

Matityahu 6c

The Master's Prayer

What Yeshua taught through this prayer was nothing new to Judaism of that time. Each segment has its roots in Jewish liturgy or practice. It was common for Rabbis to teach prayers or concepts in short, memorizable forms which his students can learn and digest. Also, notice the use of plural pronouns (us, our). This is typical of Jewish prayer formulae to focus on the group rather than the individual.

v 9

'pray like this' What Yeshua was about to teach was **not** the prayer itself, but the **form** a prayer should take. Nevertheless, it has been recited as liturgy from the earliest times. 'Our Father...' *Avinu sh'baShamayim* Many prayers began with this phrase. 'Name...holy' Reminiscent of the beginning of the *Kaddish* *Yitgadal v'yitkadash...* Magnified and sanctified be His great name throughout the world which He has created...

v 10

'May Your kingdom come...' *Malkhut* - kingdom. An important part of any benediction (prayer).
"Any benediction in which there is no mention of *malkhut* is no benediction."
Talmud Berakhot 40b
'Your will be done...' This phrase commonly appears in "short prayers", *Tefilah Ketzarah*.
"Do Thy will in heaven above and give rest of spirit to them that fear beneath."
Talmud Berakhot 17a

v 11

'Give us our daily bread' A very rare word is used in the Greek text, which has sprouted more than a dozen interpretations to the meaning of the phrase.
The simplest and most direct understanding: "Give to us the things we need for today."

v 12

'Forgive us our debts' *chova* - debt, obligation, sin, guilt.
We know from v14 Yeshua was speaking about the debt of sin, not property.
Can sin be considered a debt? Yes, because it places on us an obligation to repent and restore that which was harmed by the sin.
'as we forgive' Notice the correlation between forgiveness and being forgiven. See also 18:21-35

v 13

'lead us not into temptation' JNT: hard testing.

Rab Judah said in the name of Rav: "One should never [intentionally] bring himself to the test, since David King of Israel did so and fell." Talmud Sanhedrin 107a

'deliver us from evil' *Yetzer Hara* The evil inclination, which we all possess and (sometimes) control.

Some texts say 'Evil One', which would refer to Satan, (rabbinically speaking) an externalization of the *yetzer hara* in us.

'For Thine is the kingdom...' Not included in many texts. Catholics don't use it.

Protestants do.

Similar to Divre Hayamim (1 Chronicles) 29:11-13

'Amen' *emunah* faith

Used to signify when the congregation is to respond. Usually only used in congregational prayers.

v 14, 15

Again, our being forgiven is directly linked to our forgiving others.