouth of the LORD." Deuteronomy 8:3.] Luke then, also uses the feminine singular Participle of this same word, *he epiousa*, in Acts 7:26, Acts 16:11, Acts 20:15 and Acts 21:18; every time meaning, 'the next day'.

See my notes on understanding the significance of meals in NT context at the end of this chapter.¹⁵

VERSE 4 – The word translated forgive, is the word *αφεσ* *aphes*⁷, which is the Aorist Active Imperative of *aphiemi*, from *apo*, 'away from', and *hiemi* an intensive form of *eimi*, 'I am'; thus forgiveness is in essence a restoring to your true 'I-am-ness.' The injury, insult, shame, hostility or guilt would no longer define the individual. The Aorist Active Imperative tense means to get it over and done with immediately - to do so without delay - forgiveness is a non-negotiable. So, in Jesus' teaching on prayer, he emphasizes the importance of praying from a place of innocence.

The word 'forgiveness', occurs in Luke more frequently than in all the other New Testament writers combined.

Used in medical language of the relaxation of disease. [Vincent.]

Amazing how connected forgiveness is with one's total wellbeing.

See also, Colossians 3:13...upholding one another in positive expectation. If anyone finds fault with another, restore that person to favor, remembering how the Lord's forgiveness has transformed our lives.

"Lead us not into temptation, but deliver us from evil." This sounds like God had temptation on today's agenda for you, but if you pray this prayer, then maybe he'll change his mind. 'To lead' in this sentence is the Greek word *eisphero*⁷, 'to carry inward', 'to reach within'; and temptation is the word *peiratzo*, 'to test thru piercing', 'to examine closely', from *peira*, 'to pierce'; a test to determine the hidden value of something; also from the word *peras*, which speaks of 'extremity' or 'the furthest boundary'. James 1:13 says clearly that God tempts no one. "Do not say, "I am scrutinized by God" when you feel enticed. He is not in the teasing business; evil offers no attraction to God for God to be tempted by it, neither is he experimenting with your design. [God cannot be both the source of light and darkness. Every temptation is an attempt of darkness to intercept light. James 1:17.]

The deliverance from evil, *poneros*, is the intent of this sentence, that hidden alignments to the law of works will not be found within me, giving evil a foothold as it were. The word *poneros*, translated, 'evil', means full of hardships, annoyances and labors. Sounds like the wrong tree to me.

(Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net)

15 – i.e. At the end of the chapter in the MIRROR Study Bible.

PURCHASE: www.amazon.com.au/Mirror-Study-Bible-Francois-Toit-ebook/dp/B07LBPKMVF