The Lord's Prayer, also called the Our Father and the Pater Noster,[1] is a venerated Christian prayer that, according to the New Testament, was taught by Jesus to his disciples. Two forms of it are recorded in the New Testament: a longer form in the Gospel of Matthew[6:5–13] as part of the Sermon on the Mount, and a shorter form in the Gospel of Luke[11:1–4] as a response by Jesus to a request by "one of his disciples" to teach them "to pray as John taught his disciples" concludes with "deliver us from evil" in Matthew, and with "lead us not into temptation" in Luke. The first three of the seven petitions in Matthew address God; the other four are related to human needs and concerns. The liturgical form is the Matthean. Some Christians, particularly Protestants, conclude the prayer with a doxology, a later addendum appearing in some manuscripts of Matthew.

The prayer as it occurs in
Matthew 6:9–13

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 also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.

The prayer as it occurs in
Luke 11:2–4

Father,
hallowed be your name.
Your kingdom come.
Give us each day our daily bread,
and forgive us our sins
for we ourselves forgive everyone who
is indebted to us.
And lead us not into temptation.

The context of the prayer in Matthew is a discourse deploring people who pray ostentatiously.

In biblical criticism, the prayer’s absence in the Gospel of Mark together with its occurrence in Matthew and Luke has caused scholars who accept the two-source hypothesis (against other document hypotheses) to conclude that it is probably a logion original to Q.[2]

On Easter Sunday 2007, it was estimated that many of the two billion Catholic, Anglican, Protestant and Eastern Orthodox Christians who were sharing in the celebration of Easter would read, recite, or sing the short prayer in hundreds of languages.[3] Although theological differences and various modes of worship divide Christians, according to Fuller Seminary professor Clayton Schmit, "there is a sense of solidarity in knowing that Christians around the globe are praying together..., and these words always unite us."[3]
Given here is the Greek text of Matthew 6:9–13 and the Latin text used in the Catholic Latin liturgy.

**Original text in Greek**[^4]

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς: ἀγιασθῆτω τὸ δυνάμει σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημα σου· ὡς ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν δακτύλιον τῶν ἐπισκόπων δός ἡμῖν οἰκειοποιηθήσω· ὅταν ἔρθῃ ἡ ἡμέρα, ἀποφθάγηται ἡ ἡμέρα καὶ η ἡμέρα· καὶ ἡ ἡμέρα ἀπῆλθεν· ἀλλὰ ἡμᾶς ἀπὸ τοῦ πονηροῦ.

**Latin liturgical version**[^5]

Pater noster, qui es in caelis: sanctificetur Nomen Tuum; adveniat Regnum Tuum; fiat voluntas Tua, sicut in caelo, et in terra. Panem nostrum cotidiano da nobis hodie; et dimittite nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a Malo.[^6][^7]

The Greek Orthodox Church uses a slightly different Greek version based on Byzantine text-type, having ἐπὶ τῆς γῆς instead of ἐπὶ γῆς on line 5 and ἀφῆμεν instead of ἀφήκαμεν (present rather than perfect tense) on line 8.

The Latin version of this prayer has had cultural and historical importance for most regions where English is spoken. The text used in the liturgy (Mass, Liturgy of the Hours, etc.) differs slightly from that found in the Vulgate.[^8] Jerome translated "ἐπισκόπων" (episcopos) as "supersubstantiam" in the Gospel of Matthew, but "cotidianum" in the Gospel of Luke. This is sometimes considered a "strange inconsistency"[^9] but in fact translates quite precisely two important differences in the wording of the whole verse, where the version in the gospel of Matthew is more eschatological ("give us our supersubstantial bread today", aorist imperative) while the Lukan version drops the eschatological meaning ("keep giving us our daily bread", present imperative).[^10]

The doxology associated with the Lord's Prayer is found in four Vetus Latina manuscripts, only two of which give it in its entirety. The other surviving manuscripts of the Vetus Latina Gospels do not have the doxology. The Vulgate translation also does not include it, thus agreeing with critical editions of the Greek text.

