



Lord's Prayer

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Introduction

The Lord's Prayer is a model prayer that Jesus taught his disciples to say as a group (Luke 11:2a, b). It reflects Jesus' concerns for God's holiness, God's kingdom, and God's will, and tells his followers which physical and spiritual needs they can ask God, their heavenly Father, to help meet. As a community prayer, it gives Christians identity, solidarity, and confidence as the beloved children of God. As a ritual practice, it strengthens the believers' filial relationship with God, sets priorities for their missions, and provides divine reassurance, inner peace, and eschatological hope to support their daily struggles with the contingencies of their lives and the evil in the world. This prayer summarizes Jesus' central message regarding the kingdom of God, so it is a major source for scholarly research on the historical Jesus. With its prominent use in catechisms and liturgies, it has shaped the belief and worship of the church so deeply that an increasing number of recent studies are devoted to its interpretation and influence in the history of reception and its particular role in liturgical theology and spiritual formation.

General Overviews

Ayo 1992 provides a general survey of exegetical issues and interpretive history of the Lord's Prayer in an accessible style, helpful for students. Klein 2009 offers a critical review of current technical debates on the source-critical and redaction-critical studies of the Lord's Prayer, noteworthy for scholars.

Ayo, Nicholas. *The Lord's Prayer: A Survey Theological and Literary*. Notre Dame, IN: University of Notre Dame Press, 1992.

This book summarizes scholarly discussions on the two versions in Matthew and Luke, and the exegetical issues of the Thou-petitions and the We-petitions. Ayo also reviews patristic commentaries on the prayer from Cyprian to Aquinas, down to Boff, and emphasizes the collective, mystical, eschatological, and simple nature of the prayer. It serves well as a general introduction to the study of the Lord's Prayer.

Klein, Hans. "Das Vaterunser: Seine Geschichte und sein Verständnis bei Jesus und im frühen Christentum." In *Das Gebet im Neuen Testament: Vierte europäische orthodox-westliche Exegetenkonferenz in Sâmbăta de Sus, Rumänien, 4.–8. August 2007*. Edited by Hans Klein, Vasile Mihoc, and Karl-Wilhelm Niebuhr; unter Mitarb von Christos Karakolis, 77–114. Tübingen, Germany: Mohr Siebeck, 2009.

This essay gives an updated survey and critical review of contemporary scholarly debates on the Lord's Prayer regarding its doxological ending, the petition for the coming of the Spirit in textual tradition, the "Q" version reconstructed from Matthew and Luke, its originating setting, its relationship with Jesus' proclamation, its place in the sayings tradition, and its meaning in Luke's Gospel and in Matthew's Gospel. It maps out new directions of research for students and scholars.

Reference Resources

Entries in Bible dictionaries offer basic information and brief comments on the critical research of the Lord's Prayer. Houlden 1992 discusses parallel versions of the Lord's Prayer in the New Testament from a source-critical perspective. Dunn 1992 focuses on its Jewish setting and Jesus' insights on the practice of prayer. Luz 2002 gives a compelling account of the formation of the texts in Matthew and Luke and a judicious exposition on each petition that represents the best critical scholarship. Leonhard 2002 examines several Jewish parallels from extracanonical and rabbinic literature to show the significance of the Lord's Prayer in the history of Jewish prayer tradition. Seitz 2002 explains how the Lord's Prayer was used in baptism, catechism, worship, and pastoral care throughout the history of the church. Schwier 2005 comments on each petition and presents a history of the use of the Lord's Prayer in the ancient church and in the Lutheran tradition. Yieh 2008 introduces issues of scholarly debate on text, source, and structure, before giving a brief exposition on each petition. All these articles are helpful guides to students and general readers, but scholars should not miss Luz 2002. General readers and students will find these dictionary entries a useful guide and convenient place to begin their research.

Dunn, James. "Prayer." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green, Scot McKnight, and I. Howard Marshall, 617–625. Downers, IL: InterVarsity, 1992.

This article discusses Jewish prayer at the time of Jesus, Jesus' practice of prayer, and Jesus' *Abba* prayer before discussing the form and contents of the Lord's Prayer, and concludes with Jesus' emphasis on trust, forgiveness, persistence, and the communal aspect of prayer. It provides a broad context in which to understand the Jewish root and Jesus' distinctive teaching on the practice of prayer.

Houlden, J. L. "Lord's Prayer." In *Anchor Bible Dictionary*. Vol. 4, 6 vols. Edited by David Noel Freedman, 356–362. New York: Doubleday, 1992.

In addition to commenting on the meaning of the eight lines of the Lord's Prayer, Houlden devotes a long section to a discussion of the textual relationship between the versions in Matthew, Luke, Didache, and John, providing a survey of scholarly hypotheses on the origins and development of the Lord's Prayer.

Leonhard, Clemens. "Vaterunser. II: Judentum." In *Theologische Realenzyklopädie*. Vol. 34. Edited by Gerhard Müller, Horst Balz, and Gerhard Krause, 512–515. Berlin: de Gruyter, 2002.

This article discusses Jewish parallels to the Lord's Prayer, found in extracanonical and rabbinic literature. Most important are 4QLevi^b, Hebrew Sirach 51:10–12, Talmud Bavli 2:3, and the Kaddish. Leonhard discusses the significance of the Lord's Prayer in the development of the Jewish prayer tradition.

Luz, Ulrich. "Vaterunser. I: Neues Testament." In *Theologische Realenzyklopädie*. Vol. 34. Edited by Gerhard Müller, Horst Balz, and Gerhard Krause, 504–512. Berlin: de Gruyter, 2002.

This article gives a compelling account of the text of the Lord's Prayer as it originated from Jesus through Q to the redacted versions of Luke and Matthew. Luz finds strong affinity between the Lord's Prayer and Jewish prayers and cites Jewish parallels to explain the meaning of each petition. The result is a critical exegesis and judicious exposition.

Schwier, Helmut. "Vaterunser." In *Religion in Geschichte und Gegenwart*. 4th ed. Vol. 8. Edited by Hans Dieter Betz, 893–896. Tübingen, Germany: Mohr Siebeck, 2005.

This brief article has two parts. Part 1 gives a concise exposition of each petition with sensitivity to different scholarly opinions. Part 2 is a history of effects regarding the multiple uses of the Lord's Prayer in the catechism and liturgy of the ancient church and in Lutheran tradition.

Seitz, Manfred. "Vaterunser. III: Kirchengeschichtlich und praktisch-theologisch." In *Theologische Realenzyklopädie*. Vol. 34. Edited by Gerhard Müller, Horst Balz, and Gerhard Krause, 515–529. Berlin: de Gruyter, 2002.

This article explains how the Lord's Prayer was used for baptism in the ancient church, for catechism in the medieval period, for worship in the Reformation, and for the care of soul in contemporary practical theology. An impressive demonstration of the wide influence of the Lord's Prayer.

Yieh, John. "Lord's Prayer." In *New Interpreter's Dictionary of the Bible*. Vol. 3. Edited by Katharine Doob Sakenfeld, 690–695. Nashville: Abingdon, 2008.

This article compares different versions of the Lord's Prayer in Matthew, Luke, Didache, and John, introduces scholarly issues on the address to God as Our Father, gives a brief exposition of each petition, and points out its significant impact on the life of the church.

Bibliographies

The following bibliographies are indispensable tools for scholarly research. Among the comprehensive ones, Carmignac 1969 provides philological and form-critical studies essential for linguistic investigation; Dorneich 1988 adds source-critical and redaction-critical studies significant for theological exposition; Harding 1994 includes studies of prayers in Jewish and Greco-Roman traditions necessary for comparative research. Among the shorter ones, Schnurr 1985 is noted for the Latin translations of the Lord's Prayer; Betz 1995 includes patristic treatises and sermons; and Luz 2007 emphasizes commentaries from the Reformed tradition, important for the history of effects. Scholars often discuss the linguistic questions and theological contents of the Lord's Prayer, but there is a noticeable change in research methods from form-critical analysis to redaction-critical examination and reception-historical investigation.

Betz, Hans Dieter. *The Sermon on the Mount: A Commentary on the Sermon on the Mount, Including the Sermon on the Plain (Matthew 5:3–7:27 and Luke 6:20–49)*. Minneapolis: Fortress, 1995.

Particularly valuable in this short bibliography are the commentaries, sermons, and treatises from the patristic period on pp. 382–383.

Carmignac, Jean. *Recherches sur le "Notre Père"*. Paris: Letouzey & Ané, 1969.

This comprehensive bibliography includes important philological studies of the Lord's Prayer up to the 1960s. See pp. 469–553.

Dorneich, Monica. *Vater-Unser Bibliographie: Neue Folge: Mit einem wissenschaftlichen Beitrag von Pater Ludwig M. Faust: Das verheißene Brot: Die Bergpredigt mit dem Vaterunser: als neutestamentliches Lehrgedicht: Jubiläumsgabe der Stiftung Oratio Dominica*. Freiburg, Germany: Herder, 1988.

This exhaustive bibliography on the Lord's Prayer covers critical scholarship up to the late 1980s, including historical, redaction-critical, and theological studies. See pp. 21–161 and Suppl. 65–115.

Harding, Mark. "The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era: A Bibliography." In *The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era*. Edited by James Charlesworth with Mark Harding and Mark Kiley, 101–257. Valley Forge, PA: Trinity, 1994.

This recent bibliography on the Lord's Prayer provides a treasure of research materials not only on the specialized study of the Lord's Prayer but also the prayer texts in Jewish, Christian, and other religious traditions in the Greco-Roman period. This full bibliography is an essential research tool for historical and comparative studies of the Lord's Prayer up to the 1990s. For the Lord's Prayer, see pp. 186–201.

Luz, Ulrich. *Matthew 1–7: A Commentary*. Edited by Helmut Koester and translated by James E. Crouch. Minneapolis: Fortress, 2007.

This select bibliography includes controversial interpretations in the history of reception and effects, especially those in the Reformed tradition. See pp. 307–309.

Schnurr, Klaus Bernhard. *Hören und Handeln: Lateinische Auslegungen des Vaterunsers in der Alten Kirche bis zum 5. Jahrhundert*. Freiburg, Germany: Herder, 1985.

This bibliography offers convenient references to the Latin interpretations of the Lord's Prayer in the first five centuries. See pp. 284–290.

Commentaries

The Lord's Prayer is one of the most familiar and beloved passages in the Bible; it is also used in church services and for personal devotions, so numerous commentaries have been and continue to be written and published. Major commentaries, such as Lohmeyer 1965 and Betz 1995 (both cited under Major Technical Commentary), providing technical treatment of linguistic, historical, literary, and theological issues, are indispensable for scholarly research. Some critical commentaries, written for general readers, such as Stevenson 2000 and Crossan 2010 (both cited under Commentaries for General Audiences), offer scholarly insights and thoughtful reflections in an accessible way to inform serious readers. There are also commentaries with distinctive perspectives, such as Boff 1983 and Sit 2008 (both cited under Commentaries with Special Interest), which are intended to challenge readers in their understanding and practice of the Lord's Prayer.

Major Technical Commentary

The following commentaries provide comprehensive and technical analysis of the language, text, and contents of the Lord's Prayer: Lohmeyer 1965 reconstructs an Aramaic text to serve as the basis of exegesis; Carmignac 1969 restores a Hebrew text to uncover Jesus' meaning; Dupont 1985 is interested in Synoptic comparison; and Lochman 1990 focuses on the theological insights of the Lord's Prayer. Zemanek 2017 provides a systematic study of the text in Greek, Semitic, and Latin versions. Shorter technical discussions can also be found in the critical commentaries on the Sermon on the Mount in Betz 1995, which offers a compelling form-critical study; on the Gospel of Matthew in Davies and Allison 1988, which includes competing interpretations; and in Luz 2007, which invites critical reflections on the history of effects.

Betz, Hans Dieter. *The Sermon on the Mount: A Commentary on the Sermon on the Mount, Including the Sermon on the Plain (Matthew 5:3–7:27 and Luke 6:20–49)*. Minneapolis: Fortress, 1995.

In this meticulous form-critical study, Betz compares the two versions of the Lord's Prayer in Matthew and Luke to present his expositions of the text in light of a reconstructed pre-Gospel history of source-tradition. See pp. 370–415.

Carmignac, Jean. *Recherches sur le "Notre Père"*. Paris: Letouzey & Ané, 1969.

Against most scholars, Carmignac believes that Jesus taught the Lord's Prayer in Hebrew, which is the key to an accurate understanding of Jesus' intent. Noteworthy in his reconstruction of Hebrew text is his use of the new knowledge of the Hebrew language as attested in the Qumran literature.

Davies, W. D., and Dale C. Allison Jr. *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*. Vol. 1, 3 vols. Edinburgh: T&T Clark, 1988.

In this comprehensive exegesis of the Lord's Prayer, Davies and Allison provide fair comparisons and balanced judgments on different scholarly proposals before offering their own exegesis of the text. See pp. 590–617.

Dupont, Jacques. "Le Notre Père: Notes exégétiques." In *Études sur les évangiles synoptiques. 2 vols.* By Jacques Dupont, 832–861. Leuven, Belgium: Leuven University Press, 1985.

Dupont offers linguistic insights and exegetical analysis on the text of the Lord's Prayer with careful Synoptic comparisons from a form-critical perspective.

Lochman, Jan Milič. *The Lord's Prayer.* Translated by Geoffrey Bromiley. Grand Rapids, MI: Eerdmans, 1990.

In this phrase-by-phrase commentary, Lochman expertly cites church fathers and contemporary theologians to discuss the messages of the Lord's Prayer for present-day challenges. Scholars, seminarians, and preachers will find it insightful and relevant on exegetical and ethical issues. German original: *Unser Vater: Auslegung des Vaterunsers* (Gütersloh, Germany: Mohn, 1988).

Lohmeyer, Ernst. *The Lord's Prayer.* Translated by John Bowden. New York: Harper & Row, 1965.

Noteworthy is Lohmeyer's efforts to reconstruct an Aramaic substratum, to explain the differences between Matthean and Lucan versions in the context of Galilean versus Jerusalem communities, and to interpret it as a model prayer for discipleship in the eschatological period. This erudite commentary is informative for philological and historical study. German original: *Das Vater-unser*, 2d Aufl. (Göttingen, Germany: Vandenhoeck & Ruprecht, 1947).

Luz, Ulrich. *Matthew 1–7: A Commentary.* Edited by Helmut Koester and translated by James E. Crouch. Minneapolis: Fortress, 2007.

Luz gives succinct and compelling expositions on the Lord's Prayer. Valuable for contemporary reflection is the "history of effects" section in which controversial issues in the history of the interpretation of the Lord's Prayer are raised for theological reflection and ethical deliberation. See pp. 307–326.

Zemanek, Josef. *Das Vater-Unser: Ein biblisches Gebet.* Würzburg, Germany: Echter, 2017.

This book offers a systematic study of the text of the Lord's Prayer in Greek, Semitic, and Latin versions, along with a comprehensive examination on the words and themes of the Lord's Prayer as used in Judaism and in New Testament to explain its theological messages.

