The Lord’s Prayer

 **Our Father**

**Our Father, Who Art In Heaven
And call no one on earth, father, for one is your Father in heaven.**

***(St. Matthew 23:9)***

**The Lord’s Prayer says, not “My Father,” but “Our Father,” and this indicates, beyond the possibility of mistake, the truth of the brotherhood of man. It forces upon our attention at the very beginning the fact that all men are indeed brethren, the children of one Father. *(Emmet Fox, in The Sermon on the Mount, p. 166)***

**Desire comes from a French word, desiree, meaning of the Father. *(Foster McClellan)***

**The “Father in heaven” is the divine level of your own self; the potential for your fulfillment which is forever with you and within you. How much more shall this divine side of your nature reveal itself in you and fulfill itself through you in the form of your desired good. You see, Jesus is relating to the Divinity of Man rather than to a far-off God. *(Eric Butterworth, in Discover the Power Within You, p. 142)***

**Realize that the same lifeblood is circulating in the veins of all races. We are Americans or Hindus, or other nationalities, for just a few years, but we are God’s children forever. *(Paramahansa Yogananda)***

**A NASA official at Kennedy Space Center was explaining to a reporter how a module carrying human beings will be landed on Mars. The reporter asked how the module will return to earth. “That involves a highly complex plan,” the space agency representative said. “It begins with the words, “Our Father, who art in heaven.” *(Delia Sellers, in Abundant Living magazine)***

**Our Father: This is the orientation, the “true point of beginning.” God is my Father, I am His child. This declares our unity with God at the outset, which is man's greatest, perhaps his only, need. The prayer begins on this note, not to attempt to get God’s attention, but to direct our attention to that in us which neither slumbers nor sleeps, that which “loves us with an everlasting love.” *(Eric Butterworth, in Discover the Power Within You, p. 116)***

**Since it is misunderstandings about the relationship of God and man that lead to all our difficulties, it is worth any amount of trouble correctly to understand that relationship. *(Emmet Fox, in The Sermon on the Mount, p. 169)***

**My religion is summed up in the first two words of the Lord’s Prayer. *(Oliver Wendell Holmes)***

**There was a family who prayed the Lord’s Prayer together every night for their family devotions. In San Francisco at the turn-of-the-century, they owned a boarding house with a number of rooms they let out. They were all numbered one to ten. The youngest member of the family used to deliver the mail to the rooms, and thereby learned to count up to twelve as well as recognize the numbers even though they only had ten rooms and ten boarders. It was a long time before room number seven was finally rented, although all the rest had been let for some time. It was rented by a man with a long, white beard, who sang hymns and carried a Bible. Naturally, the youngster was curious about him. “We pray about you ever’ night,” said the child with the diction of one who had not yet entered school. “Indeed?” said the older man. “Yes, we pray for ‘our father who art in seven.’” “My child,” said the aged man, “I’m grateful for your prayers, but I believe you mean to pray, ‘Our Father who art in heaven.’” “Oh, no,” responded the child cheerfully. “Our Father who art in seven’ is right. We only have ten rooms, not h’leaven.” “But heaven isn’t a number,” said the gentleman kindly. “It’s where God dwells.” “God can’t live in h’leaven. We’s full up.” *(Dr. Richard Andersen, San Jose, CA)***

**The simple statement (Our Father) in itself constitutes a definite and complete system of theology. It fixes clearly and distinctly the nature and character of God. It sums up the Truth of Being. It tells all that man needs to know about God, and about himself, and about his neighbor. Anything that is added to this can only be by way of commentary, and is more likely than not to complicate and obscure the true meaning of the text. *(Emmet Fox, in The Sermon on the Mount, p. 164)***

 **The little girl kneels next to her bed and looks up to God and says: “I think you know my father -- he works for you -- he’s a minister.” *(The Clergy Journal cartoon)***

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**Which Art In Heaven**

**Dolly says to Billy: “Our Father whose ART in heaven -- that means his sunsets and rainbows.” *(Bil Keane, in The Family Circus comic strip***

**Bible translators have not understood the spiritual meaning of the Scriptures, and they have nearly always translated the word “heavens” in the singular, making it read “heaven.” This error has misled many into thinking that Jesus, in His many parables and comparisons, referred to a place called heaven. But it is apparent that in these parables and comparisons He was trying to explain to His hearers the character of the omnipresent substance and life that has all potentiality and is the source of everything that appears on the earth. *(Charles Fillmore, in Atom-Smashing Power of Mind, p. 170)***

**Keep in mind that “heaven,” as Jesus uses the term, is not a place in the sky or a reward for after life. The word “heaven” comes from a Greek root that means “expanding.” Thus, Jesus is talking about the expanding potential within the individual--within you. Heaven is the potential of the Spirit in you that is wrapped in your human nature. *(Eric Butterworth, in Discover the Power Within You, p. 58)***