The Latin liturgical rites never attach it to the Lord's Prayer, although it appears in the Mass of the Roman Rite, as revised in 1969, separated from the Lord's Prayer by the prayer, Libera nos, quae sumus..., which elaborates on the final petition, Libera nos a malo (Deliver us from evil).
English versions

There are several different English translations of the Lord's Prayer from Greek or Latin, beginning around AD 650 with the Northumbrian translation. Of those in current liturgical use, the three best-known are:

- The translation in the 1662 Anglican Book of Common Prayer (BCP) of the Church of England
- The slightly modernized form used in the 1928 version of the Prayer Book of the Episcopal Church in the United States of America (along with the doxology) are also used in the English vernacular translation of the Catholic mass
- The 1988 translation of the ecumenical English Language Liturgical Consultation (ELLC)

The square brackets in three of the texts below indicate the doxology often added at the end of the prayer by Protestants and, in a slightly different form, by the Byzantine Rite ("For thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen." [1]), among whom the prayer proper is usually recited by the cantors and congregation in unison, and the doxology by the priest as the conclusion of the prayer. The Anglican Book of Common Prayer adds it in some services but not in all. Older English translations of the Bible, based on late Byzantine Greek manuscripts, included it, but it is excluded in critical editions of the New Testament, such as that of the United Bible Societies. It is absent in the oldest manuscripts and is not considered to be part of the original text of Matthew 6:9–13. The Catholic Church has never attached it to the Lord's Prayer, but has included it in the Roman Rite Mass as revised in 1969, not as part of the Our Father but separated from it by a prayer called the embolism spoken or sung by the priest (in the official ICEL English translation: "Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.") that elaborates on the final petition, "Deliver us from evil." For more information on this doxology, see Doxology, below. When Reformers set out to translate the King James Bible, they assumed that a Greek manuscript they possessed was ancient and therefore adopted the phrase "For thine is the kingdom, the power, and the glory forever" into the Lord's Prayer. Later scholarship demonstrated that the manuscript was actually a late addition based on Eastern liturgical tradition.
The Lord’s Prayer in Syriac

1928 Episcopal *BCP* (with doxology)\(^{[12]}\) and current Catholic *BCP* (without doxology)\(^{[13]}\)

English vernacular version

Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass
against us,
and lead us not into temptation,
but deliver us from evil.

*The 1928 BCP adds:*

For thine is the kingdom,
the power, and the glory,
for ever and ever.
Amen.

1662 Anglican *BCP*\(^{[14]}\)

Our Father, which art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done,
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive them that trespass
against us.
And lead us not into temptation;
but deliver us from evil.

*When before the Collect the priest alone recites the prayer, the people here respond: Amen.*

*When after all have communicated the people repeat each petition after the priest, the prayer ends:*

For thine is the kingdom,
the power, and the glory,
for ever and ever.
Amen.

1988 *ELLC*\(^{[15]}\)

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin
against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the
glory are yours
now and for ever. Amen.

Other English translations are also used.

Though Matthew 6:12 uses the term *debts*, the older English versions of the Lord's Prayer uses the term *trespasses*, while ecumenical versions often use the term *sins*. The latter choice may be due to Luke 11:4, which uses the word *sins*, while the former may be due to Matthew 6:14 (immediately after the text of the prayer), where Jesus speaks of *trespasses*. As early as the third century, Origen of Alexandria used the word *παραπτώματα* in the prayer. Though the Latin form that was traditionally used in Western Europe has *debita* (*debts*), most English-speaking Christians (except Scottish Presbyterians and some others of the Reformed tradition), use *trespasses*. The Presbyterian Church (U.S.A.), the Established Presbyterian Church of Scotland as well as the Congregational denomination follow the version found in Matthew 6 in the Authorized Version (known also as the King James Version), which in the prayer uses the words "debts" and "debtor".

All these versions are based on the text in Matthew, rather than Luke, of the prayer given by Jesus:

**Matthew 6:9–13 (ESV)**

"Pray then like this: '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 also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.'"

**Luke 11:2–4 (ESV)**

And he said to them, "When you pray, say: 'Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.'"

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### Aramaic version

*See also: Aramaic primacy*

The Lord’s Prayer exists in the Aramaic language in the Syriac *Peshitta* version of the New Testament. The dialect of *Syriac* in which it is written is not the dialect that would have been spoken by Jesus of Nazareth or his followers.\(^{[16]}\) However, the dialects are quite similar.