Commentaries for General Audiences

Many critical scholars have produced accessible commentaries for general readers. In explaining the meaning of the Lord's Prayer, they make special efforts to present scholarly debates and insights in understandable terms, highlighting certain messages in the Lord's Prayer to inform and inspire their nonspecialist readers. Evans 1963, for instance, invites the reader to think through historical and theological issues in order to appreciate the spiritual depth of the Lord's Prayer. Harner 1974 introduces college and seminary students to a critical study of the Lord's Prayer. De Kruijf and Poorthuis 1985 offers relevant Jewish and rabbinic background to explain the meaning and purpose of the Lord's Prayer. Cullmann 1994 provides a brief commentary in the context of the prayer traditions in the New Testament. Wright 1997 argues for a life of prayer that is based on a historical understanding of Jesus' kingdom message as liberation from sins. Stevenson 2000 leads the reader in the church to see the importance of the Lord's Prayer for liturgy and the various ways in which it has been interpreted throughout history. Lohfink 2007 reads the Lord's Prayer as a disciples' prayer of supplication for the concrete needs of the present world. Lohse 2009 points out its use in the catechisms of the Reformed church as well as its ecumenical significance. Crossan 2010 calls special attention to the message of nonviolence as Jesus' prophetic way to true freedom. These commentaries guide the reader to understand the Lord's Prayer at a deeper level.

Crossan, John Dominic. *The Greatest Prayer: Rediscovering the Revolutionary Message of the Lord's Prayer.* New York: HarperOne, 2010.

Crossan argues that the universal meaning of the Lord's Prayer is the countercultural message of nonviolence that rejects armed revolt against the Roman Empire. The only way to achieve true freedom is God's kingdom, centered on distributive justice. The Lord's Prayer is meant to cause a different kind of revolution.

Cullmann, Oscar. "The Our Father." In *Prayer in the New Testament*. By Oscar Cullmann and translated by John Bowden, 37–68. Minneapolis: Fortress, 1994.

This concise commentary summarizes scholarly interpretations on each petition in a readable style. Cullmann's insightful discussion of the theology and practice of prayer in the whole New Testament provides a rich context in which to understand the only prayer taught by Jesus.

de Kruijf, Theo C., and Marcel J. H. M. Poorthuis. *Abinoe—Onze Vader. Over de joodse achtergronden van het Onze Vader*. Utrecht, The Netherlands: Secretariaat RK Kerkgenootschap, 1985.

This Dutch Catholic study provides a brief background of the Jewish prayer practice (word and silence, prophecy and prayer, humans in space and time, and discipline and spontaneity) and the rabbinic prayer tradition (Eighteen Benedictions, *Shema Israel*, private prayer, and the *Kaddish*), before offering a brief commentary on the Lord's Prayer. German translation: *Awinu—Das Vaterunser: Über die jüdischen Hintergründe des Vaterunsers* (Uelzen: Erev-Rav, 2013).

Evans, Christopher F. *The Lord's Prayer*. London: SPCK, 1963.

With good questions and compelling answers, Evans invitingly guides the reader through the historical questions and theological implications of the Lord's Prayer. He makes critical scholarship accessible and easily understandable to general readers. Reprinted in 1997.

Harner, Philip B. *Understanding the Lord's Prayer*. Philadelphia: Fortress, 1974.

This book introduces college and seminary students to a critical study of the Lord's Prayer. It explains how scholars compare the Matthean and Lucan versions to find a more original text, and gives an exegesis of the petitions in light of Old Testament, Jewish background, and scholarly debates.

Lohfink, Gerhard. *Das Vaterunser neu ausgelegt*. Bad Tölz, Germany: Urfeld, 2007.

The author contends that the Lord's Prayer is a disciples' prayer of supplication whose form and contents are to be understood in the original setting of Jesus and his disciples, who earnestly anticipated the in-breaking of the kingdom of God, so the petitions for daily bread and debt forgiveness are real concerns of life in the present world.

Lohse, Eduard. *Vater unser: Das Gebet der Christen*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2009.

This book discusses the original form of the Lord's Prayer, offers a commentary on the seven petitions, and reflects on its significance. Notable in the appendix is the discussion of the use of the Lord's Prayer in the catechisms of the Reformers and the emphasis on its ecumenical significance.

Stevenson, Kenneth. *Abba Father: Understanding and Using the Lord's Prayer*. Harrisburg, PA: Morehouse, 2000.

Written for priests and preachers, this commentary has scholarly depth and pastoral sensitivity. Part I discusses different versions, literary structure, and the history of its use. Part II is a cursory exegesis informed by the history of interpretation and liturgical matters. Part III introduces eight "interpreters" to demonstrate its richness.

Wright, N. T. *The Lord and His Prayer*. Grand Rapids, MI: Eerdmans, 1997.

Wright argues that Jesus' message of God's rule promised to liberate God's people from their sins, the true cause of their suffering under foreign rule. A proper life of prayer should be grounded on that message. It is suitable for Bible groups in the church.

Commentaries with Special Interest

Some commentaries are written to present a particular point of view in addition to providing an exegesis. Noteworthy are the expositions in light of Jesus' proclamation concerning the kingdom of God in Schürmann 1958, Grimm 1992 and Schnackenburg 1995. Others use the Lord's Prayer to put forth a theological point: the Roman Catholic piety in Aquinas 1990 and the liberation-theological cause in Boff 1983. Also notable are recent cross-cultural readings, e.g., the Indian context in Singh 1985 and the Chinese philosophy in Sit 2008. These commentaries challenge inherited presuppositions, enliven religious imaginations, and prompt reflection on God's character and human existence in a broader scope.

Aquinas, St. Thomas. *The Three Greatest Prayers: Commentaries on the Lord's Prayer, the Hail Mary, and the Apostles' Creed*. Manchester, UK: Sophia Institute, 1990.

An influential interpretation in the Roman Catholic Church. In the form of question and answer, Aquinas leads his readers to think about the implications of saying the Lord's Prayer. In his answers, Aquinas often connects the Lord's Prayer to the scripture, to sacraments, to moral law, and to salvation history. See pp. 101–162.

Boff, Leonardo. *The Lord's Prayer: The Prayer of Integral Liberation*. Translated from Portuguese by Theodore Morrow. Maryknoll, NY: Orbis, 1983.

This well-known liberation theologian argues that the Lord's Prayer envisions a close relationship between God and humankind, between heaven and earth, and between the religious and the political. Thus, the church should not limit its mission to personal and family matters, but should include political and economic affairs.

Grimm, Werner. *Die Motive Jesu: Das Vaterunser*. Stuttgart: Calwer, 1992.

Besides commenting on the address and each petition, Grimm compares the Lord's Prayer with the "You are our Father" prayer in Isaiah 63:15–64:11 and the Eighteen Benedictions of the synagogue. He also briefly discusses its role in liturgy and church law.

Schnackenburg, Rudolf. *All Things Are Possible to Believers: Reflections on the Lord's Prayer and the Sermon on the Mount*. Translated by J. S. Currie. Louisville: Westminster John Knox, 1995.

Schnackenburg argues that the Lord's Prayer is unmistakably a prayer of Jesus concerning the issues of God as Father, the coming of the kingdom of God, and the needs of our earthly existence. Trust in God is what believers need in times of testing. German original: *Alles kann, wer glaubt: Bergpredigt und Vaterunser in der Absicht Jesu* (Freiburg, Germany; Basel, Switzerland; and Vienna: Herder, 1984).

Schürmann, Heinz. *Das Gebet des Herrn: Aus der Verkündigung Jesu erläutert*. Freiburg, Germany: Herder, 1958.

Schürmann insists that an accurate interpretation of the Lord's Prayer must take into consideration the analogous prayers in the Old Testament and Jewish tradition on the one hand and Jesus' special urgent concerns on the other. This study places the Lord's Prayer at the center of Jesus' proclamation of the kingdom of God and explains its meaning in that light.

Singh, Herbert Jai. *The Lord's Prayer*. Bangalore, India: ISPCK, 1985.

This contextualizing study relates Jesus' theological concepts to Indian religious traditions, such as God as father in the Rig-Veda. Concerned about prejudice on account of language, caste, gender, and economic status, Singh always asks what the church can do to promote social justice at the end of each petition.

Sit, Kwan-Yuk C. *The Lord's Prayer: An Eastern Perspective*. Great Barrington, MA: Steiner, 2008.

Citing eclectic ideas from Eastern sages such as the Buddha, Confucius, Lao Tzu, and the Dalai Lama for comparison, this study tries to expose implicit meanings of the Lord's Prayer. Not an exegetical or historical study, it is written for people interested in practical spirituality from different faith traditions.

Essay Collections

Seven recent collections of learned essays on the Lord's Prayer are organized around different themes: Brocke and Petuchowski 1978 focuses on its relationship with Jewish liturgy; Seybold 1992 on its character as a universal prayer; Migliore 1993 on its claim as a Christian prayer; Charlesworth, et al. 1994 on its relationship with other prayers in the Greco-Roman Era; Hammerling 2008 on its use in the history of the church; Saldanha 2008 on its significance for contemporary issues; and Wilk 2016 on its ancient contexts, including the Dead Sea Scrolls, Greco-Roman literature, and Early Christian tradition. They demonstrate how the Lord's Prayer may be read in historical, theological, and contemporary contexts.

Brocke, Michael, and Jakob Petuchowski, eds. *The Lord's Prayer and Jewish Liturgy*. New York: Seabury, 1978.

These papers intend to improve the Jewish-Christian relationship. Most Christian scholars emphasize the continuity between the Lord's Prayer and the Jewish liturgy in the Old Testament and rabbinic tradition, but the Jewish scholars tend to insist on their differences. Notable is the essay by J. Heinemann, "The Background of Jesus' Prayer in the Jewish Liturgical Tradition," pp. 81–89.

Charlesworth, James, with Mark Harding, and Mark Kiley, eds. *The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era*. Valley Forge, PA: Trinity, 1994.

This collection offers important historical and devotional contexts in the Greco-Roman Era necessary to understand the universal and particular views of the Lord's Prayer. Charlesworth's reappraisal of Joachim Jeremias's idea of *Abba* (pp. 1–14) and Kiley's paper on its place in Matthew's theology (pp. 15–27) are noteworthy. Harding's Bibliography (pp. 103–258) is a valuable resource.

Hammerling, Roy, ed. *A History of Prayer: The First to the Fifteenth Century*. Leiden, The Netherlands: Brill, 2008.

This collection on prayer in the history of Christianity and monasticism provides a historical context to assess the role and influence of the Lord's Prayer as a common practice of Christian life. It contains five essays examining the Lord's Prayer in relation to exegesis (Froehlich, pp. 59–78), piety (Brown, pp. 79–116), catechesis (Hammerling, pp. 167–182), polemics (Hammerling, pp. 223–244), and preaching (Robinson, pp. 441–462).

Migliore, Daniel, ed. *The Lord's Prayer: Perspectives for Reclaiming Christian Prayer*. Grand Rapids, MI: Eerdmans, 1993.

These papers demonstrate the creative interaction between biblical studies and other theological disciplines. Interesting are the essays by Lochman on praying the Lord's Prayer and drumming (pp. 5–19), McKee on John Calvin (pp. 88–106), Wilson-Kastner on pastoral theology (pp. 107–124), and Hall on ethics (pp. 125–136). Previously published in the *Princeton Theological Bulletin*, Supplementary Series No. 2 (1992).

Saldanha, Assisi, ed. *The Lord's Prayer and Its Emerging Concerns*. Bangalore, India: Asian Trading, 2008.

Written by Indian scholars, these papers are more concerned with the contemporary significance of the Lord's Prayer than its historical exegesis. Careful readers may identify some Indian hermeneutical tendencies and contextual issues. (First published in an abbreviated form in *Jeevadhara*, March 2007, Issue No. 218.)

Seybold, Klaus, ed. "Das universale Gebet: Studien zum Unservater." *Theologische Zeitschrift* 48.1 (1992): 5–206.

A Festschrift in honor of Jan Milič Lochman, this collection contains twenty studies of the Lord's Prayer taking historical-critical, theological, and history-of-interpretation approaches.

Wilk, Florian. *Das Vaterunser in seine antiken Kontexten. Zum Gedenken an Eduard Lohse*. Göttingen, Germany: Vandenhoeck & Ruprecht, 2016.

This Festschrift honoring the 90th birthday of Eduard Lohse contains six essays on the ancient contexts of the Lord's Prayer investigating parallel prayers in Dead Sea Scrolls, Greco-Roman pagan literature, early traditions of Jesus, Matthew's Gospel, Luke's Gospel, and Didache.

Text Criticism and Retro-Translation

To recover the most original text and find the most authentic voice of Jesus are challenging historical-critical and linguistic endeavors, but textual criticism and retro-translation can help illuminate the meaning of the Lord's Prayer. Therefore, many scholars have made such attempts. (1) In terms of textual criticism, Delobel 1989, for instance, compares the two versions of the Lord's Prayer in Matthew and Luke, including the textual variants in later manuscripts, to search for the most original text. Parker 1997 also investigates the major variants in ancient manuscripts to show how fluid the text of the Lord's Prayer was. (2) To find Jesus' original voice, several scholars with linguistic expertise have tried to retro-translate the Greek text in Matthew or Luke back to either Hebrew or Aramaic. An invaluable contribution is Carmignac 1978, which gives a comprehensive and critical survey of sixty-eight scholarly retro-translations since the 9th century before presenting its own retro-translation in Hebrew. On the other hand, Schwarz 1987 collects and compares several important Aramaic retro-translations before proposing its own. One might find de Moor 1988 interesting, which uses structural analysis developed from North-West Semitic poetry to argue for an Aramaic substratum, not Hebrew, as the original text for the Lord's Prayer. Chilton 2010 is noteworthy for its discussion of methodological procedure and its use of Qumran scrolls and Targumim to retrovert an Aramaic version of the Lord's Prayer.

Carmignac, Jean. "Hebrew Translations of the Lord's Prayer: An Historical Survey." In *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor*. Edited by Gary A. Tuttle, 18–79. Grand Rapids, MI: Eerdmans, 1978.

This essay presents sixty-eight Hebrew translations of the Lord's Prayer since the 9th century, including the author's own. Commenting on each *stichoi* with scrutiny, Carmignac emphasizes the importance of recovering the Hebrew text as Jesus taught it and the usefulness of the Qumran literature in that pursuit. A must-read for serious scholars.

Chilton, Bruce. "The Aramaic Lord's Prayer." In *Judaism, Jewish Identities and the Gospel Tradition: Essays in Honour of Maurice Casey*. Edited by James G. Crossley, 62–82. London and Oakville, CT: Equinox, 2010.

After discussing the methodological procedure, Chilton utilizes the Aramaic text of Qumran scrolls and Targumim to retrovert the Lord's Prayer into Aramaic (p. 71). His retroversion reveals a metric structure that contrasts divine petitions (imperfect) to human petitions (imperative) (p. 74). He also comments on the five dimensions of the kingdom of God evoked by the address to God as "Abba": sanctity, ultimacy, radiate provision (referring to the power of the Kingdom, which radiates from Israel outward to the nations and provides God's blessings for all people), transcendent power, and judgment (pp. 78–79).

Delobel, Joël. "The Lord's Prayer in the Textual Tradition: A Critique of Recent Theories and Their View on Marcion's Role." In *The New Testament in Early Christianity: La Réception des écrits néotestamentaires dans le christianisme primitif*. Edited by Jean-Marie Sevrin, 293–309. Leuven, Belgium: Leuven University Press, 1989.