**The word “Heaven” is perhaps the most misunderstood word in the Bible. In the original Greek text, the word used for “Heaven” is ouranos, which, translated literally, means “expansion.” What is expansion? It is increasing, spreading out, multiplying, etc. “Seek ye first the Kingdom of expansion, and all these things shall be added unto you.” Seek a place or state of being where you can expand, grow, increase, multiply, bring forth fruit. *(A Synoptic Study of the Teachings of Unity, p. 50)***

**This forever locates God. We have within us every moment of our lives the great potency which is God. We have ignored it, shut our eyes and ears and understanding to its glorious possibilities. But it is ever there. *(Eric Butterworth, in Discover the Power Within You, p. 116)***

**Having clearly established the Fatherhood of God and the brotherhood of man, Jesus next goes on to enlarge upon the nature of God, and to describe the fundamental facts of existence. Having shown that God and man are parent and child, he goes on to delineate the function of each in the grand scheme of things. He explains that it is the nature of God to be in heaven, and of man to be on earth, because God is Cause, and man is manifestation. Cause cannot be expression, and expression cannot be cause, and we must be careful not to confuse the two things. *(Emmet Fox, in The Sermon on the Mount, p. 168)***

**To leave our present surroundings in the belief that happiness and peace can be found elsewhere is to deny the Omnipresence of God. *(Al Salazar)***

**The important thing to realize is that God is in heaven and man on earth, and that each has his own role in the scheme of things. Although they are One, they are not one-and-the-same. Jesus establishes this point carefully when he says, “Our Father which art in heaven.” *(Emmet Fox, in The Sermon on the Mount, p. 169)***

**Here heaven stands for God or Cause, because in religious phraseology heaven is the term for the Presence of God. *(Emmet Fox)***

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# Hallowed Be Thy Name

**In the Bible, as elsewhere, the “name” of anything means the essential nature or character of that thing, and so, when we are told what the name of God is, we are told what His nature is, and His name or nature, Jesus says, is “hallowed.” *(Emmet Fox, in The Sermon on the Mount, p. 170)***

**“Our Father Who art in heaven. Harold be Thy name.” (The way I heard The Lord's Prayer as a child.) *(Malachy McCourt)***

**A daddy was listening to his child start his evening prayer, “Dear Howard, . . .” At this, dad interrupted and said, “Wait a minute. How come you called God, ‘Howard’”? The little boy looked up and said, “That’s what they call Him in church. You know the prayer we say: “Our Father, who art in Heaven, Howard be Thy name.” *(The Lutheran Witness)***

**Now what does the word “hallowed” mean? Well, if you trace the derivation back into Old English, you will discover a most extraordinarily interesting and significant fact. The word “hallowed” has the same meaning as “holy,” “whole,” “wholesome,” and “heal,” or “healed”; so we see that the nature of God is not merely worthy of our veneration, but is complete and perfect-altogether good. *(Emmet Fox, in The Sermon on the Mount, p. 170)***

**The child prays: “Our Father who art in heaven, how did you know my name?” *(Bil Keane, in The Family Circus comic strip)***

**In the Bible, as elsewhere, the “name” of anything means the essential nature or character of that thing, and so, when we are told what the name of God is, we are told what His nature is, and His name or nature, Jesus says, is “hallowed.” *(Emmet Fox, in The Sermon on the Mount, p. 170)***

**This is an important realization of the wholeness and the omnipresence of God. “Hallowed” comes from the root word from which we get the words, “whole, hale, hearty, heal, healthy.” This means, then, “wholeness and perfection is the nature of God.” We have been conditioned in orthodox religion to think of a duality, of God and the devil, of good and evil. But Jesus is here affirming the unity of the Spirit, the integration or wholeness of God. *(Eric Butterworth, in Discover the Power Within You, p. 116)***

**We have agreed that an effect must be similar in its nature to its cause, and so, because the nature of God is hallowed, everything that follows from that Cause must be hallowed or perfect too. *(Emmet Fox)***

# Thy Kingdom Come

**The kingdom of God is within you.**

***(St. Luke 17:21)***

**Blessed are the poor in spirit, for theirs is the kingdom of heaven (St. Matthew 5:3). The root word that is translated “spirit” is more accurately and meaningfully translated “pride” “poor in pride.” Jesus says, “theirs is the kingdom of heaven.” *(Eric Butterworth, in Discover the Power Within You, p. 58)***

**“Thy kingdom come” means that it is our duty to be ever occupied in helping to establish the Kingdom of God on earth. That is to say, our work is to bring more and more of God’s ideas into concrete manifestation upon this plane. That is what we are here for. The old saying, “God has a plan for every man, and he has one for you,” is quite correct. God has glorious and wonderful plans for every one of us. He has planned a splendid career, full of interest, life, and joy, for each, and if our lives are dull, or restricted, or squalid, that is not His fault, but ours. *(Emmet Fox, in The Sermon on the Mount, p. 173)***