### Analysis

Subheadings use 1662 Book of Common Prayer (BCP) (see above)

### Introduction

"Our Father, who art in heaven"

### First Petition

"Hallowed be thy name"
Former Archbishop of Canterbury Rowan Williams explains this phrase as a petition that people may look upon God’s name as holy, as something that inspires awe and reverence, and that they may not trivialize it by making God a tool for their purposes, to “put other people down, or as a sort of magic to make themselves feel safe”. He sums up the meaning of the phrase by saying: “Understand what you’re talking about when you’re talking about God, this is serious, this is the most wonderful and frightening reality that we could imagine, more wonderful and frightening than we can imagine.”[17]

Second Petition

“Thy kingdom come”

See also: Matthew 6:10

“This petition has its parallel in the Jewish prayer, ‘May he establish his Kingdom during your life and during your days,’[18] In the gospels Jesus speaks frequently of God’s kingdom, but never defines the concept: “He assumed this was a concept so familiar that it did not require definition.”[19] Concerning how Jesus’ audience in the gospels would have understood him, G. E. Ladd turns to the concept’s Hebrew Biblical background: “The Hebrew word malkuth [...] refers first to a reign, dominion, or rule and only secondarily to the realm over which a reign is exercised. [...] When malkuth is used of God, it almost always refers to his authority or to his rule as the heavenly King.”[20] This petition looks to the perfect establishment of God’s rule in the world in the future, an act of God resulting in the eschatological order of the new age.[21]

The request for God’s kingdom to come is commonly interpreted at the most literal level: as a reference to the belief, common at the time, that a Messiah figure would bring about a kingdom of God.[citation needed] Traditionally, the coming of God’s kingdom is seen as a divine gift to be prayed for, not a human achievement.[citation needed] This idea is frequently challenged by groups who believe that the Kingdom will come by the hands of those faithful who work for a better world. These believe that Jesus’ commands to feed the hungry and clothe the needy are the kingdom to which he was referring.[citation needed]

Hilda C. Graef notes that the operative Greek word, basileia, means both kingdom and kingship (i.e., reign, dominion, governing, etc.), but that the English word kingdom loses this double meaning.[22] Kingship adds a psychological meaning to the petition: one is also praying for the condition of soul where one follows God’s will.

Third Petition

“Thy will be done, on earth as it is in heaven.”

See also: Matthew 6:10

John Ortberg interprets this phrase as follows: “Many people think our job is to get my afterlife destination taken care of, then tread water till we all get ejected and God comes back and torches this place. But Jesus never told anybody—neither his disciples nor us—to pray, ‘Get me out of here so I can go up there.’ His prayer was, ‘Make up there come down here.’ Make things down here run the way they do up there.”[23] The request that “thy will be done” is God’s invitation to “join him in making things down here the way they are up there.”[23]

Fourth Petition

“Give us this day our daily bread”

See also: Matthew 6:11

The more personal requests break from the similarity to the Kaddish. The first concerns daily bread. The meaning of the word normally translated as daily, ἐπίουσιος epiousios, is obscure. The word is almost a hapax legomenon, occurring only in Luke and Matthew’s versions of the Lord’s Prayer, and nowhere else in any other extant Greek texts. (It was once mistakenly thought to be found also in an Egyptian accounting book.)[24] Etymologically epiousios seems to be related to the Greek words ἐπί, meaning on, over, at, against and ὄσια, meaning substance. It is translated as supersubstantialem in the Vulgate (Matthew 6:11f) and accordingly as supersubstantial in the Douay-Rheims Bible (Matthew 6:11f). Early writers connected this to Eucharistic transubstantiation. Some modern Protestant scholars tend to reject this connection on the presumption that Eucharistic practice and the doctrine of transubstantiation both developed later than this writing.
Translations and scholars are divided over whether the evil mentioned in the final petition refers to evil in general or the devil in particular. The original Greek, as well as the Latin version, could be either of neuter (evil in general) or masculine (the devil) form. The range of meanings of the Greek word “peirasmos” (peirasmos) is illustrated in the New Testament Greek Lexicon. In different contexts it can mean temptation, testing, trial, experiment. Although the traditional English translation uses the word “temptation” and Carl Jung saw God as actually leading people astray, Christians generally interpret the petition as not contradicting James 1:13–14: “Let no one say when he is tempted, ‘I am being tempted by God’; for God cannot be tempted with evil, and he himself tempts no one. But each person is tempted when he is lured and enticed by his own desire.” Some see the petition as an eschatological appeal against unfavourable Last Judgment, a theory supported by the use of the word “peirasmos” in this sense in Revelation 3:10. Others see it as a plea against hard tests described elsewhere in scripture, such as those of Job. It is also read as: “Do not let us be led (by ourselves, by others, by Satan) into temptations”. Since it follows shortly after a plea for daily bread (i.e., material sustenance), it is also seen as referring to not being caught up in the material pleasures given. A similar phrase appears in Matthew 26:41 and Luke 22:40 in connection with the prayer of Jesus in Gethsemane.