The use of the Lord's Prayer in liturgy has resulted in variant readings. Matthew's version was expanded with a doxology, and Luke's assimilated to Matthew's. Delobel refutes recent theories that argue for the Holy Spirit petition (Luke 11:2) attested by Marcion, because the promise of the Holy Spirit has been fulfilled.

de Moor, Johannes C. "The Reconstruction of the Aramaic Original of the Lord's Prayer." In *The Structural Analysis of Biblical and Canaanite Poetry*. Edited by Willem van der Meer and Johannes C. de Moor, 397–422. Sheffield, UK: JSOT Press, 1988.

This insightful essay reconstructs the Hebrew text and the Aramaic text of the Lord's Prayer side by side to argue that a structural analysis derived from the research on North-West Semitic poetry favors an Aramaic substratum, which exhibits a well-balanced beauty in rhythm, rhyme, inclusions, and responsions (the act of answering) that we can expect from Jesus as a skillful teacher who often quoted the scripture from the Targums.

Parker, David C. *The Living Text of the Gospels*. Cambridge, UK: Cambridge University Press, 1997.

The Lord's Prayer is popular, but its text is far from being established, as evident in the divergences between Matthew and Luke and in the variants in ancient manuscripts. Parker investigates the addition of doxology in Matthew and three different forms of the Lord's Prayer in Luke's text traditions to illustrate the fluidity of the Gospel text. See pp. 49–74.

Schwarz, Günther. "Und Jesus sprach": *Untersuchungen zur aramäischen Urgestalt der Worte Jesu*. 2d Aufl. Stuttgart: Kohlhammer, 1987.

Schwarz gathers together several Aramaic reconstructions by scholars (pp. 209–226), which is convenient for comparison.

Source Criticism

What sources did Matthew and Luke use to compose their versions of the Lord's Prayer? Investigations into their possible sources have yielded interesting results. Lohmeyer 1965, for instance, retrieves an Aramaic substratum of the Lord's Prayer beneath Matthew's and Luke's versions and argues that it originated in the Galilean communities. Grelot 1984 contends, however, that Jesus' prayer in Gethsemane as reported in John 17 was developed in the worship setting of a Jewish-Christian community and was then used by Matthew and Luke. Recent studies on the hypothetical Q source shed some new light as well. Black 1990 suggests that the Targumic version of 1 Chronicles and Qumran scrolls may have been used as a source for the Lord's Prayer in Matthew. Carruth and Garsky 1996 reconstructs a Greek text of the Lord's Prayer in Q, which was supposedly used as a common source for Matthew and Luke. Fleddermann 2005 provides a commentary on a Q version of the Lord's Prayer. Oakman 2015 presents a tradition-critical hypothesis of the Lord's Prayer in three stages of development, beginning with Jesus' teaching, through an uncertain period of oral tradition, and ending with the latest version of Q, which is found in Luke's version.

Black, Matthew. "The Doxology to the Pater Noster with a Note on Matt 6.13B." In *A Tribute to Geza Vermes: Essays on Jewish and Christian Literature and History*. Edited by Philip R. Davies and Richard T. White, 327–338. Sheffield, UK: JSOT Press, 1990.

This essay tries to show the importance of the Targumic version of 1 Chronicles 29:11 in the development of the doxology in Matthew 6:13b. Black also shows how the translation of *tou ponērou* as "evil one" can be justified by similar usage in the Qumran literature.

Carruth, Shawn, and Albrecht Garsky, eds. *Q 11:2b-4 (Documenta Q)*. Leuven, Belgium: Peeters, 1996.

The reconstructed text of the Lord's Prayer in this critical edition of Q is the result of the collaboration by members of the Q International Project led by James Robinson. The most valuable is the compendium of critical scholarly commentaries on each word of the text.

Fleddermann, Harry T. *Q: A Reconstruction and Commentary*. Leuven, Belgium; Paris; and Dudley, MA: Peeters, 2005.

Fleddermann labels the Lord's Prayer as the Disciples' Prayer, which was followed by an exhortation to pray (Q11:2–4, 9–13). After reconstructing a Q version of the prayer, he cross-references other Q texts to argue that the address to God as Father identifies the Q community as children of God and the bread as the symbol of all human needs. See pp. 454–473.

Grelot, Pierre. "L'arrière-plan araméen du 'Pater.'" *Revue Biblique* 91 (1984): 531–536.

This article discusses parallel texts in Mark and John to suggest that Jesus' prayer in Gethsemane was developed in the worship setting of the Jewish-Christian communities and became the Lord's Prayer as preserved in Matthew and Luke. Grelot provides an Aramaic translation for the two versions in Matthew and Luke.

Lohmeyer, Ernst. *The Lord's Prayer*. Translated by John Bowden. New York: Harper & Row, 1965.

An important historical-critical study of the Lord's Prayer. Noteworthy is Lohmeyer's compelling reconstruction of an Aramaic substratum and its origin of formation in the context of Galilean communities. German original: *Das Vater-unser*, 2d Aufl. (Göttingen, Germany: Vandenhoeck & Ruprecht, 1947).

Oakman, Douglas E. *Jesus, Debt, and the Lord's Prayer: First-Century Debt and Jesus' Intentions*. Cambridge, UK: James Clarke, 2015.

This book proposes a tradition-critical hypothesis reading the Lord's Prayer as evolved in three stages: (1) Jesus: address + petitions 4–6; (2) From oral Aramaic to written Greek: cannot be sure; (3) Latest stratum of Q: address + petitions 1–2 and 4–6 (= Luke's version). The author then argues that Jesus' social context was an agrarian society in which the impoverished peasants suffered from court-enforced debt collections, resulting in a lack of adequate bread. The main concern of Jesus' original prayer was therefore the reality of oppression, indebtedness, hunger, and insecurity. The eschatological perspective was added on in the later strata of Luke and Matthew.

Literary Character

Theological contents and literary form cannot be separated. Literary analysis is the first step to understanding the character and rhetoric of the Lord's Prayer and a necessary approach to unpacking its meaning and purpose.

Structure and Form

Various attempts have been made to identify the literary character of the Lord's Prayer. Goulder 1963 analyzes its composition to contend that Matthew rather than Jesus created this prayer. Van Tilborg 1972 examines it form-critically to propose its origin from a liturgical reflection in Mark's community on Jesus' prayer in the Garden of Gethsemane. Popkes 1990 also engages in a form-critical study and links the Lord's Prayer to Jesus' experience in Gethsemane in Mark 14, and interprets the "temptation" in the sixth petition as referring to daily tests on the Christian's journey of discipleship. Other literary-critical studies are intended to clarify the meaning of the Lord's Prayer. Brown 1968, for instance, argues for its nature as an eschatological prayer, which has a bearing on the interpretation of each petition. LaVerdiere 1988 calls attention to its different literary contexts in Matthew and in Luke. Wenham 2010 analyzes its sevenfold form and finds the fourth petition set at the center of a chiasmic structure, which reflects the structural point of the Sermon on the Mount to bring together God's glory in heaven and God's love on earth. Martin 2015 identifies several Jewish poetic devices in the Lord's Prayer and, based on that, argues for a structure of two stanzas, each with a tripartite petition expressed in tricolon form.

Brown, Raymond. "The Pater Noster as an Eschatological Prayer." In *New Testament Essays*. By Raymond Edward Brown, 217–253. Garden City, NY: Doubleday, 1968.

This essay argues that the Lord's Prayer in Matthew is an eschatological prayer. It is also a prayer for the Christian community who believe that Jesus is the way to God and the final dispensation has come. Brown's argument for the bread in the fourth petition as Eucharistic is compelling. Originally published in 1965.

Goulder, Michael D. "The Composition of the Lord's Prayer." *Journal of Theological Studies* 14 (1963): 32–45.

Against most scholars, Goulder contends that the Lord's Prayer did not originate from Jesus, but was created and composed by Matthew from his source Mark. Luke then abbreviated Matthew's version.

LaVerdiere, E. "The Lord's Prayer in Literary Context." In *Scripture and Prayer*. Edited by Carolyn Osiek and Donald Senior, 104–116. Wilmington, DE: Michael Glazier, 1988.

This essay argues that reconciliation is urgent for Matthew's community, which has just separated from the synagogue, so forgiveness is reemphasized (Matthew 6:14–15). Generosity in sharing is important for Luke's community, so the bread is highlighted in terms of hospitality (11:5–13). LaVerdiere also compares the Lord's Prayer to the *Magnificat*.

Martin, Michael Wade. "The Poetry of the Lord's Prayer: A Study in Poetic Device." *Journal of Biblical Literature* 134.2 (2015): 347–372.

The author identifies several Jewish poetic devices (homoeoteleuton, homoeokataarkton, antistrophe, anaphora, anadiplosis, polyptoton, antithesis, pariosis, paronomasia) in the Hebrew/Aramaic version of the Lord's Prayer and argues that it belongs to ancient Jewish liturgical poetry. Based on these poetic devices, this prayer can be seen as structured in two stanzas, each with a tripartite petition expressed in tricolon form.

Popkes, Wiard. "Die letzte Bitte des Vater-Unser: Formgeschichtliche Beobachtungen zum Gebet Jesu." *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 81 (1990): 1–20.

This article studies the last petition of the Lord's Prayer "Lead us not into temptation" in light of Jesus' prayer in the Garden of Gethsemane in Mark 14 to argue that the last petition refers to everyday temptations and serves as a warning for Christians on their journey of discipleship.

van Tilborg, Sijf. "A Form-Criticism of the Lord's Prayer." *Novum Testamentum* 14 (1972): 94–105.

This article proposes that three texts in Mark ("Abba" 14:36, "your will" 14:36, and "temptation" 14:38) indicate that the Lord's Prayer originates from a liturgical reflection on the Gethsemane story in Mark. In Q, "the will of God" is influenced by the Kaddish. Later, it is embellished in Matthew and Luke.

Wenham, David. "The Sevenfold Form of the Lord's Prayer in Matthew's Gospel." *Expository Times* 121.8 (2010): 377–382.

Wenham finds a chiasmic structure. The first three petitions ask for God's glory; the last three fight with evil. Linking the two sets, the fourth asks for God's provision for daily needs. It embodies the structure of the Sermon on the Mount that begins with God's kingdom and ends with God's fatherly care.

Jewish Setting

The Lord's Prayer cannot be fully understood without considering its Jewish background because Jesus is Jewish and almost every petition has parallels in synagogue prayers. To understand Jesus' theological views in the Lord's Prayer, Limbeck 1980 looks into the Old Testament as a proper background to understand it. Gese 1997 examines it in the light of the individual laments and enthronement hymns in the Psalms. Scholars also consider Jewish prayer tradition an important context in which the Lord's Prayer should be understood. Ford 1967 discusses its significance in light of Yom Kippur, while Baumgardt 1991 compares it to the Kaddish (or Qaddish). Charlesworth 1993 describes six features of the Jewish prayers in Jesus' time. Ullendorff 2003 argues that the Lord's Prayer shows a literary dependence on the Kaddish. Lachs 1987 provides an example of a rabbinic reading of it.

Baumgardt, D. "Kaddish and Lord's Prayer." *Jewish Bible Quarterly (Dor le Dor)* 19 (1991): 164–169.

This article contends that the Lord's Prayer is characterized by simplicity, intimate address to God, and specific personal requests, but the fundamental tendency of the Kaddish is the firm intention to silence all human woes and every narrow human desire for consolation before the supreme divine Power.

Charlesworth, James. "Jewish Prayers in the Time of Jesus." In *The Lord's Prayer: Perspectives for Reclaiming Christian Prayer*. Edited by Daniel L. Migliore, 36–55. Grand Rapids, MI: Eerdmans, 1993.

This essay argues that the Jews at Jesus' time did not see God as "far and remote," citing, e.g., Psalms 6:9 and 65:2, and Psalms of Solomon 6:5 and 18:2. They believed God is present liturgically and is attentive to people. Charlesworth also presents six characteristics of the Jewish prayer from which Christians can learn.

Ford, J. M. "Yom Kippur and the Matthean Form of the Pater Noster." *Worship* 41 (1967): 609–619.

This insightful article gives a compelling interpretation of the Sermon on the Mount as a discourse on the subject of *Teshuvah* (repentance) and the Lord's Prayer in Matthew as a confession of sin and prayer for deliverance on the final day used in the Jewish Christian Church on the occasion of Yom Kippur.

Gese, Hartmut. "Bemerkungen zum Vaterunser unter dem Gesichtspunkt alttestamentlicher Gebetsformen." In *Jesus Christus als die Mitte der Schrift: Studien zur Hermeneutik des Evangeliums: FS Otfried Hofius*. Edited by Christof Landmesser, Hans-Joachim Eckstein, and Hermann Lichtenberger, 405–437. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 86. Berlin and New York: de Gruyter, 1997.

This essay examines the form and contents of the Lord's Prayer in light of the individual laments and enthronement hymns in the Psalms. Providing an Aramaic retro-translation (p. 412), Gese explains the meaning of each petition in the traditional history of the Old Testament as fulfilling God's glory and human life. Thus, the bread is interpreted as the necessary food like Manna.

Lachs, S. T. "The Lord's Prayer." In *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke*. By S. T. Lachs, 117–124. Hoboken, NJ: KTAV, 1987.

This commentary gives us an example of a Jewish scholar's view on the Lord's Prayer. Lachs points out similarities and differences between Jesus' prayer and those in the Jewish tradition.

Limbeck, Meinrad. *Von Jesus beten lernen: Das Vaterunser auf dem Hintergrund des Alten Testaments*. Stuttgart: Religiöse Bildungsarbeit, 1980.

This book uses the Old Testament as the background to explain the meaning and significance of the Lord's Prayer.

Ullendorff, Edward. "Some Notes on the Relationship of the Paternoster to the Qaddish." *Journal of Jewish Studies* 54 (2003): 122–124.

Citing the Lord's Prayer's dependence on the Kaddish as one of the clear evidences, Ullendorff contends that an Aramaic *Vorlage* can be postulated and proved to lie beneath some Greek texts in the New Testament.

Jewish or Christian

Is the Lord's Prayer Jewish or Christian? Müller 2003 argues that the earliest form of the Lord's Prayer is likely originated from an ascetic community like that of John the Baptist and is therefore Jewish. Lohse 2008 highlights the similar beliefs shared by the Lord's Prayer with other Jewish prayers. Heinemann 1978 also compares it to Jewish prayers, but the author emphasizes their differences because of its private nature, its brevity, and the idea of intimacy with God. Schneider 1992 acknowledges that the Lord's Prayer depends on Jewish prayers in form but argues that it differs from it in ideas. For instance, even though both Jews and Christians believe in the sovereignty of God, Christians believe that the kingdom of God comes through Jesus. Gibson 2015 rejects the Lord's Prayer's link to Jewish synagogue prayers and insists on Jesus' main concern as issuing a call to the disciples to resist temptations of this world.

Gibson, Jeffrey B. *The Disciples' Prayer: The Prayer Jesus Taught in Its Historical Setting*. Minneapolis: Fortress, 2015.