**The Kingdom in this sense means all creation, on every plane, for that is the Presence of God -- God as manifestation or expression. *(Emmet Fox)***

**God’s Kingdom is the perfect creation. Each individual is a perfect idea in God Mind, a divine possibility of infinite capacity. Like the pattern in the seed, there is a plan for every person in the Mind of the Infinite, which gives rise also to a ceaseless urge within man toward fulfillment. This might be called God’s will. *(Eric Butterworth, in Discover the Power Within You, p. 117)***

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# Thy Will Be Done

**We have seen that man too often chooses to use his free will in a negative way. He allows himself to think wrongly, selfishly, and this wrong thinking brings upon him all his troubles. Instead of understanding that it is his essential nature to express God, to be ever about his Father’s business, he tries to set up upon his own account. All our troubles arise from just this folly. We abuse our free will, trying to work apart from God; and the very natural result is all the sickness, poverty, sin, trouble, and death that we find on the physical plane.**

***(Emmet Fox, in The Sermon on the Mount, p. 173)***

**Our business is to bring our whole nature as fast as we can into conformity with the Will of God, by constant prayer and unceasing, though unanxious watching. “Our wills are ours to make them Thine.” *(Emmet Fox, in The Sermon on the Mount, p. 174)***

**For in him we live and move and have our being, as some of your own wise men have said, For we are his kindred (Acts 17:28). It is a very important statement of humility and faith. It declares with Kahlil Gibran, “It is thy will in us that willeth. . . . it is thy desire in us that desireth.” It affirms that in God is the goal, the means to achieve the goal, and the glory of its achievement. *(Eric Butterworth, in Discover the Power Within You)***

**If we choose what, through prayer, we know to be His Will, then we are insuring for ourselves ultimate success, freedom, and joy, however much self-sacrifice and self-discipline it may involve at the moment.**

***(Emmet Fox, in The Sermon on the Mount, p. 174)***

**“In His Will is our peace,” said Dante, and the Divine Comedy is really a study in fundamental states of consciousness, the Inferno representing the state of the soul that is endeavoring to live without God, the Paradiso representing the state of the soul that has achieved its conscious unity with the Divine Will, and the Purgatorio the condition of the soul that is struggling to pass from the one state to the other. It was this sublime conflict of the soul which wrung from the heart of the great Augustine the cry “Thou has made us for Thyself, and our hearts are restless until they repose in Thee.” *(Emmet Fox, in The Sermon on the Mount, p. 174)***

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# On Earth As It Is in Heaven

**God is in heaven, and you upon earth.**

***(Ecclesiastes 5:2)***

**In The Lord’s Prayer, this statement is simply a decree: “Let that perfect idea, which I am in Spirit. unfold in me and through me. Let the divine will lead me into a manifestation in the outer, of that which I am within.” *(Eric Butterworth, in Discover the Power Within You, p. 117)***

**Having shown that God and man are parent and child, Jesus goes on to delineate the function of each in the grand scheme of things. He explains that it is the nature of God to be in heaven, and of man to be on earth, because God is Cause, and man is manifestation. Cause cannot be expression, and expression cannot be cause, and we must be careful not to confuse the two things. *(Emmet Fox, in The Sermon on the Mount, p. 168)***

**Maybe this world is another planet’s Hell. One man’s idea of hell is to be forced to remain in another man’s idea of heaven. *(Aldous Huxley)***

**The word “male” comes from the word “Zarak” which in its pure sense means in evidence or seen. The word “female” comes from the word “Neqebah” which means that which is enveloped, not in evidence, unseen or veiled. *(Arthur B. Ingalls, in Genesis & the Rise of Man, p. 22)***

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# Give Us This Day Our Daily Bread

**“Give us our daily bread” does not mean God has forgotten to supply this urgent need, but that we should be satisfied with supplies from day to day. That is to say, if God can meet these needs every day, why should we store our food supplies and create fear of depression.  *(George M. Lamsa)***

**Bread, that is to say, means not merely food in general, but all things that man requires for a healthy, happy, free, and harmonious life. But in order to obtain these things, we have to claim them, not necessarily in detail, but we have to claim them, and, we have to recognize God and God alone as the Source and fountainhead of all our good. Lack of any kind is always traceable to the fact that we have been seeking our supply from some secondary source, instead of from God, Himself, the Author and Giver of life. *(Emmet Fox, in The Sermon on the Mount, p. 176)***

**If you turned the Lord’s Prayer over to a bureaucrat to rewrite, the single phrase, “Give us this day our daily bread,” would probably come out something like this: We respectfully petition, request and entreat that due and adequate provision be made, this day and the date hereinafter subscribed, for the satisfying of these petitioners’ nutritional requirements and for the organizing of such methods of allocation and distribution as may be deemed necessary and proper to assure the reception by and for said petitioners of such quantities of baked cereal products as shall, in the judgment of the aforesaid petitioners, constitute a sufficient supply thereof. *(Fred J. Emery)***

