Research on: Matt. 6:9, 13

Our Father which art in heaven,

**S&H 16:26-27 (to 2nd ,)**

**Our Father which art in heaven,**

***Our Father-Mother God, all-harmonious,***

**Father** in Greek is *pater* which means “generator or male ancestor; founder of a family or tribe, ancestors, forefathers, founders of a nation, originator and transmitter of anything; teachers; God is called the Father; (this definition is very extensive and can be looked up in Strong’s #3962).

“*Our Father which art in heaven*. Christians are taught to say ‘Our Father’ not ‘My Father’ because they are brethren, and may not selfishly pray for themselves without praying for others” (Dummelow 646).

“*Our Father*. No less than one hundred and seventy times in the gospels, we find the word ‘Father’ [Abba] for God on the lips of Jesus” (Jeremias 19).

“*Our Father [Abba]***.** *The significance of ‘Abba’ as an address to God*. For Jesus to address God as ‘my Father’ is therefore something new. . . . We are thus confronted with a fact of the utmost significance” (Jeremias 57).

“This form *abba*, deriving from children’s speech, had made considerable headway in Palestinian Aramaic in the period before the new Testament. . . . *abba* derived from the language of small children” (Jeremias 59).

“We can see from all of this why God is not addressed as *Abba* in Jewish prayers: to the Jewish mind it would have been disrespectful and therefore inconceivable to address God with this familiar word. For Jesus to venture to take this step was something new and unheard of. He spoke to God like a child to its father, simply, inwardly, confidently. Jesus’ use of *abba* in addressing God reveals the heart of his relationship with God” (Jeremias 62).

“In the Lord’s Prayer Jesus authorizes his disciples to repeat the word *abba* after him. He gives them a share in his sonship and empowers them, as his disciples, to speak with their heavenly Father in just such a familiar, trusting way as a child would with his father. Yet, he goes so far as to say that it is this new relationship which first opens the doors to God’s reign: ‘Truly, I say to you, unless you become like children again [translated from the Aramaic] you will not find entrance into the kingdom of God.’ Children can say ‘*abba’*!” (Jeremias 97).

In the Middle East one can hear on the street little children running after their fathers saying “Abba, Abba” [Daddy, Daddy].

Matt. 23:9 call

. . . call no man your father upon the earth: for one is your Father, which is in heaven.

S&H 31:4

Jesus acknowledged no ties of the flesh. He said: "Call

no man your father upon the earth: for one is your Father,

which is in heaven." Again he asked: "Who

is my mother, and who are my brethren," im-

plying that it is they who do the will of his Father. We

have no record of his calling any man by the name of

*father.* He recognized Spirit, God, as the only creator, and

therefore as the Father of all.

Un. 48:12-14 (to ;)

To me God is All. He is best understood as Supreme

Being, as infinite and conscious Life, as the affectionate

Father and Mother of all He creates;

Hallowed be thy name.

**S&H 16:28-29 (to .)**

**Hallowed be Thy name.**

***Adorable One.***

*Hallowed* in Greek is*qadash* and means “consecrate, sanctify, set apart, to be holy, keep sacred” (Thayer # 6942).

Mis. 258:13-15

In divine

Science, God is One and All; and, governing Himself,

He governs the universe.

“*Hallowed be thy name.* i.e. let Thy Name be regarded as holy by all creatures both in heaven and earth. God’s name is His revealed nature i.e. practically God Himself” (Dummelow 646).

“The word hallowed means, to render or pronounce holy. God’s name is essentially holy; and the meaning of this petition is, “Let thy name be celebrated, and venerated, and esteemed as holy everywhere, and receive of all men proper honours” (Barnes 29).

“To know, understand, the name of a person was to know the person himself” (*AB Matthew* 75).

“There is everything good in God’s name, for name here means essential nature. . . . Thus the prayer means: Our Father, cause thine eternal nature, revealed in Christ, to be hallowed by us and by all men” (*IB* 7.310).

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

**S&H 17:12**

**For Thine is the kingdom, and the power, and the**

**glory, forever.**

***For God is infinite, all-power, all Life, Truth, Love, over***

***all, and All.***

I Chron. 29:11

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

My. 267:10 He

He is supreme, infinite, the great for-

ever, the eternal Mind that hath no beginning and no

end, no Alpha and no Omega.

“*For thine is the kingdom, and the power, and the glory*. He is to be ‘first, last, supremest, best,’ in our view; and all selfish and worldly views are to be absorbed in that one great desire of the soul that God may be ‘all in all.’ Approaching him with these feelings, our prayers will be answered, our devotions will rise like incense, and the lifting up our hands will be like the evening sacrifice” (Barnes 30).

***This was given to me by a friend:***

**Thine is the kingdom**: in which I work where God has total control, authority, the right to rule; He is the one on the throne. OMNIPRESENCE

**Thine is the power**: with which I work, to accomplish all things; OMNIPOTENCE

**Thine is the glory**: for which I work, glory is the law of all science, knowledge; it is the crowning achievement, the capstone of spiritual understanding; glory is the demonstration and proof through divine Science OMNISCIENCE