Against most scholars who see a connection between the Lord's Prayer and the Jewish prayers in the synagogue that are eschatological in nature, the author contends that Jesus used this prayer to call his disciples to resist the temptation of "this generation" which is evil.

Heinemann, Joseph. "The Background of Jesus' Prayer in the Jewish Liturgical Tradition." In *The Lord's Prayer and Jewish Liturgy*. Edited by Michael Brocke and Jakob Petuchowski, 81–89. New York: Seabury, 1978.

Heinemann defines Jesus' Prayer (the Lord's Prayer) as a private prayer and compares it to the communal prayers in Jewish liturgical tradition, emphasizing their differences in terms of simple style, direct address to God, and the brevity of the prayer.

Lohse, Eduard. *Das Vaterunser: Im Licht seiner jüdischen Voraussetzungen*. Tübingen, Germany: Mohr Siebeck, 2008.

After comparing the Matthean and Lucan versions, Lohse compares the Lord's Prayer with several Jewish prayers to show that Christians and Jews share similar ideas about God and prayer and that both groups can be close to each other.

Müller, Karlheinz. "Das Vater-Unser als jüdisches Gebet." In *Identität durch Gebet: Zur gemeinschaftsbildenden Funktion institutionalisierten Betens in Judentum und Christentum*. Edited by Albert Gerhards, Andrea Doeker, and Peter Ebenbauer, 159–204. Studien zu Judentum und Christentum. Paderborn, Germany: Schöningh, 2003.

How Jewish is the Lord's Prayer? Müller argues that the earliest reconstructed version is likely originated from an ascetic community like that of John the Baptist and is characteristically Jewish. The Q version and Matthew's version are Jewish due to their contexts, while Luke's is intended for Christian baptism. The Lord's Prayer remains Jewish in its form and theological outlook.

Schneider, Gerhard. "Das Gebet des Herrn, ein 'jüdisches Gebet'?" In *Jesusüberlieferung und Christologie: Neutestamentliche Aufsätze, 1970–1990*. By Gerhard Schneider, 39–51. Supplements to Novum Testamentum 67. Leiden, The Netherlands, and New York: Brill, 1992.

Schneider argues, though given by Jesus the Jew, the Lord's Prayer may not necessarily be a Jewish prayer. Though depending on Jewish prayer tradition in form, it also departs from it in convictions and is given for Jesus' disciples. Both Jews and Christians honor the sovereignty of God, but Christians believe that the kingdom of God comes through Jesus. First published in 1987.

Other Prayers

The Lord's Prayer is a major Christian prayer, but it has been compared to prayers in other religious traditions. Charlesworth, et al. 1994 assembles several studies on the prayer texts from the Greco-Roman Era and provides a broader cultural context in which to evaluate the form and contents of the Lord's Prayer. Egger-Wenzel and Corley 2004 collects critical studies of the prayer from the Second Temple Judaism, excellent for the evaluation of the character and contents of the Lord's Prayer. Klein, et al. 2009 also collects important essays discussing prayers in the Old Testament, the New Testament, ancient Judaism, and the early church, which comprise a rich historical tradition for a better understanding of the Lord's Prayer. Staubli 2010 studies dozens of amulets from ancient Canaan and Israel with the name or symbol of God on them and compares the ideas of "hallowed be thy name" in Judaism, Christianity, and Islam to show some affinities among the three religions. Nongbri 2011 probes the significance and functions of the so-called Lord's Prayer papyrus amulet newly acquired by the Beinecke Library of Yale University. It is interesting to see that some believers find a mystical protective power in the physical text of the Lord's Prayer.

Charlesworth, James, with Mark Harding, and Mark Kiley, eds. *The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era*. Valley Forge, PA: Trinity, 1994.

This collection includes essays on prayer in the Greco-Roman Era important for a historical understanding of the Lord's Prayer. Interesting are Mark Harding, "Making Old Things New: Prayer Texts in Josephus's *Antiquities* 1–11: A Study in the Transmission of Tradition" (pp. 54–72) and Barbara Bowe, "Prayer Rendered for Caesar? 1 Clement 59.3–61.3" (pp. 85–102).

Egger-Wenzel, Renate, and Jeremy Corley, eds. *Prayer from Tobit to Qumran: Inaugural Conference of the ISDCL at Salzburg, Austria, 5–9 July 2003. Deuterocanonical and Cognate Literature, Yearbook 2004*. Berlin and New York: de Gruyter, 2004.

This collection includes recent critical studies of prayer in deuterocanonical literature such as Esther, Tobit, and Ben Sira, in pseudepigraphical works such as the Psalms of Solomon and the Third Book of Maccabees, and in Qumran, Josephus, and the New Testament. They provide a broad and relevant context to evaluate the character and contents of the Lord Prayer.

Klein, Hans, Vasile Mihoc, Karl-Wilhelm Niebuhr, unter Mitarb von Christos Karakolis, eds. *Das Gebet im Neuen Testament: Vierte europäische orthodox-westliche Exegetenkonferenz in Sâmbăta de Sus, Rumänien, 4.–8. August 2007*. Tübingen, Germany: Mohr Siebeck, 2009.

These essays focus on prayer in the New Testament as the basis to understand the development of different prayer traditions of the church. Most noteworthy is a comprehensive review essay on recent research by Hans Klein, "Das Vaterunser: Seine Geschichte und Sein Verständnis bei Jesus und Im Frühen Christentum" (pp. 77–114).

Nongbri, Brent. "The Lord's Prayer and CHMG: Two Christian Papyrus Amulets." *Harvard Theological Review* 104.1 (2011): 59–68.

This article examines two Christian papyrus amulets in the Beinecke Library of Yale University. The Lord's Prayer papyrus, P.CtYBR inv. 4600, from the 6th or 7th century, largely matches Matthew 6:9–13 and attests to the magical use of scripture as an amulet for protection by early Christians.

Staubli, T. "Geheiligt werde Dein Name: Der göttliche Name als Bild in Kanaan und Israel mit Ausblicken ins Judentum, Christentum und den Islam." *Bibel und Kirche* 65.2 (2010): 77–86.

This interesting study of amulets with God's name from ancient Canaan and Israel proposes a cultural reason to explain why "hallowed be thy name" is the first petition in the Lord's Prayer. It was a culture that believed in the saving power of the holy name of God, indeed a tradition shared by Judaism, Christianity, and Islam.

Historical Jesus

The Lord's Prayer contains traces of Aramaic language and distinctive sayings of Jesus, so historical-critical scholarship has found it an important source for understanding the historical Jesus, his original teaching, and his purpose.

Jesus' Thoughts

Jeremias 1966 is an influential study arguing that God as Abba is an authentic and unique teaching of Jesus and that the eschatological vision of the prayer reflects Jesus' worldview. Schürmann 1981 further contends that the Lord's Prayer is the key to understanding Jesus, his messages, and his concerns. Lindemann 1989 provides a brief review on the historical Jesus research in the light of Q source and the Lord's Prayer. Heiningen 2002 argues that the Lord's Prayer indicates that, toward the end of his life, Jesus returned to an apocalyptic view, asking God not to lead his disciples into the trial of the End. Haacker 2010 insists that the Lord's Prayer stems from the historical Jesus and that it is the foundation of Jesus' preaching on the kingdom of God and discipleship. Not all scholars share the same opinion, however. Mell 1994, for instance, questions whether it belongs to the authentic tradition of Jesus' teaching. Philonenko 2001 argues that the first three petitions are Jesus' own prayers and the last three Jesus' teaching on prayer, but that Jesus never taught the entire prayer to his disciples.

Haacker, Klaus. *Was Jesus lehrte: Die Verkündigung Jesu: Vom Vaterunser aus entfaltet*. Neukirchen Vluyn, Germany: Neukirchener, 2010.

Haacker argues that the core idea of the Lord's Prayer stems from historical Jesus. In the Lord's Prayer, Jesus' theo-centric, eschatological, and ethical preaching of the kingdom of God can be found. Jesus' teaching on God's care for the believers' material and spiritual needs, the imitation of God, and discipleship can also be properly understood.

Heiningen, Bernhard. "Apokalyptische Wende Jesu? Ein Beitrag zur Vor- und Frühgeschichte des Vaterunsers (Mt 6,9–13 par Lk 11,2–4)." In *Brückenschläge: Akademische Theologie und Theologie der Akademien*. Edited by F. Hofmann, Erich Garhammer, and Wolfgang Weiß, 183–206. Würzburg, Germany: Echter, 2002.

Heiningen examines the eschatological elements (realized and futuristic) in the Lord's Prayer and hypothesizes that Jesus revealed a realized view during his successful ministry but that toward the end of his life he returned to an apocalyptic view taught by John the Baptist, as indicated in the Lord's Prayer ("thy kingdom come, . . . lead us not into temptation") and the Gethsemane prayer. Reprinted in Bernhard Heiningen. *Die Inkulturation des Christentums: Aufsätze und Studien zum Neuen Testament und seiner Umwelt* (Wissenschaftliche Untersuchungen zum Neuen Testament 255, Tübingen, Germany: Mohr, 2010), pp. 3–25.

Jeremias, Joachim. *The Lord's Prayer*. 2d ed. Translated by John Reumann. Philadelphia: Fortress, 1966.

Jeremias considers the Lord's Prayer the summary of Jesus' teaching on the Kingdom of God. Central to Jesus' teaching is his personal address to God as Abba in Aramaic, which reveals his unique identity as the Son and his intimate relationship with God. Reprinted in 1980. German original: *Das Vater-unser im Lichte der neueren Forschung* (Stuttgart: Calwer, 1962). See also Jeremias, Joachim. *New Testament Theology*. Vol. 1, *The Proclamation of Jesus*. Translated by J. Bowden (New York: Scribner's, 1971), pp. 21–23, 61–68, and 193–203.

Lindemann, Andreas. "Die Versuchungsgeschichte Jesu nach der Logienquelle und das Vaterunser." In *Jesu Rede von Gott und ihre Nachgeschichte im frühen Christentum: Beiträge zur Verkündigung Jesu und zum Kerygma der Kirche: Festschrift für W. Marxsen zum 70. Geburtstag*. Edited by D.-A. Koch, Willi Marxsen, Gerhard Sellin, and Andreas Lindemann, 91–100. Gütersloh, Germany: Mohn, 1989.

This essay reviews the history of scholarly research on Jesus in light of the recent advance in the study of Q source and the Lord's Prayer.

Mell, Ulrich. "Gehört das Vater-unser zur authentischen Jesus-Tradition?" *Berliner Theologische Zeitschrift* 11 (1994): 148–180.

Mell proposes that the original form of the Lord's Prayer cannot be a ritual praise, liturgical act, prayer for the Holy Spirit, or plea for restoration. After discussing the themes of God as Father, God's rescue for Israel, and God's mercy in eschatological justice, he concludes that it was not an authentic prayer of Jesus, but started in a Palestinian synagogue. This essay ignited a vigorous debate between Mell and Haacker, and propelled Haacker to write *Was Jesus lehrte* (2010) (Haacker 2010).

Philonenko, Marc. *Le Notre Père: De la Prière de Jésus à la prière des disciples*. Paris: Gallimard, 2001.

Philonenko interprets the first three petitions as Jesus' own prayers and the last three as Jesus' teaching to the disciples. He argues that the address to God is messianic not sentimental, the first three petitions are individual and eschatological, and the last three communal with the Near End in mind. Jesus did not teach the entire Lord's Prayer to disciples. German translation: *Das Vaterunser: Vom Gebet Jesu zum Gebet der Jünger*. Edited by Übersetzt von Catherine and Karsten Lehmühle (UTB für Wissenschaft 2312, Tübingen, Germany: Mohr, 2002).

Schürmann, Heinz. *Das Gebet des Herrn: Als Schlüssel zum Verstehen Jesu*. Freiburg, Germany: Herder, 1981.

This monograph describes how the Lord's Prayer provides a key to understanding Jesus, his visions, and his teachings. It considers the Lord's Prayer a prayer for the believers who wish to follow the life of Jesus and enjoy the sure care of the living God.

Jesus' Purpose

Why did Jesus teach his disciples to say the Lord's Prayer? Vögtle 1975 argues that the eschatological references in the three We-petitions indicate that those petitions for human needs originate from Jesus, who understands his followers' plight in life. Grünzweig 1986 considers it a model prayer to help Jesus' disciples to pray properly. Becker 1996 argues that it is part of Jesus' preaching, a call to God for help for those who have tasted the kingdom of God in their daily needs before the End. Fenske 1997 explores its social function and argues that Jesus created it as an expression of piety to enhance interpersonal communication among his disciples. Oakman 1999 and Oakman 2015 (cited under Source Criticism) argue that the original form of the Lord's Prayer consists only of the Abba address and the fourth through sixth petitions, which reflect Jesus' immediate concerns for the concrete problems confronting the Galilean peasants, namely debts and famine. Gibson 2001 argues that it was meant as a plea for divine protection of Jesus' disciples from falling into apostasy.

Becker, Jürgen. *Jesus von Nazaret (GLB)*. Berlin and New York: de Gruyter, 1996.

The earliest form of the Lord's Prayer suggests that it is part of Jesus' preaching, a call to God for help offered by people who have tasted the kingdom of God and trusted God for caring for their needs before its final realization. See pp. 329–337. In English: *Jesus of Nazareth* (Berlin and New York: de Gruyter, 1998), pp. 265–271.

Fenske, Wolfgang. "Und wenn ihr betet. . .," (Mt 6,5): Gebete in der zwischenmenschlichen Kommunikation der Antike als Ausdruck der Frömmigkeit. Göttingen, Germany: Vandenhoeck & Ruprecht, 1997.

Fenske explains how Jesus created a new prayer for his followers out of Jewish tradition, and how it became a Christian prayer after the Resurrection to begin to shape the community and piety of the early church. See pp. 238–259.

Gibson, Jeffrey B. "Matthew 6:9–13/Luke 11:2–4: An Eschatological Prayer?" *Biblical Theology Bulletin* 31 (2001): 96–105.

Taking note of the didactic context for discipleship in Matthew's and Luke's narrative, the central concern for God's will in the prayer itself, and the references to the rebellious people in the Old Testament, Gibson argues that the Lord's Prayer is not eschatological, but a plea for God's protection to guard Jesus' disciples from becoming "the generation" that rejects Jesus.

Grünzweig, Fritz. *Das Vaterunser: Beten in der Schule Jesu*. 2d Aufl. Bad Leibenzell, Germany: Verlag der Liebenzeller Mission, 1986.

This book examines the role of the Lord's Prayer as a model prayer for the school of Jesus, namely his disciples and followers.

Oakman, Douglas E. "The Lord's Prayer in Social Perspective." In *Authenticating the Words of Jesus*. Edited by Bruce Chilton and Craig A. Evans, 137–186. *New Testament Tools and Studies* 28.1. Leiden, The Netherlands, and Boston: Brill, 1999.

Oakman constructs a tradition history of the Lord's Prayer tracing back in time from Matthew and Luke, to Q² (Judea), to Q¹ (Galilee), and to Jesus, arguing that the original prayer consisted only of the Abba address and the 4th–6th petitions, which reflect Jesus' immediate and worldly concerns for the peasants' concrete problems of debts and famine. Reprinted in Douglas Oakman, *Jesus and the Peasants* (MATRIX: The Bible in Mediterranean Context 4. Eugene, OR: Cascaded Books, 2008), pp. 199–242. The thesis of this article was developed in book length and published as *Jesus, Debt, and the Lord's Prayer: First-Century Debt and Jesus' Intentions* (Oakman 2015, cited under Source Criticism).