**When our family moved into an ethnic neighborhood, we delighted in the marvelous foods sold in area markets. We weren't aware how deeply we had immersed ourselves in this new cuisine until one day when our son, reciting “The Lord's Prayer,” said: “Give us this day our deli bread.” *(Mary Beth Sauter, in Reader's Digest)***

**Manna falls on certain trees in the early morning and disappears when the sun is hot. Manna is like coriander seed, white, and the taste of it is like honey in the comb. The Hebrews gathered it from day to day. But on Friday they gathered for the Sabbath day also and it remained fresh. But on the other days of the week when they broke the divine command and gathered more than their daily need and had some left over for the next day, they always found worms in it. (George M. Lamsa, in Old Testament Light)**

**The spirit of the original form is more like this: “Thou art our supply and the daily perpetual manifestation of that supply.” This is not asking God for supply, for that would be like a fish asking the ocean for water. It is simply an affirmation of the Truth that God is substance, and a claiming of one’s inheritance. In all creation, man alone is an individual, man alone is free. And yet, man alone is sick, suffers, is unhappy, and knows want. That is because in his freedom man fails to claim his divine inheritance. Someone said, “There is a legitimate, royal abundance for every living thing.” Jesus obviously believed this, and with this statement in the Lord’s Prayer, He is claiming it. (*Eric Butterworth, in Discover the Power Within You, p. 117)***

**We must begin by thinking about God, but this should lead to the realization which is the daily bread or manna. That is the gist of the whole matter. Realization, which is experience, is the thing that counts. It is realization which marks the progress of the soul. It is realization which guarantees the demonstration. It is realization, as distinct from mere theorizing and fine words, which is the substance of things hoped for, the evidence of things not seen. This is the Bread of Life, the hidden manna, and when one has that, he has all things in deed and in truth. Jesus several times refers to this experience as bread because it is the nourishment of the soul, just as physical food is the nourishment of the physical body. Supplied with this food, the soul grows and waxes strong, gradually developing to adult stature. Without it, she, being deprived of her essential nourishment, is naturally stunted and crippled. *(Emmet Fox, in The Sermon on the Mount, p. 179))***

**Shortly after World War 2, a tired looking woman entered a store and asked the owner for enough food to make a dinner for her children. When he inquired how much she could afford, she answered, “My husband was killed in the war. Truthfully, I have nothing to offer but a little prayer.” The man was not very sentimental, for a grocery store cannot be run like a breadline. He said, “Write your prayer on a piece of paper.” “I already did that,” she said and plucked a little folded note out of her pocket. As the store manager took the paper an idea struck him. Without ever reading it, he put it on the weight side of his old-fashioned scale, saying, “We shall see how much food this is worth.” To his surprise, it would not go down when he put a loaf of bread on the other side. To his even greater astonishment, the scale would not balance, even though he added many more items. Finally he gave up, saying, “Well, that’s all the scales will hold. Here’s a bag. You’ll have to put them in yourself. I’m busy.” With a tearful thank you, the woman went on her way. The grocer later found that the balance was out of order. As the years passed, though, he often wondered if that was really the solution. Why did the woman have the prayer already written out to satisfy his unpremeditated demands? Why did she come just when the scale was broken. Frequently he looks at the slip of paper on which the prayer was written. Amazingly it reads: “Please, dear Lord, give us this day our daily bread.” *(John Blakeney)***

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**And Forgive Us Our Trespasses**

**Solon’s first step as Athenian archon, or lawgiver, around 600 B.C., was to cancel all debts, to forbid the enslavement of debtors, to set free those who had been enslaved, and to buy back at public expense those who had been sold outside Athenian territory. *(Isaac Asimov’s Book of Facts, p. 171)***

**There are many kinds of debts besides money debts. There are debts of**

**gratitude, of service, of kindliness, of remembrance, and a thousand others.  Perhaps none of us can ever repay those who have in some way blessed us for all that they have done, but we can pass on the spirit of their service. *(Unity’s Interpretation of the Lord’s Prayer, p. 12)***

**Protesters demand debts of poor nations be forgiven: Thousands of people clasped hands to form a human chain at the Capitol on Sunday in a show of solidarity with countries they say are trapped in poverty because of the loans they must repay to U.S.-based world lending institutions. Organizers of the event, which followed a rally, want the International Monetary Fund and the World Bank to forgive billions of dollars in loan payments. The countries could then spend that money on education, health care and other urgent social needs, they argue. “I think everybody deserves a second chance,” said Don Driscoll-Shaw, national coordinator for Jubilee2000/USA, a coalition of religious, environmental and labor groups. “The World Bank and the IMF already have a debt-relief program that will forgive some $27 billion owed by poor countries, including Uganda, Bolivia and Mozambique, which recently suffered through severe flooding. But the rally’s organizers want the program to be expanded.” *(Darlene Superville, in Rocky Mountain News, April 10, 2000)***