Seventh Petition

“But deliver us from evil”

See also: Matthew 6:13
Doxology

“For thine is the kingdom, and the power, and the glory, for ever and ever. Amen”

See also: Matthew 6:13

The doxology of the prayer is not contained in Luke's version, nor is it present in the earliest manuscripts of Matthew, representative of the Alexandrian text, although it is present in the manuscripts representative of the Byzantine text. Most scholars do not consider it part of the original text of Matthew. New translations generally omit it.

The first known use of the doxology, in a less lengthy form (“for yours is the power and the glory forever”), as a conclusion for the Lord's Prayer (in a version slightly different from that of Matthew) is in the Didache, 8:2. It has similarities with 1 Chronicles—"Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all." In the Byzantine Rite, a similar doxology is sung within the context of the Divine Liturgy. Following the last line of the prayer, the priest sings “For thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.”

Latin Church Roman Catholics, as well as some Lutherans, do not include the doxology when reciting the Lord's Prayer; but it was added as an independent item, not as part of the Lord's Prayer, in the Roman Rite Mass of 1970. The Anglican Book of Common Prayer sometimes gives the Lord's Prayer with the doxology, sometimes without. Most Protestants append it to the Lord's Prayer.

Use as a language comparison tool

In the course of Christianization, one of the first texts to be translated between many languages has historically been the Lord's Prayer, long before the full Bible would be translated into the respective languages. Since the 16th century, collections of translations of the prayer have often been used for a quick comparison of languages.

The first such collection, with 22 versions, was Mithridates de differentis linguis by Conrad Gessner (1555; the title refers to Mithridates VI of Pontus who according to Pliny the Elder was an exceptional polyglot).

Gessner's idea of collecting translations of the prayer was taken up by authors of the 17th century, including Hieronymus Megiserus (1603) and Georg Pistorius (1621). Thomas Lüdeken in 1680 published an enlarged collection of 83 versions of the prayer, of which three were in fictional philosophical languages. Lüdeken quotes as a Barnum Hagius as his source for the exotic scripts used, while their true (anonymous) author was Andreas Müller. In 1700, Lübeck's collection was re-edited by B. Mottus as Oratio dominica plus centum linguis versionibus aut characteribus redditta et expressa. This edition was comparatively inferior, but a second, revised edition was published in 1715 by John Chamberlain. This 1715 edition was used by Gottfried Hensel in Synopsis Universae Philologiae (1741) to compile "geographico-polyglot maps" where the beginning of the prayer was shown in the geographical area where the respective languages were spoken. Johann Ulrich Kraus also published a collection with more than 100 entries.

These collections continued to be improved and expanded well into the 19th century; Johann Christoph Adelung and Johann Severin Vater in 1806–1817 published the prayer in "well-nigh five hundred languages and dialects. Samples of scripture, including the Lord's Prayer, were published in 52 oriental languages, most of them not previously found in such collections, translated by the brethren of the Serampore Mission and printed at the mission press there in 1818.

A translation of the Lord's Prayer is one of the few texts Tolkien ever wrote in his most expansive fictional language, Quenya, that he did not originally compose himself as part of his universe for The Lord of the Rings. As Tolkien was a Latin Rite Catholic, the doxology is excluded from his translation.