Vögtle, Anton. "Der 'eschatologische' Bezug der Wir-Bitten des Vaterunsers." In *Jesus und Paulus: Festschrift f. Werner Georg Kümmel z. 70. Geburtstag*. Edited by Werner Georg Kümmel, E. Earle Ellis, and Erich Gräßer, 344–362. Göttingen, Germany: Vandenhoeck & Ruprecht, 1975.

Vögtle argues the eschatological reference in the We-petitions indicates that the petitions for human needs originate from Jesus himself. It explains, for instance, how the petition for bread is to be understood and why it is placed as the first of the We-petitions. Trust in God's provision in the kingdom of God enables the disciples to do God's will. Second edition 1978. Reprinted in Anton Vögtle, *Offenbarungsgeschehen und Wirkungsgeschichte* (Freiburg, Germany; Basel, Switzerland; and Vienna: Herder, 1985), pp. 34–49.

Theology

The Lord's Prayer contains foundational teachings of Jesus. It was considered the epitome of the whole Gospel by Tertullian and the central theology of Jesus by Joachim Jeremias. Since the inception of the church, therefore, it has been taught to new converts in catechisms and said in baptisms and Eucharist. Throughout the history of interpretation, the invocation to God as Father has received the most attention. Jeremias 1966 argues that Abba is a distinctive theological view of Jesus that reveals a loving God who is happy to meet the needs of God's children. This view has become a leading position that the subsequent scholarship seeks to uphold or revise. Bonnard, et al. 1968 proposes that the Lord's Prayer is a Christian prayer *par excellence* as it is a résumé of the Gospel, and it is a truly ecumenical prayer for all churches. The liturgical theology in the Lord's Prayer is another subject of interest for scholars, as attested in Stevenson 2008, which discusses the Lord's Prayer in the light of Christology and the Trinity. The implicit messages of ethics in the prayer do not escape notice either. Shriver 1983 points out that the Lord's Prayer demands a change of life that will transform contemporary culture and ethos. Hall 1993 emphasizes the connection between theology and ethics, the public and the personal, as well as realism and hope in the Lord's Prayer. Mattison 2009 discusses its inspiration and relevance for the construction of an ethics of virtue today that continues the traditional teaching of the church since ancient times. Nicolaus 2005 investigates its pragmatic theology as reconstructed by Luther. To be noted are the essays in Migliore 1993, which demonstrate the significant interactions of the Lord's Prayer with various theological disciplines.

Bonnard, Pierre, Jacques Dupont, and François Refoulé. *Nôtre Père qui est aux cieux, la prière oecuménique*. Paris: Les Bergers et les Mages, 1968.

Calling it a Christian prayer *par excellence*, Refoulé explains the significance of the invocation to God as Father and the eschatological anticipation. He also calls it the prayer of the savior and the soul of ecumenism. Dupont and Bonnard then offer a commentary to promote the spirit of ecumenism.

Hall, Douglas J. "The Theology and Ethics of the Lord's Prayer." In *The Lord's Prayer: Perspectives for Reclaiming Christian Prayer*. Edited by Daniel Migliore, 125–136. Grand Rapids, MI: Eerdmans, 1993.

This essay insists that theology and ethics are interrelated, and calls attention to the public and the personal dimensions of the prayer. It then argues that both realism and hope can be found in the Lord's Prayer.

Jeremias, Joachim. *The Lord's Prayer*. 2d ed. Translated by John Reumann. Philadelphia: Fortress, 1966.

This historical-critical study explains Jesus' teaching on God as Father, the kingdom of God, and eschatological hope. Influential is Jeremias's emphasis on the personal address to God as Abba in Aramaic and the bread of tomorrow as the bread of life, not simply daily food. A must-read for serious students. Reprinted in 1980. German original: *Das Vater-unser im Lichte der neueren Forschung* (Stuttgart: Calwer, 1962). See also Jeremias, Joachim. *New Testament Theology*. Vol. 1, *The Proclamation of Jesus*. Translated by J. Bowden (New York: Scribner's, 1971), pp. 21–23, 61–68, and 193–203.

Mattison, W. C. "The Lord's Prayer and an Ethics of Virtue: Continuing a History of Commentary." *Thomist* 73.2 (2009): 279–312.

The Lord's Prayer requests seven foundational virtues of Christian life, three theological (faith, hope, love) and four cardinal (prudence, justice, temperance, and fortitude). This format argues for the primacy of "infused" over "acquired" virtue. Through God's grace, petitioners are granted virtue. The ultimate happiness in union with God will ensue.

Migliore, Daniel, ed. *The Lord's Prayer: Perspectives for Reclaiming Christian Prayer*. Grand Rapids, MI: Eerdmans, 1993.

The essays in this collection explore the influence, spiritual power, and key themes of the Lord's Prayer from exegetical, historical, theological, and pastoral perspectives. They demonstrate the importance of the Lord's Prayer and its impact in different theological disciplines.

Nicolaus, Georg. *Die pragmatische Theologie des Vaterunsers: Und ihre Rekonstruktion durch Martin Luther*. Leipzig: Evangelische Verlagsanstalt, 2005.

A study on an important but rarely pursued question regarding the pragmatic theology of the Lord's Prayer. The connection between the Lord's Prayer and Luther is also an interesting angle.

Shriver, Donald W. *The Lord's Prayer: A Way of Life*. Atlanta: John Knox, 1983.

Shriver challenges his readers to reflect on the Lord's Prayer's impact on contemporary culture and ethos of America. It demands a new way of life and, if practiced, will change the society. A briefer version was published as *The Social Ethics of the Lord's Prayer* (Madras: The Christian Literature Society, 1980).

Stevenson, Kenneth W. "Christology and Trinity: Interpreting the Lord's Prayer." In *Place of Christ in Liturgical Prayer: Trinity, Christology, and Liturgical Theology*. Edited by Bryan D. Spinks, 222–242. Collegeville, MN: Liturgical, 2008.

Stevenson presents the insights of Augustine, Maximus the Confessor, Lancelot Andrews, and Karl Barth to discuss the developing liturgical theology of the Lord's Prayer in terms of Christology and Trinity.

Father (*Abba*)

The meaning of God as Abba and what it says about Jesus' relation to the Judaism of his time are two contentious issues in the research of the Lord's Prayer. Jeremias 1971, however, argues that to call God directly as "Abba" in childlike intimacy is a distinctive teaching of Jesus. Against Jeremias, Barr 1988 contends that Abba is not a child's babbling sound for Daddy but a solemn adult address to a father. Charlesworth 1994 continues the debate, arguing that some Jewish sources in the postexilic period hold the same view of the almighty God as a loving father willing to hear the prayers of God's people. Schelbert 2011 examines Jewish documents from old Aramaic inscriptions to later midrashim and Haggadah to argue that Abba simply means "father" or "my father." What does it mean to address God as "Abba"? Marchel 1971 provides a comprehensive discussion of the significance of God as Father and argues that to call God "Abba" means to confess God as the Father of Jesus Christ, the unique Son. Fitzmyer 1985 looks into the Christological implications of this appellation for God and agrees with Jeremias that it represents an authentic voice of Jesus. To strengthen the case that Jesus has a unique relationship to God, however, Fitzmyer proposes to add another prayer of praise to God as Father in Q (Luke 10:21–22 and Matthew 11:25–27). Zimmermann 2007 interprets its meaning in the context of the Old Testament, early Judaism, Greco-Roman religions, and imperial ideology to stress that God as Father is significantly placed before God as King. Noteworthy is Steudel 2008, which tries to answer the theological question regarding who shall sanctify God's name, and he argues that it is humans who pledge, through the prayer, to honor God's holy name.

Barr, James. "Abbā Isn't 'Daddy.'" *Journal of Theological Studies*, new ser., 39 (1988): 28–47.

This article refutes Jeremias's theory of Abba as a little child's utterance to father in everyday talk. Barr questions the "emphatic state," "vocative," and "babbling sound" explanations for the ending "ā," and citing evidences from Targums contends that Abbā in Jesus' time was a solemn adult address to father.

Charlesworth, James. "A Caveat on Textual Transmission and the Meaning of Abba: A Study of the Lord's Prayer." In *The Lord's Prayer and Other Prayer Texts from the Greco-Roman Era*. Edited by James Charlesworth with Mark Harding, and Mark Kiley, 1–14. Valley Forge, PA: Trinity, 1994.

Charlesworth points to Jewish sources in the postexilic period that reflect a view of God as Father willing to hear the prayers of God's people and argues that the idea of praying to the almighty God as a loving Father is distinctive but not unique of Jesus. It should not be perceived as a theological conviction that separates Jesus from Judaism.

Fitzmyer, Joseph A. "Abba and Jesus' Relation to God." In *À cause de l'Évangile: Études sur les Synoptiques et les Actes offerts au P Jacques Dupont, OSB*. Edited by François Refoulé, 15–38. Paris: Cerf, 1985.

Fitzmyer agrees with Joachim Jeremias in regarding Abba as *ipsissima vox Jesu* and an expression of his relationship with God. To claim that relationship to be unique, however, Fitzmyer argues that the personal address to God as Abba alone is not sufficient. Jesus' prayer of praise to the Father preserved in Q (Luke 10:21–22 and Matthew 11:25–27) should also be included as evidence.

Jeremias, Joachim. "Abba as an Address to God." In *New Testament Theology*. Vol. 1, *The Proclamation of Jesus*. Translated by J. Bowden, 62–68. New York: Scribner's, 1971.

Jeremias argues that Jesus' direct address to God as "Abba" without modifier is distinctive from Jewish prayers. Influential is his claim that the Aramaic Abba has a diminutive and affective force, equivalent to the English "Daddy" (though he later refrained from saying it). Here is one original voice of Jesus. Reprinted in *The Historical Jesus in Recent Research*. Edited by James Dunn and Scot McKnight (Winona Lake, IN: Eisenbrauns, 2005), pp. 201–206. German original: *Abba: Studien zur neutestamentlichen Theologie und Zeitgeschichte* (Göttingen, Germany: Vandenhoeck & Ruprecht, 1966).

Marchel, Witold. *Abba, Père! La prière du Christ et des chrétiens: Étude exégétique sur les origines et la signification de l'invocation à la divinité comme père avant et dans le Nouveau Testament*. Analecta Biblica 19. Nouvelle édition entièrement refondue. Rome: Pontifical Biblical Institute, 1971.

This monograph provides an extensive historical context in which the address to God as Father is interpreted (pp. 179–197). To call God “Our Father” is to say God is the father of our savior Jesus Christ, the unique Son. It is a distinctive, fundamental, and essential attitude of Christianity. First edition was published in 1963.

Schelbert, Georg. *ABBA Vater: Der literarische Befund vom Altaramäischen bis zu den späten Midrasch und Haggada-Werken in Auseinandersetzung mit den Thesen von Joachim Jeremias.* *Novum Testamentum et orbis antiquus, Studien zur Umwelt des Neuen Testaments* 81. Göttingen, Germany: Vandenhoeck & Ruprecht, 2011.

Questioning Jeremias’s influential explanation of Abba as a childlike address to God, offensive to Jewish piety, Schelbert launches a comprehensive study of Abba and Abi in Jewish documents from the old Aramaic inscriptions to later midrashim and Haggadah. Abba is indeed a special understanding of God by Jesus, he concludes, but textual evidences indicate that it simply means “father” or “my father.”

Studel, Annette. “Die Heiligung des Gottesnamens im Vaterunser: Erwägungen zum antik-jüdischen Hintergrund.” In *Judaistik und neutestamentliche Wissenschaft: Standorte—Grenzen—Beziehungen*. Edited by Lutz Doering, Hans-Günther Waubke, and Florian Wilk, 242–256. *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 226. Göttingen, Germany: Vandenhoeck & Ruprecht, 2008.

Who will sanctify God’s name? In the Old Testament, Isaiah 29 speaks of humans, while Ezekiel 36 and 38 speaks of God. In Qumran, 4Q177, 11.15 points to the Qumran community, but 4Q427 Frag. 7.i.6–17 suggests both humans and angels. In the Kaddish, both God and humans can sanctify God’s name. For its ethical purpose, the first petition of the Lord’s Prayer should be understood as humans sanctifying God’s name.

Zimmermann, Christiane. *Die Namen des Vaters: Studien zu ausgewählten neutestamentlichen Gottesbezeichnungen und ihrem jüdischen und paganen Sprachhorizont.* *Ancient Judaism and Early Christianity* 69. Leiden, The Netherlands, and Boston: Brill, 2007.

Zimmermann gives a detailed treatment of the idea of God as Father found in the Old Testament, early Judaism, Greco-Roman religions, and imperial ideology before analyzing its uses and meaning in New Testament books. He discusses Jesus’ address to God as Father (pp. 84–87), stressing that God as Father is significantly placed first before God as King whose kingdom is coming.

Name (*Onoma*)

One comprehensive treatment of the first petition (“Hallowed be thy name”), focusing on the function of divine name and the meaning of sanctification is found in Juschka 2015.

Juschka, Katrin. “*Geheiligt werde dein Name!*”: *Eine auslegungsgeschichtliche Untersuchung zur Namensheiligung im Vaterunser.* Leipzig: Evangelische Verlagsanstalt, 2015.

This is a comprehensive investigation into the history of interpretation of the first petition. The author surveys all German scholars who have commented on God’s holy name in the 20th century (pp. 27–262), and evaluates their research on every element of this petition (Father, name, sanctification) in terms of eschatological, ethical, and doxological interpretations and from Protestant, Catholic, and Jewish points of view, including some comments on its history of effects (pp. 263–472).

Bread (*Arton ton Epiousion*)

Scholarly debates on the bread petition focus on the Greek etymology and theological references of the rarely used word *epiousios*. *Arton ton epiouoiou* has been interpreted and translated as the daily bread, the necessary bread, the bread for the morrow, and the supersubstantial bread. Hill 1983 offers a brief history of exegesis on “our daily bread,” while Korting 2004 provides a comprehensive critical

review on the history of research on the word *epiousios*. On etymology, Foerster 1964–1976 discusses two possible linguistic derivations of *epiousios* and opts for ἐπι-ἔναι, which means “the day which follows” or “the next day.” Hemer 1984 examines several patristic sources to argue for the same theory that *epiousios* was understood to mean something “pertaining to the coming day.” While many scholars interpret the bread for tomorrow as the daily bread of necessity, Brown 1968 argues for its eschatological reference to the Eucharist. It is interesting to note that Korting 2004 offers a new hypothesis about *epiousios* to be derived from ἐπι ρύσιον, which means “a means to atonement” or “a means to dodge disaster,” and still refers to the Eucharistic bread. Defending its translation as “supersubstantial bread” in the Vulgate, Grumett 2006 connects it to the Eucharistic bread in the Roman Catholic liturgical theology as well. An interesting study on the subject is the social-historical investigation of Bindemann 1991, which sees in the bread petition a reflection of an economically unstable Jesus-movement and insists that the deprived social setting is the proper context for theological reflection today. Also notable is the reception-historical study of Kratz 1992, which argues for a literary and theological influence on the bread petition by Psalm 145–147 and emphasizes the grace of God in the request for daily bread.