**If your prayers are not being answered, search your consciousness and see if there is not someone whom you have yet to forgive. Find out if there is not some old thing about which you are very resentful. If you cannot forgive at present, you will have to wait for your demonstration until you can, and you will have to postpone finishing your recital of the Lord’s Prayer too. *(Emmet Fox, in The Sermon on the Mount, p. 188)***

 **Lloyd C. Douglas, in his book Forgive Us Our Trespasses, uses an illustration. He describes a man as owing a debt that he is unable to pay. The debtor says in effect, “I would gladly pay you if I could. But my debt to you is greater than I can possibly pay. I know that you do not need what I owe, and yet I know that it is right that I should pay my debt.” The creditor in turn says, “Very well, if you will cancel the debts that others owe to you I will cancel your debt to me.” *(Unity’s Interpretation of the Lord’s Prayer, p. 11)***

**Notice that Jesus does not say, “forgive me my trespasses and I will try to forgive others,” or “I will see if it can be done,” or “I will forgive generally, with certain exceptions.” He obliges us to declare that we have actually forgiven, and forgiven all, and he makes our claim to our own forgiveness to depend upon that. *(Emmet Fox, in The Sermon on the Mount, p. 186)***

**“Forgive us our debts, as we also have forgiven our debtors.” In these words Jesus expressed an infallible law of mind, the law that one idea must be dissolved before another can take its place. If you have in your mind any thought that someone has wronged you, you cannot let in the cleansing power of Spirit and the richness of spiritual substance until you have cast out the thought of the wrong, have forgiven it fully. *(Charles Fillmore, in Prosperity)***

**This indicates the working of the great Cosmic Law. Give and receive, cause and effect, forgive and you are forgiven. This does not ask God’s forgiveness. It simply reminds us of the forgiving action of divine law, of infinite love. It stresses that the action is started by our effort – “forgive and you are forgiven.” We push the button and the divine activity moves in to cleanse and release. *Eric Butterworth, in Discover the Power Within You, p. 117)***

**The forgiveness of sins is the central problem of life. Sin is a sense of separation from God, and is the major tragedy of human experience. It is, of course, rooted in selfishness. It is essentially an attempt to gain some supposed good to which we are not entitled in justice. *(Emmet Fox, in The Sermon on the Mount, p. 183)***

**Jesus tells a story of the Prodigal Son. You know the story. But the unexpected element in this story is forgiveness. He expects punishment. He finds only freely flowing love. Feeling almost overwhelmed by guilt, he is met without a word of reproach, anger, or judgment. The past is completely forgiven. It is wiped out. *(Christopher Ian Chenoweth)***

**And forgive us our trash baskets as we forgive those who put trash in our baskets. A 4-year-old quoting the Our Father. *(E-MAIL LIST, in Catholic Digest)***

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# Lead Us Not Into Temptation

**So, in this statement Jesus is simply affirming the Truth that the urge for the expression of our potential is so great in us (that which we call the will of God), that it will never leave us comfortless in our time of trial. It will never abandon us in confusion or in temptation. It will ever be the very power of help and healing and deliverance. (*Eric Butterworth, in Discover the Power Within You, p. 118)***

**This phrase in Aramaic means “do not let us enter into temptation.” Aramaic speaking people often say, “do not let us be in need,” “prevent me from making a mistake.” When a husband goes on a journey, his wife’s last remark to him is “do not leave us in want.” *(George M. Lamsa, in Gospel Light, p. 46)***

**The Aramaic word nesiona refers to luxurious or worldly living. It does not mean God would lead us into such a life. For instance Judas, when he sold his Master, was tempted by the love of money and not by God. God leads no one into temptation. *(George M. Lamsa, in Gospel Light, p. 47)***

**You will be disappointed if you seek to use your superpowers to gain money, control others, or make a display of your power. These are the temptations of the selfish ego, as recorded in the 4th chapter of Matthew, which Jesus had to overcome, and which all who follow Him “in the regeneration” have to overcome. *(Charles Fillmore, in The Twelve Powers of Man)***

**Because those who are yet at a comparatively early stage of development do not experience such difficulties, they are apt to jump to the conclusion that this clause is unnecessary; but such is not the case. At the same time Jesus has inserted this clause, in which we pray that we may not have to meet anything that is too much for us at the present level of our understanding. *(Emmet Fox, in The Sermon on the Mount, p. 192, 195)***

**Lead me not into temptation; I can find the way myself. *(Rita Mae Brown, writer)***

**This statement has always been made to imply that God could and would lead man into temptation, into difficulties, into evil. Years ago Charles Fillmore adapted the modern and more accurate translation to the old prayer by changing “lead us not into” to the more correct “leave us not in.” God would never lead us into temptation. Can light lead you into darkness? There can be no darkness in light at all. *(Dr. Eric Butterworth, Unity minister)***