Relation to Jewish prayer

There are similarities between the Lord's Prayer and both biblical and post-biblical material in Jewish prayer especially Kiddushin 81a (Babylonian). "Hallowed be thy name" is reflected in the Kaddish, "Lead us not into sin" is echoed in the "morning blessings" of Jewish prayer. A blessing said by some Jewish communities after the evening Shema includes a
Rabbi Aron Mendes Chumaceiro has said\(^49\) that nearly all the elements of the prayer have counterparts in the Jewish Bible and Deuterocanonical books: the first part in Isaiah 63:15–16\(^5\) ("Look down from heaven and see, from your holy and beautiful habitation ... For you are our Father ...") and Ezekiel 36:23\(^6\) ("I will vindicate the holiness of my great name ...") and Ezekiel 38:23\(^7\) ("I will show my greatness and my holiness and make myself known in the eyes of many nations ..."). The second part in Obadiah 1:21\(^8\) ("Saviours shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD’s") and 1 Samuel 3:18\(^9\) ("... It is the LORD. Let him do what seems good to him"). The third part in Proverbs 30:8\(^10\) ("... feed me with my apportioned bread"), the fourth part in Sirach 28:2\(^11\) ("Forgive your neighbour the wrong he has done, and then your sins will be pardoned when you pray"). "Deliver us from evil" can be compared with Psalm 119:133\(^12\) ("... let no iniquity get dominion over me."). Chumaceiro says that, because the idea of God leading a human into temptation contradicts the righteousness and love of God, "Lead us not into temptation has no counterpart in the Jewish Bible/Christian Old Testament.

The word "πτεροσκόμως", which is translated as "temptation", could also be translated as "test" or "trial", making evident the attitude of someone’s heart. Well-known examples in the Old Testament are God’s test of Abraham (Genesis 22:1\(^13\), his "moving" (the Hebrew word means basically "to prick, as by weeds, thorns") David to do (numbering Israel) what David later acknowledged as sin (2 Samuel 24:1–10\(^14\), see also 1 Chronicles 21:1–7\(^15\), and the Book of Job.

### See also

- Amen
- Baba Yetu, a composition by Christopher Tin in which the lyrics are a Swahili translation of the prayer
- Catechism of the Catholic Church on The Lord’s Prayer
- Christian Worship
- Didache early book of rituals which mentions saying the prayer 3 times daily
- Discourse on ostentation, a portion of the Sermon on the Mount
- Epiousios, for the meaning of the phrase usually rendered as "our daily bread"
- Five Discourses of Matthew
- High Priestly Prayer
- The Lord’s Prayer (Sister Janet Mead song)
- Lord’s Prayer in Eucharistic theology
- Pierres de Lecq
- Prayer in Christianity
- Prayer in the New Testament
- Prayer