Bindemann, Walther. “Das Brot für morgen gib uns heute: Sozialgeschichtliche Erwägungen zu den Wir-Bitten des Vaterunsers.” *Berliner Theologische Zeitschrift* 8 (1991): 199–215.

Bindemann argues the petition for bread “today” in Matthew 6:11 reflects a social condition of itinerant charismatics, while the “each day” in Luke 11:3a suggests a stabilized condition. The forgiveness of debts and the deliverance from evil also point to an unsettling condition of the Palestinian Jesus-movement.

Brown, Raymond. “The Pater Noster as an Eschatological Prayer.” In *New Testament Essays*. By Raymond Edward Brown, 217–253. Garden City, NY: Doubleday, 1968.

Brown regards Matthew’s version of the Lord’s Prayer as eschatological, and argues that the bread for the morrow in the fourth petition was understood by the early church as Eucharist in reference to Jesus’ body. Originally published in 1965.

Foerster, Werner. “ἔπιούσιος.” In *Theological Dictionary of the New Testament*. Vol. 2, 10 vols. Edited by G. Kittel and G. Friedrich and translated by G. W. Bromiley, 590–599. Grand Rapids, MI: Eerdmans, 1964–1976.

This article discusses two linguistic derivations of ἐπιούσιος: ἐπι-ἔναι and ἐπι-εἶναι. Foerster favors ἐπι-ἔναι in the form of ἡ ἐπιούσα, meaning “the day which follows.” He also argues that ἐπιούσιος does not indicate time but measure, thus the translation: “The bread which we need, give us to-day.”

Grumett, David. “Give Us This Day Our Supersubstantial Bread.” *Studia Liturgica* 36.2 (2006): 201–211.

This article defends Jerome’s translation of “supersubstantial bread” in the Vulgate on exegetical ground, and discusses its connection to the Eucharistic bread in the Roman Catholic liturgical theology. It concludes by saying that the bread of the Eucharist is supersubstantial and for this reason “daily,” because it has been offered “continually” and is still so offered today.

Hemer, Colin. “ἔπιούσιος.” *Journal for the Study of the New Testament* 22 (1984): 81–94.

Hemer examines Herodotus, Polybius, Philo, Josephus, the Septuagint and Origen’s use of ἐπιούσιος to conclude that ἡ ἐπιούσα signifies “the coming day” and ἐπιούσιος is a derivative form meaning “pertaining to the coming day.”

Hill, David. “‘Our Daily Bread’ (Mt 6, 11) in the History of Exegesis.” *Irish Biblical Studies* 5 (1983): 2–10.

This article offers a brief history of interpretation to clarify the exegetical ambiguities of the word and its possible meanings.

Korting, Georg. *Das Vaterunser und die Unheilabwehr: Ein Beitrag zur [epiousion]: Debatte (Mt 6,11/Lk 11,3)*. Münster, Germany: Aschendorff, 2004.

Korting reads *epiousios* as ἐπι ῥύσιον, which, based on evidences in New Testament, Jewish, and Hellenistic contexts, carries a soteriological sense to characterize the bread as “a means of atonement,” “a means to dodge disaster,” or “a means of liberation,” pointing to the Eucharistic bread.

Kratz, Reinhard Gregor. “Die Gnade des täglichen Brots: Späte Psalmen auf dem Weg zum Vater-unser.” *Zeitschrift für Theologie und Kirche* 89 (1992): 1–40.

This article studies Psalm 104 and 145–147 to argue that the combination of God's name, God's reign, and the bread shows that these psalms may have influenced the Lord's Prayer. This reception-historical study indicates a continual theological development between the psalms and the Lord's Prayer, even if there is no direct relationship.

Debts (*ophelēma*)

Two thorny issues involving the forgiveness petition are the meaning of the debts and the human forgiveness as a precondition to receive divine forgiveness. Are the debts meant literally as a financial problem, or are they used as a metaphor for religious sins? What does it say about grace if the petitioners have to forgive others before receiving God's forgiveness? (1) On the meaning of the debts, the metaphoric sense of the debts as sins has not escaped attention because the Lord's Prayer has been used in worship and devotion. Bazzana 2011, however, compares the debts petition to the Ptolemaic amnesty decrees to argue for a literal understanding. Remittance of debts and the generosity of God's kingdom are reminiscent of Hellenistic royal ideology in which the Lord's Prayer can be interpreted. (2) On the priority of human forgiveness, Jeremias 1966 (cited under Theology) argued that the Aramaic verb behind the Greek perfect tense is a *perfectum praesens* tense, which can refer to an action occurring here and now, to alleviate somewhat the theological problem. In contrast, Rügger 2009 calls attention to the aorist tense in the human act of forgiveness, connoting either *komplexive* aspect or *effektiv-resultativem* aspect, to suggest that the human act should correspond to or precede the divine one. Ford 1968, however, does not consider it a problem, if one returns to the Jewish-Christian community in which the Lord's Prayer might be said in the context of Yom Kippur. Yoma 8 in the Mishnah prescribes a similar law for repentance: in order to receive divine forgiveness, the petitioner should forgive others first. Moule 1978 takes up the theological conflict between grace and work and tries to find a balanced position, insisting on the one hand that divine forgiveness cannot be earned by human merit and stressing on the other that human willingness to forgive others is required. Rordorf 1970 explained how and why the Eastern church used the aorist tense in Matthean version (“have forgiven”) and the Western church used the present tense in Lucan version (“forgive”) in their liturgical traditions.

Bazzana, Giovanni Battista. “Basileia and Debt Relief: The Forgiveness of Debts in the Lord's Prayer in the Light of Documentary Papyri.” *Catholic Biblical Quarterly* 73.3 (2011): 511–525.

This article compares the forgiveness petition in Q with Ptolemaic amnesty decrees (e.g., *P. Hib.* 1.41, *P. Köln* 7.313, *SB* 20.14106, *P. Oxy.* 2.237/8.7–13) to propose that remittance of debts and generosity of God's kingdom are reminiscent of Hellenistic royal ideology, which might provide the political vision, cultural symbol, and theological view to understand the Lord's Prayer.

Ford, J. Massyngberde. “The Forgiveness Clause in the Matthean Form of the Our Father.” *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 59 (1968): 127–131.

Can we presume to ask God to imitate us in forgiving debts? Ford cites Yoma 8 to show that a Jewish man is required to appease his fellow man before he can find atonement from God on Yom Kippur. The idea would not be problematic for Jewish Christians in the early church.

Moule, Charles F. D. “. . . As We Forgive . . .”: A Note on the Distinction between Deserts and Capacity in the Understanding of Forgiveness.” In *Donum Gentilicium: New Testament Studies in Honour of David Daube*. Edited by E. Bammel, David Daube, C. K.

Barrett, and W. D. Davies, 68–77. Oxford: Clarendon, 1978.

In this brief essay on the petition for forgiveness, Moule argues for a nuanced understanding that, in both Christianity and Judaism, God's forgiveness cannot be acquired with human merits; nonetheless, it is conditional on human capacity to receive it.

Rordorf, Willy. "Wie auch wir vergeben haben unsern Schuldner (Matt VI, 12b)." In *Studia Patristica*. Vol. 10, Part 1. Edited by F. L. Cross, 236–241. Berlin: Akademie-Verlag, 1970.

This essay discusses how the fifth petition on forgiveness was used in the Eucharist service, the morning prayer, and the evening prayer in the ancient church. The liturgical tradition in the Eastern church follows the aorist tense of the verb in Matthew 6:12b ("have forgiven"), while that in the Western church follows the present tense of the verb in Lucan version ("forgive").

Rüegger, Hans-Ulrich. "Sollen wir vergeben haben? Philologische Annäherung an eine theologische Bitte (Mt 6, 12)." In *Studien zu Matthäus und Johannes: Études sur Matthieu et Jean*. Edited by Jean Zumstein, Andreas Dettwiler, and Uta Poplutz, 21–28. *Abhandlungen zur Theologie des Alten und Neuen Testaments* 97. Zürich, Switzerland: Theologischer Verlag, 2009.

What is the relationship between divine and human forgiveness? Rüegger focuses on the aorist tense of human forgiveness, which connotes aspect more than time. As a *komplexive* aspect, the human act of forgiveness would correspond to the divine act in the main clause. As an *effektiv-resultativem* aspect, it means that we have already forgiven others while asking for God's forgiveness.

Temptation (*peirasmos*)

Becker 2004 gives a compelling tradition-critical analysis of the temptation petition, showing Matthew 6:13a as formulated in Q (a hypothetical saying tradition used by Matthew and Luke) and 6:13b in M (the special Matthean source), and both were combined in the pre-Matthew version of the Sermon on the Mount. Most scholarly debates fall on two foci: the translation of *peirasmos* as evil temptation or divine testing, and the disturbing question of how God could possibly lead us into temptation and sin. (1) On linguistic ground, scholars have attempted to excavate the Hebrew or Aramaic substratum beneath the Lord's Prayer to see whether God plays a causative or permissive role. Jennie 1992 examines the grammatical idea of "causative" verb in Hebrew/Aramaic and the "functionary" verb in Greek to argue that the verb "lead" in the sixth petition should be understood with an implicitly permissive nuance. Gielen 1998, however, insists that there is no philological support for the permissive nuance. In fact, God tests Abraham and allows Satan to tempt Job. Since God is in charge of the temptation event, God can save us from falling into it. Boismard 1996 interprets *peirasmos* to mean "épreuve" (test) and *poneros* as the evil one, alluding to the story of Job in the Old Testament. (2) On the theological question, all interpretations have tried to square this petition with the statement that "God tempts no one" in James 1:13. Kuhn 1957 studies the idea of temptation extensively to argue that in the Old Testament God tempts people to prove their faithfulness, but in the New Testament it is the Devil or human flesh that tempts people to sin. He argues that the *peirasmos* to be avoided is the eschatological woe that includes the trials happening now and on the last day. Moule 1974 argues that God is not likely to tempt people with malign intention and that the temptation probably refers to outward testing circumstances. The key is the preposition "into." It is impossible not to be tempted, but we can ask God to save us from falling "into" it. Porter 1990 reviews major linguistic attempts to explain the verb "lead" and offers a contextual and theological answer, saying that God could indeed lead us into temptation or trial, but we can always and must pray to be spared from it. Fitzmyer 2003 examines different translations, including Aramaic, Hebrew, Latin, and modern languages, to affirm the literal meaning of the Greek text. God can lead humans into temptation, but when read in conjunction with the seventh petition, it is the evil one from which we pray to be saved.

Becker, Eve-Marie. "Die 6. Vaterunser-Bitte: Ihre frühjüdischen Wurzeln und ihre frühchristliche Transformation." In *Prayer from Tobit to Qumran: Inaugural Conference of the ISDCL at Salzburg, Austria, 5–9 July 2003*. Edited by Renate Egger-Wenzel and Jeremy Corley, 481–503. *Deuterocanonical and Cognate Literature, Yearbook* 2004. Berlin and New York: de Gruyter, 2004.

Becker analyzes the sixth petition from a tradition-critical perspective, arguing that Matthew 6:13a (prohibitive) was formulated in Q, 6:13b (adversative) in M, and the two combined in a pre-Matthean formation of the Sermon on the Mount. She further argues that its motif originated from the wisdom tradition of early Judaism and was transformed into a Christian teaching for Jesus' disciples.

Boismard, Marie-Émile. “La sixième demande du ‘Pater.’” In *L’Évangile Exploré: Mélanges offerts à Simon Légasse à l’occasion de ses soixante-dix ans*. Edited and directed by de Alain Marchadour, 187–194. *Lectio Divina* 166. Paris: Cerf, 1996.

Boismard interprets *peirasmos* to mean *épreuve* (test) and paraphrases the sixth petition as “Ne nous expose pas à cette épreuve qu’est la tentation.” He also interprets *poneros* in Matthew 6:13b as the evil one and translates it as “mais délivre-nous du Mauvais,” suggesting that Matthew may have thought of Job who, with God’s permission, was tested by Satan.

Fitzmyer, Joseph. “And Lead Us Not into Temptation.” *Biblica* 84.2 (2003): 259–273.

Having examined Hebrew, Aramaic, and modern translations, Fitzmyer affirms the literal meaning of this petition. Though God can “lead” people into temptation, it does not necessarily depict God as the source of the temptation. In conjunction with the final petition “but deliver us from evil,” it reminds us of our frailty and dependence on God.

Gielen, Marlis. “‘Und führe uns nicht in Versuchung’: Die 6. Vater-Unser-Bitte: Eine Anfechtung für das biblische Gottesbild?” *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 89 (1998): 201–216.

Gielen argues there is no philological support in Greek or Aramaic to translate the sixth petition as: “Let us not fall into temptation.” God tests Abraham and allows Satan to tempt Job. God is in charge to test obedience. “But deliver us from evil” reflects the same view of the sovereign God. Temptation and evil are real, but God can help.

Jennie, Ernst. “Kausativ und Funktionsverbgefüge: Sprachliche Bemerkungen zur bitte ‘Führe uns nicht in Versuchung.’” *Theologische Zeitschrift* 48 (1992): 77–88.

This article examines the grammatical idea of the causative verb in Hebrew/Aramaic and the functionary verb in the Greek that may indicate the intention of the subject or agent of a verb, and it argues that the verb “lead” in the sixth petition should be understood as an implicitly permissive action, especially when considered in its larger semantic context.

Kuhn, Karl G. “New Light on Temptation, Sin and Flesh in the New Testament.” In *The Scrolls and the New Testament*. Edited by Krister Stendahl, 94–113. New York: Harper, 1957.

This essay argues in the Old Testament God tests the faithful, but in the New Testament it is the Devil, human lust, or human flesh that tempts people to sin. There is no distinction between the time of believers and that of the final battle. *Peirasmos* is thus an eschatological woe for both now and then.

Moule, Charles F. D. “An Unsolved Problem in the Temptation Clause in the Lord’s Prayer.” *Reformed Theological Review* 33 (1974): 65–76.

This article argues that God is not likely to lead us into temptation, so the key is the preposition, “bring us not ‘into’ temptation.” It is a humble prayer requesting divine support not to fall “into” temptation. Moule also discusses 1 Corinthians 10:13b, 2 Peter 2:9, and Revelation 3:10 to reinforce this interpretation.

Porter, Stanley E. “Mt 6:13 and Lk 11:4: ‘Lead Us Not into Temptation.’” *Expository Times* 101 (1990): 359–362.

Reviewing Carmignac’s “causative hiphil” in Hebrew (“cause us not to succumb to temptation”) and Jeremias’s “causative aphel” in Aramaic (“Let us not fall into temptation”), Porter argues that, since nothing falls outside God’s control, God is finally responsible, but we must pray to be spared, as Jesus did (Matthew 26:39).

The Lord's Prayer has been prominently used in the catechisms and liturgies of the church to shape its theological convictions and spiritual practices. It is also "the greatest martyr," as Luther once described, because everybody tortures and abuses it. Its long history of reception, interpretation, and influence has thus attracted numerous critical reviews. Three pioneering studies of the subject remain insightful and important today: Chase 1891 is a classic comprehensive study on the subject in English. Dibelius 1903 focuses on its place in the prayer tradition of the church. Walther 1914 concentrates on the interpretations by Greek authors.