**It appears quite clear that Jesus realized that temptation came, not from some outer power or influence, but from the “demon” of human consciousness, from selfishness, pride, ego, etc. And the resulting “evil” is simply the “confusion” that arises from the temptations. Regardless of the forms it takes, what we call evil is simply the concealment of good. We need not fight the evil person or the evil condition. The need is to “let your light shine.” Light erases darkness, good is revealed, evil (so-called) disappears as darkness before the rising sun. *(Eric Butterworth, Unity minister)***

**In the prayer Jesus is saying, “God will not fail you nor forsake you, forthere is a spirit in man and the inspiration of the Almighty giveth him understanding.” *(Eric Butterworth, in Discover the Power Within You, p. 118)***

**“Enter not into temptation” means do not let us be carried away by worldly things that weaken the forces of the spirit. The Aramaic word for temptations also means trials and difficulties which often cause one to go astray. It does not mean that God would lead us into temptations and difficulties, but that he will prevent us from going astray, consciously or otherwise, when we seek his help. *(George M. Lamsa, in Gospel Light)***

**It does not seem possible that God would lead us into temptation. The statement about temptation follows closely that regarding the forgiveness of sin, and it is evidently a part of it. “Let not temptation lead us” is a permissible interpretation. *(Charles Fillmore, in Jesus Christ Heals, p. 68)***

**How important it is that we get the right interpretation of this statement fixed in our consciousness. It has always been made to imply that God could and would lead man into temptation, into difficulties, into evil. Years ago Charles Fillmore adapted the modern and more accurate translation to the old prayer by changing “lead us not into” to the more correct “leave us not in.” God would never lead us into temptation. Can light lead you into darkness? There can be no darkness in light at all. (*Eric Butterworth, in Discover the Power Within You, p. 117)***

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# But Deliver Us From Evil

**And God saw everything that he has made,**

**and, behold, it was very good.**

***(Genesis 1:31)***

**And the Lord God commanded the man, saying,**

**Of every tree of the garden you may freely eat;**

**but of the tree of the knowledge of good and evil, you shall not eat;**

**for in the day that you eat of it you shall surely die.**

***(Genesis 2:16-17)***

**When we realize that evil is simply the concealment of good, then any person who is unloving, vicious, or unjust is actually a person who is good but doesn’t know it. *(Eric Butterworth, in Discover the Power Within You)***

**One day little Billy sat watching his mother delete the long list of junk E-mail from her computer screen, relates Rev. James Rutledge of Armory, Mississippi. After watching her for what seemed like forever, the boy noted, “So I guess this is what the Lord's Prayer is all about.” “What?” his confused mother asked. “You know -- that part about 'deliver us from E-mail’.” *(Country magazine)***

**A mother was teaching her 3-year-old daughter the Lord’s Prayer. For several evenings at bedtime, she repeated it after her mother. One night, she said she was ready to solo. The mother listened with pride as she carefully enunciated each word right up to the end. “Lead us not into temptation,” she prayer, “and deliver us some e-mail . . . Amen.” *(Denver Rocky Mountain News)***

**Freshman chemistry at Notre Dame University in Indiana was a tough course that met three times a week. Our professor, Emil Hoffman, typically began each session by leading us in the Lord’s Prayer. On Friday, instead of lecturing he gave us a quiz. So each Friday, we were nervous enough to need a bit of comic relief. As all 600 of us prayed in unison before our end-of-the-week test, we would recite . . . and lead us not into temptation, but deliver us from Emil.” *(Kelly A. Fitzgerald, in Reader’s Digest)***

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# For Thine Is The Kingdom

**The kingdom of God is at hand.**

**(St. Mark 1:15)**

**The customary closing realization “For thine is the kingdom, and the power, and the glory, for ever and ever. Amen” is not given in the Bible text. It was added, says Charles Lewis Slattery in “How to Pray,” by the Church, after our Lord’s earthly ministry, as an ascription suitable for liturgical use. *(Ernest C. Wilson, in Progress magazine)***

**This is not part of the original prayer. It was added at some time down through the years for liturgical purpose. It is a suitable and quite effective closing, especially when we get into the consciousness of the affirmative mood of the whole prayer. It is a very important statement of humility and faith. *(Eric Butterworth, in Discover the Power Within You, p. 118)***

**In practical use, we often find an eighth clause added – “Thine is the kingdom, the power, and the glory” – but this, though in itself an excellent affirmation, is not really a part of the Prayer. *(Emmet Fox, in The Sermon on the Mount, p. 163)***

 **The heavenly kingdom to which Jesus so often referred is the unlimited spiritual consciousness where mind and body are equal in all activities. *(Charles Fillmore, in Atom-Smashing Power of Mind, p. 169)***

**Yesterday’s the past, tomorrow’s the future, but today is a GIFT. That’s why it’s called the present. *(Bil Keane, in The Family Circus comic strip)***