### References

1. ↑ John Hardon, Modern Catholic Dictionary
4. ↑ The text given here is that of the latest edition of Greek New Testament of the United Bible Societies and in the Nestle-Aland Novum Testamentum Graece, the text used in almost all modern translations of the New Testament. Older translations are based on a Byzantine-type text with ἐπί τῆς γῆς in line 5 (verse 10) instead of ἐπί γῆς, and δίδωμι in line 8 (verse 12) instead of διδομένος, and adding at the end (verse 13) the doxology ὅπως ὁ ἅγιος ὁ βασιλεύς καὶ ὁ δυνάμεις καὶ ὁ ἄγιος ἐκ τῶν αἰωνίων, ἀμήν.
5. ↑ Catechismus Catholicae Ecclesiae, 2759
6. ↑ In the Nova Vulgata, the official Latin Bible of the Catholic Church, the last word is capitalized, indicating that it is a reference to Malus (the Evil One), not to malum (evil).
7. ↑ The Byzantine doxology is never joined immediately to the Lord’s Prayer in the Latin liturgy or the Latin Bible. In the Roman Missal this doxology appears (separated from the Lord’s Prayer by the embolism) in the form "quia tuum est regnum, et potestas, et gloria, in saecula"; others have translated it into Latin as "quia tuum est regnum; et potentia et gloria; per omnia saecula or in saecula saeculorum.
8. ↑ The Vulgate text, with the differences indicated by italics, is: Pater noster qui in caelis es sanctificetur nomen tuum veniat regnum tuum fiat voluntas tua sicut in caelo et in terra panem nostrum supersubstantalem da nobis hodie et dimite nobis debita nostra sicut et nos dimissimus debitoribus nostris et ne inducas nos in temptationem sed libera nos a malo.
9. ↑ Herbert Thurston, "Lord’s Prayer" in Catholic Encyclopedia
11. ↑ In Greek: ὃς σοὶ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Λόγου Πνεύματος· ὑμῖν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.
49. "Verdediging is geen aanval" pp. 121–122
48. Clontz, p. 451
47. Clontz, pp. 8, 451
44. For instance, in Morning Prayer the doxology is included in the Lord's Prayer in the Introduction, but not in the Prayers after the Apostles' Creed.
43. The Teaching of the Twelve Apostles, commonly called the Didache, in Christian Classics Ethereal Library
38. Clontz, p. 8
36. Clontz, p. 452
34. Psalm 26:2 and Psalm 139:23 are respectful challenges for a test to prove the writer's innocence and integrity.
33. Jung, Carl, "Answer to Job to"
32. A Study of the Lord's Prayer, Chapter VI
26. Samuel Tobias Lachs points out that bread "sufficient for our tomorrow" (de mahserenu) in Hebrew letters differs by only one letter from bread "sufficient for our needs" (de mahserenu) and is probably a transcription error caused by the loss of the single letter φείλω.
25. In his Commentary on Matthew (on Matthew 6:11), Jerome wrote, °In Evangelio quod appellatur secundum Hebraeos, pro supersubstantiali pane, reperi MAHAR ( unethical), quod dicitur crastinum; ut satis sensus: Panem nostrum crastinum, id est, futurum da nobis hodie." (Jerome, Commentary on Matthew, Book I) An English translation: "In the Gospel which is called 'according to the Hebrews', for "supersubstantial bread," I find MAHAR ( unethical), which is to say, "of tomorrow." So, the sense is, "Our bread of tomorrow," i.e., of the future, "give to us today."
24. In a Rabbinic Commentary on the New Testament (1987), pp.119–121, ISBN 978-0-88125-089-3, Samuel Tobias Lachs points out that bread "sufficient for our tomorrow" (de mahserenu) in Hebrew letters differs by only one letter from bread "sufficient for our needs" (de mahserenu) and is probably a transcription error caused by the loss of the single letter φείλω.
23. Ortenberg, John Ortenberg, "Our bread of tomorrow," i.e., of the future, "give to us today."
22. Hilda C. Graef, "Our bread of tomorrow," i.e., of the future, "give to us today."
17. Rowan Williams, The Lord's Prayer
15. Praying Together
14. The Communion
13. Catechism of the Catholic Church
12. The Book of Common Prayer (1928)
11. Lutheran Service Book, Divine Service III
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Text

- The full text of Lord's Prayer at Wikisource
- Audio recordings of the Lord's Prayer and other basic christian prayers in several exotic languages
- The Lord's Prayer in 1,697 languages and dialects
- Pater Noster: a chirographic opus in one hundred and twenty-six languages, by Z. W. Woikowski
- Matthew 6:9–13 in the English Standard Version Bible, set to music
- Matthew 6:9–13 in the King James Version Bible, set to music by Ralph Merrifield. New Hope Music, used by permission
- The Lord's PrayerParsed : A unique interpretation of The Lord's Prayer

Comment

- Catechism of the Catholic Church
- Jewish Encyclopedia
- Max Heindel: Rosicrucian view
- Jehovah's Witnesses view
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- The communal nature of The Lord's Prayer

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The Greek texts (in unicode characters) can also be downloaded in zipped archive format. The Online Greek Bible. A very pleasantly designed site that presents the Nestle-Aland (26) Greek text in a variety of font options, including the Symbol font (already installed on your machine with Windows). Click on any word to see it parsed and defined. The search function is very sophisticated. S. W. Whitney, The Revisers' Greek Text : a Critical Examination of Certain Readings, Textual and Marginal, in the Original Greek of the New Testament Adopted by the Late Anglo-American Revisers (Boston, 1892): vol. 1; vol. 2. The Encyclopedia of New Testament Textual Criticism. By Robert B. Waltz. It begins with the original language text (Greek) and is followed by 4 different English translations. The original and translations are all organized into chapter/verse in order to quickly cross reference one to another. This makes it ideal for the Greek student wishing to see how various scholars have translated a given text. Thus making this a solid text for the scholar or the student of Greek and provides keen insights as a snapshot of the early Church. The Didache has been dated in the range of 50-120CE making it one of the earliest documents surviving from the early Church. Some believe