Chase, Frederick H. *The Lord's Prayer in the Early Church*. Cambridge, UK: Cambridge University Press, 1891.

This is the most comprehensive investigation of the use of the Lord's Prayer in the early church in English. Chase examines patristic literature in Greek, Latin, Syriac, and Arabic manuscripts, and discusses linguistic, exegetical, historical, theological, and liturgical issues. This classic study is a treasure of information and insights. Reprinted in 1967 (Nendeln, Liechtenstein: Kraus).

Dibelius, Martin. *Das Vaterunser: Umriss zu einer Geschichte des Gebets in der alten und mittleren Kirche*. Giessen, Germany: Ricker, 1903.

The well-known form-critical scholar describes the role of the Lord's Prayer in the development of the prayer tradition in the history of the ancient and medieval church.

Walther, Georg. *Untersuchungen zur Geschichte der griechischen Vaterunser-Exegese*. Leipzig: Hinrichs, 1914.

This book gives a historical account on the Greek authors' exegesis of the Lord's Prayer in the early church.

New Testament Authors

Recognizing that the text of the Lord's Prayer, like other Gospel traditions, was fluid and the process of its transmission was complicated, scholars have identified elements of this prayer in other New Testament writings and early Christian sources for comparison. Matthew's Gospel receives the most attention. Finkel 1981 contends that Matthew created the Lord's Prayer to serve as a brief communal prayer of intercession for the church, in the same way that the Jewish *Tefillah* functioned for the synagogue. Gerhardsson 1984 analyzes Matthew's version of the Lord's Prayer to argue that it is both eschatological and present, and it presupposes an absolute dependence on God's grace. Schneider 1992 proposes that Jesus' prayer in Gethsemane evolved through Q to become Matthew's version, which was intended to address the hostility that Matthew's church was facing. Bornkamm 2009 regards the confession to God as Creator who cares and provides as Matthew's answer to the physical needs confronting his church. Other New Testament authors have received some attention from scholars, too. Brooke 1980, for instance, examines the elements of the Lord's Prayer as developed in John and Paul in new theological terms, while Walker 1982 argues that John uses Matthew's version as a model to create Jesus' prayer in John 17. Juel 1992 emphasizes the conflict and reconciliation in the historical context of the prayer and reflects on its relevance for contemporary times. Fredrich 2010 studies not only the Lord's Prayer in Matthew and Luke, but also its impact on Lutheran confessions.

Bornkamm, Günther. "Das Vaterunser (6,7–15)." In *Studien zum Matthäus-Evangelium*. Edited by Werner Zager, 215–241. Neukirchen Vluyn, Germany: Neukirchener Verlag, 2009.

This redaction-critical study, posthumously published, explains what the Lord's Prayer might mean for Matthew's community under stress. Bornkamm (b. 1905–d. 1990) argues that the bread in the fourth petition would not be understood as the eschatological bread at the end of the world but a confession to God the Creator as the Father who cares for their physical needs.

Brooke, George J. "The Lord's Prayer Interpreted through John and Paul." *Downside Review* 98 (1980): 298–311.

This interesting article identifies and examines elements of the Lord's Prayer in John's Gospel and in Paul's letters. It shows how the prayer that Jesus taught was used as a model for other prayers and how it was interpreted by Paul and John. The two prayer-interpretations in Paul and John reflect both their own theologies as well as the theology of the Matthean Lord's Prayer.

Finkel, Asher. "The Prayer of Jesus in Matthew." In *Standing before God: Studies on Prayer in Scriptures and in Tradition with Essays in Honor of John M. Oesterreicher*. Edited by Asher Finkel and Lawrence Frizzell, 131–169. New York: KTAV, 1981.

This essay argues that Matthew transmits Jesus' prayer as an abbreviated form of ecclesiastical intercession in time of distress, like the Jewish prayer of *Tefillah*. Finkel claims that Matthew alludes to Isaiah 65:24 to stress the efficacy of a brief prayer that includes human relational attitudes.

Fredrich, Joel D. "The Lord's Prayer: Exegesis of Matthew 6:9–13 and Luke 11:2–4." *Wisconsin Lutheran Quarterly* 107.4 (2010): 247–283.

Interesting in this exegetical study of the two versions of the Lord's Prayers are the notes on the relationship between the Lord's Prayer and the Lutheran confessions.

Gerhardsson, Birger. "The Matthean Version of the Lord's Prayer (Matt 6:9b-13): Some Observations." In *The New Testament Age: Essays in Honor of Bo Reicke*. 2 vols. Edited by William C. Weinrich, 207–220. Macon, GA: Mercer University Press, 1984.

This essay suggests that Matthew's Lord's Prayer contains two strophes, each with five *stichoi*. Gerhardsson regards the Thou-petitions as eschatological, but the We-petitions as present, concerning the necessities of life here and now. The petitions are pure requests, presupposed with an absolute dependence on God. Reprinted in *The Shema in the New Testament: Deut 6:4–5 in Significant Passages* (Lund, Sweden: Novapress, 1996), pp. 84–98.

Juel, Donald. "The Lord's Prayer in the Gospels of Matthew and Luke." *Princeton Seminary Bulletin, Suppl.*, 2 (1992): 56–70.

Starting with exegetical comments on father/son, God as our Father, and God the Father/Jesus the Son, Juel focuses on the We-petitions to argue that the Lord's Prayer should be heard in the context of a story, both ancient and now, that is about conflict, alienation, and reconciliation. Reprinted in *The Lord's Prayer*. Edited by Daniel L. Migliore (Grand Rapids, MI: Eerdmans, 1993), pp. 56–70.

Schneider, Gerhard. "Das Vaterunser des Matthäus." In *Jesusüberlieferung und Christologie*. By Gerhard Schneider, 52–85. Leiden, The Netherlands: Brill, 1992.

A form-critical and redaction-critical study of the Lord's Prayer, this article hypothesizes how it was developed from Jesus' saying through Q and by Matthew. Its origin has to do with Jesus' prayer in Gethsemane (6:10b cf. 26:42). The redactional texts (6:9b, 13b) reflect Matthew's special context of hostility. The Lord's Prayer is well integrated in the entire Gospel and is evidently significant to Matthew's church.

Walker, William O. "The Lord's Prayer in Matthew and John." *New Testament Studies* 28 (1982): 237–256.

This redaction-critical study of John 17 argues that John has used the Lord's Prayer in Matthew as a model to create his own prayer of Jesus with his characteristic terms and theological concepts. The Matthean "hallowed" becomes, for example, the "glorified" in John.

Ancient Church

How was the Lord's Prayer used in the ancient church? Many critical studies are noteworthy. Schnurr 1985 examines its exegesis among Latin fathers. Stritzky 1989 compares the hermeneutical approaches of Clement, Polycarp, Tertullian, and Origen. Froehlich 1993 explains how the belief in its magic power and its frequent use in liturgy made it popular. Grasmück 1998 examines patristic interpretations of God and bread to show how the Lord's Prayer shaped the Christian understanding of the loving God who cares. Brown 2004 depicts its reception, interpretation, and influence in North Africa in the 2nd century. Ostmeier 2004 argues that its social function as an identity marker gives it a primacy in the church. Notable are Stevenson 2004 and Hammerling 2010, both of which give a learned and accessible

account of its history of interpretation, particularly helpful to students. Clark 2016 traces the Lord's Prayer from Jesus to Tertullian to show how a Jewish personal prayer evolves into a Christian ritual prayer. Scholars interested in the Reformation period and early American church history should be aware that Princeton Theological Seminary library keeps an excellent collection of the sermons and studies on the Lord's Prayer since the 16th century in its Puritan Collection of English and American Literature.

Brown, Michael J. *The Lord's Prayer through North African Eyes: A Window into Early Christianity*. New York: T&T Clark, 2004.

This book distinguishes the Greco-Roman view of prayer from that of a Hellenized Jew in Palestine. By examining the teachings on the Lord's Prayer by Clement of Alexandria and Tertullian of Carthage, Brown demonstrates how it was received in a turbulent and confusing society in North Africa in the 2nd century.

Clark, David. *The Lord's Prayer: Origins and Early Interpretations*. Turnhout, Belgium: Brepols, 2016.

This dissertation-turned-book argues that Jesus taught the Lord's Prayer as a personal encounter with God for spiritual revival. It then traces the early interpretive history of this prayer in Matthew, Didache, Luke, and Tertullian to explain how and why a Jewish prayer of Jesus evolved into a central piece of Christian ritual and to show why the history of effects is as important as the original sense. A revised edition was published as *On Earth as In Heaven: The Lord's Prayer from Jewish Prayer to Christian Ritual* (Minneapolis: Fortress, 2017).

Froehlich, Karlfried. "The Lord's Prayer in Patristic Literature." In *The Lord's Prayer*. Edited by Daniel L. Migliore, 71–87. Grand Rapids, MI: Eerdmans, 1993.

This essay argues that the Lord's Prayer was widely diffused in the Late Roman Empire because it was perceived to possess supernatural power. It is part of the Gospel and is used in liturgy. Froehlich concludes that all interpretations in the patristic tradition should be appreciated.

Grasmück, Ernst Ludwig. "Aspekte zur Auslegung des Vaterunsers in der Zeit der Alten Kirche." In *Von Jesus zum Christus: Christologische Studien: Festgabe für Paul Hoffmann zum 65. Geburtstag*. Edited by Rudolf Hoppe and Ulrich Busse, 485–505. Berlin and New York: de Gruyter, 1998.

Grasmück examines two themes—God and bread—as interpreted by Tertullian, Origen, and Theodore of Mopsuestia, and concludes that they all considered the Lord's Prayer the best example of Jesus' teaching on the kingdom of God with ethical implications. They honored Jesus as a teacher of prayers, and interpreted the bread as daily bread that demonstrates God's concrete grace.

Hammerling, Roy. *The Lord's Prayer in the Early Church: The Pearl of Great Price*. New York: Palgrave Macmillan, 2010.

This book examines ancient expositions to conclude that early church authors considered the Lord's Prayer a "pearl of great price" filled with mystery and power (p. 1) and the "perfect summary of the gospel" (p. 6). Hammerling explains how it was used and interpreted in public worship and personal devotion.

Ostmeyer, Karl-Heinrich. "Das Vaterunser: Gründe für seine Durchsetzung als 'Urgebet' der Christenheit." *New Testament Studies* 50 (2004): 320–336.

How could a Jewish prayer become a Christian prayer? Ostmeyer argues that it is the social function that gives the Lord's Prayer its primacy. It was taught as an identity marker of Jesus' group. Jewish Christians used it as a substitute for synagogue prayer. In the early church, it served as an act of confession, a sign of special relationship with God, and a mark of group identity.

Schnurr, Klaus Bernhard. *Hören und Handeln: Lateinische Auslegungen des Vaterunsers in der Alten Kirche bis zum 5. Jahrhundert*. Freiburg, Germany: Herder, 1985.

Schnurr believes that the Lord's Prayer is used extensively in the initiation, catechism, and scriptural interpretation. It reflects the church's understanding of faith, its hearing of God's word, and its mission to care for human concerns. This is a comprehensive research on Latin fathers' interpretations.

Stevenson, Kenneth. *The Lord's Prayer: A Text in Tradition*. Minneapolis: Fortress, 2004.

This book surveys the interpretive tradition of the Lord's Prayer and its liturgical use, tracing major Eastern, Western, Catholic, Reformed, Enlightenment, and Modernist writers. Stevenson explains the events and reasons for the changing theology of the Lord's Prayer with persuasion. Particularly helpful for students.

Stritzky, Maria-Barbara von. *Studien zur Überlieferung und Interpretation des Vaterunsers in der frühchristlichen Literatur*. Münster, Germany: Aschendorff, 1989.

This dissertation-turned monograph discusses the Lord's Prayer in the letters of Clement and Polycarp, the Latin commentary by Tertullian in *De oratione*, and the Greek treatise by Origen in *Peri euchēs*. Stritzky argues that Tertullian's treatment of the Lord's Prayer comes from a catechetical perspective and Origen's from a theological approach.

Later Reception

In recent years, increasing scholarly attention has been directed to the reception of the Lord's Prayer and its effects on shaping the thoughts and writings of influential theologians, ecclesial leaders, and monastic masters in medieval, Reformation, and later history of the church. Murray 2010, for instance, examines seven texts from Aquinas's corpus to elucidate his answers to various questions regarding the Lord's Prayer. Vinzent 2012 provides a new translation and commentary on *De oratione Dominica* to explain how Meister Eckhart reshaped patristic sources concerning the Lord's Prayer in Aquinas's *Catena aurea* to establish the Dominican master's theological system and spiritual discipline. Also to be noted is Mazaheri 2017, which provides a detailed textual analysis of Calvin's interpretation of the Lord's Prayer in the *Institution de la Religion Chrétienne* (1560) to show how Calvin followed Paul closely in his interpretation of the Lord's Prayer.

Mazaheri, J. H. *Calvin's Interpretation of "The Lord's Prayer": A Rhetorical Approach*. Tübingen, Germany: Narr Francke Attempto, 2017.

This book provides a detailed textual analysis of Calvin's interpretation of the Lord's Prayer based on the French text of Book III, chapter 20 in the final version of his *Institution de la Religion Chrétienne* (1560). It shows how Calvin followed Paul closely in emphasizing the glory of God as the ultimate goal of the Lord's Prayer.

Murray, Paul. *Praying with Confidence: Aquinas on the Lord's Prayer*. New York: Continuum, 2010.

The author examines seven texts from Aquinas's *Summa*, lectures, and sermons to show how Aquinas answers questions that ordinary people might have regarding the Lord's Prayer with theological clarity and spiritual insight so that they may pray it with understanding and confidence.

Vinzent, Markus. *Meister Eckhart, "On the Lord's Prayer": Introduction, Text, Translation, and Commentary*. Leuven, Belgium: Peeters, 2012.

This new translation and commentary on *De oratione Dominica* shows how Eckhart reordered, reshaped, and processed patristic sources regarding the Lord's Prayer from Aquinas's *Catena aurea*. It offers an excellent introduction to Eckhart's theological system and an illuminating study of the history of effects from patristic traditions to Augustine, to Thomas, and to Eckhart.

Spirituality

The Lord's Prayer offers petitioners the identity as God's children, the vision of God's kingdom, and the reassurance of God's care, so its impact on Christian spirituality is obvious and strong. Aner 1924, for instance, investigates its roles and functions in the history of Protestant piety. Thielicke 1960 testifies to its power to comfort and instill hope during wartime. Ebeling 1966 engages readers with its theological messages and shows them how to respond to the social crises of their times. Grün 2009 reads the Lord's Prayer as a mystic experience, a summary of Jesus' teaching, and a commentary on the Sermon on the Mount that should lead the believers to faithful discipleship and social ministry. Nodes 2010 connects the Lord's Prayer to the mystic experience of theosis in the Orthodox tradition. Hunstig and Sattler 2010 is an edited collection of essays showing how German Catholic Church applies the pastoral theological implications of the Lord's Prayer to ecumenical actions and missional programs. Werbick 2011 reflects on how the Lord's Prayer offers answers of faith to provide hope for all humanity to face up to their crises in life. Black 2014 illustrates how the Lord's Prayer provides an alarming critique against contemporary culture while serving as a useful, though admittedly limited, source for interreligious conversations among Christians, Jews, and Muslims. Juschka 2014 offers an interesting history-of-effects investigation into the proliferation of published sermons on the Lord's Prayer and the wide circulation of postcards with paraphrased text of the Lord's Prayer to support German war efforts during World War I. Barth 2016 discusses the meaning of the Lord's Prayer from Buddhist and Islamic as well as Christian points of view to reflect on how it might make sense to religious people and secular society. Noteworthy also is Nel 2016, which uses the ἀφίημι-logia (sayings on forgiving) in Matthew to assess the documents and actions on racial reconciliation taken or neglected by the Synod of the Dutch Reformed Church in the post-apartheid South Africa.