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**The prayer ends with “Amen.” This does not mean “so it will be,” and certainly not, “I do hope it will be.” In the ancient Hebrew, it means, “Verily, it is established; it is true; this is the truth.” Going back to the first chapter of Genesis, we find that after each of the steps of the Creation, it reads, “and God (did so and so) . . . and it was so. In the original Hebrew this statement, “it was so” was written “Amen.” Thus the word “Amen” is one of the most powerful words in the entire Bible. It is not just a formal way to close a prayer. And, when the prayer is in the affirmative, a summing up of vital Truths, the “Amen” is of extra special importance. For it reaffirms in the most forceful way, “This is the truth . . . and it is now done.” *(Eric Butterworth, in Discover the Power Within You, p. 118)***

**After saying bedtime prayers, our 3-year-old son asked what “Amen” meant. I told him it meant we were all done. The next morning, he finished brushing his teeth, put down his toothbrush and said to me, “Amen.” *(Lisa Harnasch, in Country magazine)***

**Rose prays and prays and finally says: “Amen!” Then she looks at the food in front of her and complains: “It’s still cauliflower!” *(Pat Brady, Rose Is Rose comic strip)***

**When my daughter Kelli was 3, she and my son Cody would say their nightly prayers together. As most children do, they would bless every family member, every friend, and every animal, current and past. For several weeks after we had finished the nightly prayers, Kelli would say “And all girls.” My curiosity finally got the best of me. “Kelli,” I asked, “why do you always add the part about all girls?” “Because,” she replied, “we always finish our prayers by saying All men!” *(JokeBank)***

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**The Lord’s Prayer Summary**

**The great Lord’s Prayer, which we so universally use in the original, is a series of affirmations. The translators had no conception of the majesty of the Son of God, and they twisted His prayers of decrees into a supplication for help. When we realize that we are the outlet of a mind that seeks an adequate expression, we shall cease our begging prayers and elevate our thoughts and words to the high standard set by the Master. *(Charles Fillmore, in Keep a True Lent, p. 72)***

**A good way to begin using a general prayer is to take the Lord's Prayer, and consider each line of it silently and verbally. The ancients believed that the Lord's Prayer was all-powerful; they often declared it over and over twelve to fifteen times without stopping. At the healing shrine at Lourdes, those seeking healing were taught to pray the Lord's Prayer fifteen times while they entered the waters. The number fifteen was believed to have the power to dissolve affliction and adversity. *(Catherine Ponder, in The Dynamic Laws of Prosperity, p. 259)***

**Dear God, I like the Lord’s Prayer best of all.  Did you have to write it a lot or did you get it right the first time? *(Stuart Hample and Eric Marshall, in Children’s Letters to God)***

**We learn to pray by praying, and two concentrated hours a day taught me much. To begin, I need to think more about God than about myself when I am praying. Even the Lord’s Prayer centers first on what God wants from us. “Hallowed be your name, your kingdom come, your will be done” – God wants us to desire these things, to orient our lives around them. *(Philip Yancey, in Christianity Today)***

**The Lord’s Prayer is the most important of all the Christian documents. It was carefully constructed by Jesus with certain very clear ends in view. That is why, of all his teachings, it is by far the best known, and the most often quoted. It is, indeed, the one common denominator of all the Christian churches. Every one of them, without exception, uses the Lord’s Prayer; it is perhaps the only ground upon which they all meet.**

***(Emmet Fox, in The Sermon on the Mount, p. 161)***

**The first thing that we notice is that the Prayer naturally falls into seven clauses. This is very characteristic of the Oriental tradition. Seven symbolizes individual completeness, the perfection of the individual soul, just as the number twelve in the same convention stands for corporate completeness. The seven clauses are put together with the utmost care, in perfect order and sequence, and they contain everything that is necessary for the nourishment of the soul. *(Emmet Fox, in The Sermon on the Mount, p. 163)***

**While our friends from India traveled around California on business, they left their 11-year-old daughter with us. Curious about my going to church one Sunday morning, she decided to come along. When we returned home, my husband asked her what she thought of the service. “I don’t understand why the West Coast isn’t included, too,” she replied. When we inquired what she meant, she added, “You know, in the name of the Father, the Son and the whole East Coast.” *(Ann Spivack)***

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**The Lord’s Prayer is a powerful healing treatment because it is basically a series of strong, powerful, affirmative statements, in which one claims the power, substance, guidance, and goodness of God. Affirmation is not only an ancient healing art, but also a modern, scientific healing technique. Scientists now declare that the body as well as the universe is filled with innate intelligence. *(Catherine Ponder, in The Dynamic Laws of Prosperity, p. 401)***

**When the disciples asked Jesus to teach them to pray, he gave them the beautiful Lord's Prayer which is spoken in the eternal now. In other words, it is a prayer that is accepted as already fulfilled even as it is spoken. *(Jack E. Addington)***