Aner, Karl. *Das Vaterunser in der Geschichte der evangelischen Frömmigkeit*. Tübingen, Germany: Mohr Siebeck, 1924.

This is a classic study of the important roles and functions of the Lord's Prayer's in shaping the history of Protestant piety.

Barth, Hans-Martin. *Das Vaterunser: Inspiration zwischen Religionen und säkularer Welt*. Gütersloh, Germany: Gütersloher, 2016.

This book explores the themes of the Lord's Prayer, such as God as Father "in heaven" and God's name as "hallowed," from a comparative-religious perspective, considering Buddhist and Islamic as well as Christian ideas, and investigates their implications for human life with the secular horizon on which both religious and a-religious points of view are taken seriously.

Black, C. Clifton. "Whose Kingdom? Whose Power? Whose Glory?" *Horizons in Biblical Theology* 36.1 (2014): 1–20.

After a brief exegetical discussion of the Lord's Prayer, the author offers sharp critiques on contemporary American civil religion and social ethos (imperialism, self-delusion, and habituated violence) in light of the Lord's Prayer that envisions God's transcendent providence and humanity's quintessential neediness, and suggests how the Lord's Prayer, with its limitations, can still serve as a base for interreligious conversations among Christians, Jews, and Muslims who pray to the one merciful and just God for a diseased and tormented world.

Ebeling, Gerhard. *On Prayer: The Lord's Prayer in Today's World*. Translated by James Leitch. Philadelphia: Fortress, 1966.

Ebeling considers sermon the true criterion of theology, and wishes to encourage students of theology to conduct their academic studies with an eye to the burning issues of their time. In these sermons he uncovers the theological messages of the Lord's Prayer to enlighten human needs and renew human spirits.

Grün, Anselm. *Vaterunser: Eine Hilfe zum richtigen Leben*. Münsterschwarzach, Germany: Vier Türme, 2009.

Grün regards the Lord's Prayer as a spiritual guide to faith and life. He reads it as a mystic experience, a summary of Jesus' teaching, and a commentary on the Sermon on the Mount. Prayer is a devotional practice, but it should lead to faithful discipleship and social ministry.

Hunstig, Hans-Georg, and Dorothea Sattler. . . . *so auch auf Erden: Ökumenisch handeln mit dem Vater unser*. Würzburg, Germany: Echter, 2010.

This collection of essays for the Second Ecumenical Church Day of the German Catholic Church in May 2010 offers thirty-nine reflections and examples of ecumenical actions or programs related to each clause of the Lord's Prayer. They demonstrate the powerful and continuous impact of the Lord's Prayer on pastoral theology and church missions.

Juschka, Katrin. "Beten Sie für uns, wir kämpfen für Sie": Das Vaterunser in Predigten und auf Feldpostkarten im Ersten Weltkrieg. *Schweizerische Zeitschrift für Religions- und Kulturgeschichte* 108 (2014): 279–295.

Looking into the surging number of published sermons and postcards with the "German war Lord's Prayer" during World War I, the author finds that all but one publication from Catholic and Protestant circles contextualized the Lord's Prayer to promote German patriotism and support their war efforts, which raises important hermeneutic and ethical questions for readers today.

Nel, Marius J. "The Role of Matthew's ἀφίημι-*logia* in the Decisions of the General Synod of the Dutch Reformed Church (DRC) in Post-Apartheid South Africa." *Stellenbosch Theological Journal* 2.1 (2016): 339–361.

The author studies the fifth petition of the Lord's Prayer with other ἀφίημι-*logia* in the First Gospel to learn about Matthew's ethics of forgiveness. Recognizing the different settings between Matthew's church and the DRC of post-apartheid South Africa, he highlights three principles to be learned from Matthew: (1) besides God, all believers should be agents of forgiveness; (2) divine forgiveness and human forgiveness are both required; and (3) forgiveness should be linked to confession, reconciliation, and restitution, and eschatological concern (i.e., divine judgment) is equally as important as social-political concerns.

Nodes, Daniel. "A Witness to Theosis Effected: Maximus Confessor on the Lord's Prayer." *St. Vladimir's Theological Quarterly* 54.1 (2010): 69–83.

Nodes argues that Maximus Confessor's *Exposition of the Lord's Prayer* is meant to guide petitioners to experience seven mysteries of *theosis* (deification): mystical knowledge of God, sonship by adoption in grace, equality of honor with angels, sharing in the eternal life, restoration of the nature, purification from the law of sin, and deliverance from the tyranny of the Evil One.

Thielicke, Helmut. *Our Heavenly Father: Sermons on the Lord's Prayer*. Translated by John Dobertstein. Grand Rapids, MI: Baker, 1960.

These sermons were preached in Stuttgart in the declining days of the Nazi reign, the military collapse, and the occupation by the Allied forces. Jesus' messages of God as Father, God's coming reign, God's provision, and God's protection bring a deep comfort to believers. The Lord's Prayer spans the world.

Werbick, Jürgen. *Vater unser: Theologische Meditationen zur Einführung ins Christsein*. Freiburg, Germany; Basel, Switzerland; Vienna: Herder, 2011.

Werbick interprets the Lord's Prayer as answers of faith to the question of hope in the midst of challenges and crises that humans face in life.

Devotion

Numerous preachers, church leaders, and theologians have written sermons, reflections, and commentaries on the Lord's Prayer, which often reflect their theological tendencies and denominational contexts. The following are only a few samples of books written for general readers for devotional use: Ryken 2000, Roussakis 2007, and Sproul 2009 represent some of the conservative and evangelical views of spirituality. Willimon, et al. 1996; Carl 2006; and Williams and Beckett 2007 exemplify the mainline church's understanding of spiritual life. The varieties of interpretations testify to the rich ideas of spirituality hidden in the Lord's Prayer. A critical appreciation of different interpretations can broaden one's theological horizons and deepen one's spiritual experiences.

Carl, William. *The Lord's Prayer for Today*. Louisville: Westminster John Knox, 2006.

This book is written for general readers in the church by an experienced preacher and professor of homiletics. It blends biblical scholarship, theological reflections, and rich storytelling. Each chapter ends with a few questions for discussion, suitable for Bible study groups.

Roussakis, Peter. *United in Prayer: Understanding and Praying the Lord's Prayer*. Burlington, IN: Meetinghouse, 2007.

Roussakis is a leader and prolific writer of the Brethren Church.

Ryken, Philip. *When You Pray: Making the Lord's Prayer Your Own (with Discussion Questions by Nancy Ryken Taylor)*. Wheaton, IL: Crossway, 2000.

Ryken is an experienced pastor and the current president of the Wheaton College.

Sproul, Robert C. *The Prayer of the Lord*. Lake Mary, FL: Reformation Trust, 2009.

Sproul is a popular evangelical broadcast preacher based in Orlando, Florida.

Williams, Rowan, and Wendy Beckett. *Living the Lord's Prayer*. Oxford: Lion, 2007.

Williams is a former Anglican archbishop of Canterbury, England.

Willimon, William, and Stanley Hauerwas with Scott Saye. *The Lord's Prayer and the Christian Life*. Nashville: Abingdon, 1996.

Willimon and Hauerwas are professors emeritus of Duke Divinity School.

Liturgy

The Lord's Prayer is used prominently in the liturgy of baptism and Eucharist. Richardson 1957 is an investigation on its use in Eucharist. Furberg 1968 discusses its place in the liturgy of the Mass. Rordorf 1980–1981 examines how it was used in baptism and Eucharist and comments on its meanings in the light of those liturgical settings. Hadidian 1982–1983 argues for its use in the baptism and the Lord's Supper as an eschatological event. Hammerling 2008 looks into the time and the reason that it became available for new catechumens in preparation for baptism. Two other studies are interesting to note. Carter 1995 explores how as a familiar liturgy it might have functioned to enhance the group identity and common mission of Matthew's church. Wainwright 2006 reflects on the relationship between the doxology and the Trinitarian worship.

Carter, Warren. "Recalling the Lord's Prayer: The Authorial Audience and Matthew's Prayer as Familiar Liturgical Experience." *Catholic Biblical Quarterly* 57 (1995): 514–530.

This redaction-critical study argues that the Lord's Prayer was used in the liturgical setting of Matthew's church to reinforce the group identity and strengthen the common vision of his church.

Furberg, Ingemar. *Pater Noster in der Messe*. Lund, Sweden: Gleerup, 1968.

This book investigates the use of the Lord's Prayer and its liturgical and theological significance in the Mass.

Hadidian, D. Y. "The Lord's Prayer and the Sacraments of Baptism and of the Lord's Supper in the Early Church." *Studia Liturgica* 15 (1982–1983): 132–144.

This article argues that the Lord's Prayer originated from Jesus' prayer in Gethsemane, and was considered a privilege for the baptized in Paul's church (Galatians 4:6). It was used as an exhortation for Christian life (Didache), a prayer by the initiated after baptism (Apostolic Constitutions), and in the Eucharist (Testament of Our Lord).

Hammerling, Roy. "The Lord's Prayer: A Cornerstone of Early Baptismal Education." In *A History of Prayer: The First to the Fifteenth Century*. Edited by Roy Hammerling, 167–182. Leiden, The Netherlands: Brill, 2008.

Hammerling argues that during the 4th century the church began to treat the Lord's Prayer as a sacred mystery, like the Eucharist, reserved for the baptized and interpreting it with a mystagogical hermeneutics. This attitude gradually changed in the late 4th century so it could be taught to the catechumens before baptism. The new attitude is attested in Chrysostom and Augustine.

Richardson, Robert. "The Lord's Prayer as an Early Eucharistia." *Anglican Theological Review* 39.2 (1957): 123–130.

This article studies Didache 9–10 to argue that the Lord's Prayer once provided a pattern for the *Eucharistia* in the early church. With its influence on the developing liturgy, the Lord's Prayer was not simply an addendum to the canon of the received Eucharistic liturgies.

Rordorf, Willy. "The Lord's Prayer in the Light of Its Liturgical Use in the Early Church." *Studia Liturgica* 14 (1980–1981): 1–19.

The recitation of the Lord's Prayer by new converts in baptism brings home the idea of God as "Our Father." Its use in Eucharist brings out the spiritual meaning of the bread as Eucharistic. The confession before Communion shows the importance of the fifth petition "as we have forgiven."

Wainwright, Geoffrey. "Whose Is the Kingdom, the Power, and the Glory? The Lord's Prayer as an Act of Trinitarian Worship." *Ecclesia Orans* 23.2 (2006): 221–248.

This article raises an important question regarding the object of the doxology at the end of the Lord's Prayer. It proceeds to argue for a Trinitarian idea of worship.

Music

The Lord's Prayer is used in major Christian worship services, so it has been set to various tunes by noted composers and sung by choirs and congregations from generation to generation. John Boe's *Grove Music* article gives a concise history of the melodic traditions set for it and used in Roman Catholic and Anglican liturgies. It has also been arranged in different musical styles and played with different instruments in concerts. J. S. Bach, for instance, wrote three well-known organ settings of the hymn tune "Vater unser im Himmelreich." Felix Mendelssohn's sixth organ sonata is a chorale setting of the same hymn tune with variations. Keating 1973 traces the development of the organ settings from 1601 to J. S. Bach. Michael Smith's *Grove Music* bio mentions Richard Edwards's tune set for the Lord's Prayer in the *Day's Psalter* (1563) which was later adopted by Bach. Maurice Durufle also wrote a piece, titled "Notre Père," for choir. The most popular version of the Lord's Prayer for voice, "Our Father," is the dramatic rendition by Albert Hay Malotte in 1935, which has been performed and recorded by numerous singers including John Charles Thomas, Elvis Presley, the Beach Boys, Barbara Streisand, Charlotte Church, and Andrea Bocelli. Also notable is a 1999 rendition set to the tune of "Auld Lang Syne," titled "The Millennium Prayer" and recorded by Cliff Richard. Philharmonia Chor Stuttgart 2010 is a CD of the Lord's Prayer with nine music settings from the 19th century, including works by Gounod, Liszt, and Tchaikovsky. The King's Singers 2012 is a CD of Pater Noster in plain chant using seventeen settings over the centuries, including works by Giovanni Pierluigi da Palestrina, Igor Stravinsky, and Leonard Bernstein; it demonstrates the rich poetic and devotional beauty of the Lord's Prayer. Several interpretations of the Lord's Prayer in music, including those sung in Aramaic, can be found online.

Boe, John. "Pater Noster." In *Grove Music Online: Oxford Music Online*. Edited by Deane Root.

This entry gives a historical account of the use of the Lord's Prayer in Mass and other church offices and the three melodic traditions since the 10th century. Besides the Roman Catholic rites, Boe also introduces the Anglican rite.

Keating, H. J. "The Organ Settings on 'Vater unser im Himmelreich' from 1601 to Johann Sebastian Bach." PhD diss., University of Southern California, 1973.

This dissertation investigates the music settings on the Lord's Prayer for organ culminating in J. S. Bach.

The King's Singers. *Pater Noster: A Choral Reflection on the Lord's Prayer*. Music CD. Naxos 8.572987. Hong Kong: Naxos, 2012.

This CD begins and ends in plain chant, using settings ranging over centuries by Heinrich Schütz, Mikołaj Zieleński, Josquin des Prez, William Henry Harris, Giovanni Pierluigi da Palestrina, William Byrd, Hans Leo Hassler, Igor Stravinsky, Francis Poulenc, Orlando di Lasso, Maurice Duruflé, Charles Wood, John Tavener, Henry Purcell, Tomás Luis de Victoria, Leonard Bernstein, and Richard Farrant.

Philharmonia Chor Stuttgart. *Vater unser: Vertonungen des 19. Jahrhunderts*. Music CD. Neuhausen: Profil: Edition Günter Hänssler, 2010.

Conducted by Helmut Wolf with organist Hermann Trefz, this CD includes works of the 19th century by Luigi Cherubini, Charles Gounod, Giuseppe Verdi, Otto Nicolai, Franz Liszt, Felix Mendelssohn-Bartholdy, Giacomo Meyerbeer, Peter Ilyich Tchaikovsky, and Leoš Janáček.

Smith, Michael. "Edwards, Richard." In *Grove Music Online: Oxford Music Online*. Edited by Deane Root.

Richard Edwards set a tune "Vater unser" to the Lord's Prayer in the Day's Psalter of 1563, whose melody was used later by Bach (first printed in Valentin Schumann's *Geistliche Lieder*, 1539; first English printing in *Psalmes of David*, 1560).

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