**The greatest of all prayers was designed with still another purpose in view, quite as important as either of the others. Jesus foresaw that, as the centuries went by, his simple, primitive teaching would gradually become overlain by all sorts of external things which really have nothing whatever to do with it. He foresaw that men who had never known him, relying, quite sincerely, no doubt, upon their own limited intellects, would build up theologies and doctrinal systems, obscuring the direct simplicity of the spiritual message, and actually erecting a wall between God and man. He designed his Prayer in such a way that it would pass safely through those ages without being tampered with. He arranged it with consummate skill, so that it could not be twisted or distorted, or adapted to any man-made system; so that, in fact, it would carry the whole Christ Message within it, and yet not have anything on the surface to attract the attention of the restless, managing type of person. So it has turned out that, through all the changes and chances of Christian history, this Prayer has come through to us uncorrupted and unspoiled. *(Emmet Fox, in The Sermon on the Mount, p. 162)***

**Jesus said, “After this manner therefore pray ye . . . ,” and He follows with what we have called “The Lord’s Prayer.” Jesus had no thought of giving a prayer to end all prayers. Rather He was giving a pattern of prayer to begin all prayers, creating a “frame of reference.” He was telling us “how” and not “what” to pray. He was giving a series of dynamic Truths to illustrate the consciousness in which to pray. *(Eric Butterworth, in Discover the Power Within You, p. 115)***

**The Lord’s Prayer of Light: Our Father of Lights Who is in Heaven, Holy is your nature of Light. Let your kingdom of Light come, let your will of Light be done in earth as it is in Heaven. Give us this day our daily Light and forgive us our debts of darkness as we forgive others theirs debts of darkness. And leave us not in temptation to remain in the dark, but deliver us from its evil and bondage. For yours is the kingdom and the power and the glory of Light in us all forever. Amen! *(J. Sig Paulson)***

**The three greatest masterpieces in literature, it is said, are the Lord's Prayer, the Twenty-Third Psalm, and Lincoln's Gettysburg Address. Not a three-syllable word in them: hardly any two-syllable words. All the greatest things in human life are one-syllable things -- love, joy, hope, home, child, wife, trust, faith, God. All great things are simple. *(Good Reading)***

**The more one analyzes the Lord’s Prayer, the more wonderful is its construction seen to be. It meets everyone’s need just at his own level. It not only provides a rapid spiritual development for those who are sufficiently advanced to be ready, but in its superficial meaning it supplies the more simple-minded and even the more materially-minded people with just what they need at the moment, if they use the Prayer sincerely. *(Emmet Fox, in The Sermon on the Mount, p. 162)***

**A man who recently bought a female parakeet with a salty vocabulary got a call from his minister telling him that he was planning to stop by the following week. Worried about the bird’s language, he called a friend who had two well-behaved male birds. One recited the Lord’s Prayer, while the other held a rosary in its claws and repeated Hail Marys. “Would it be okay if I brought my bird over for a few days?” the man asked his buddy. “Maybe my parrot will pick up some good habits from yours.” The friend agreed, so the man took his female parakeet over and put her in the cage next to that of the two devout males. Suddenly, the first male parakeet stopped praying and turned to the other. “You can knock it off now,” he said. “We got what we were praying for.” *(Orvil T. Unger, in Quote magazine)***

**It is said that the early Christians, before going forth to do their mighty works, commanded the new life of Christ to come forth and to imbue their consciousness with its healing potency to such an extent that it would flow through them and heal all those to whom they ministered. They discovered that when they repeated over and over the most powerful prayer Jesus ever uttered, the Lord’s Prayer, the hidden Christ within each one of them was called into action. *(Charles Fillmore, in Keep A True Lent, p. 174)***

**The Lord’s Prayer is a compact formula for the development of the soul. It is designed with the utmost care for that specific purpose; so that those who use it regularly, with understanding, will experience a real change of soul. *(Emmet Fox, in The Sermon on the Mount, p. 161)***

**We can and should formulate a simple interpretation to fix in our consciousness, so that when we speak the traditional words they automatically take on a new connotation for us. *(Eric Butterworth, in Discover the Power Within You, p. 119)***

**Speak the Lord’s Prayer with deep feeling daily for a month and you will discover definite improvement in your life and your attitude toward life. Good will flow through your life as health, as guidance, as supply. *(Ernest C. Wilson, in Progress magazine)***

**Unfortunately, the translators could not understand this affirmative mood of Jesus. Thus, through slight variations of meaning, the prayer was made to appear to be a supplication for help. It seems to be pleading: “please give me,” “please forgive us,” and “we beg you not to lead us into evil.” Fortunately, today we have available many more accurate translations which tend to reveal that the Lord’s Prayer was intended to be a series of affirmations. *(Eric Butterworth, in Discover the Power Within You, p. 115)***

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