

# YES Jesus

Short Articles on the Lord's Prayer  
for pages in a book of the same title

by

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**Jesus said: “This, then, is how you should pray”  
“Our Father who art in Heaven”**

It is said that the cry of an infant is a prayer to his parents.

A baby cries when he is hungry, and then he is fed.

A baby cries when he is sleepy and he is put down for a nap.

A baby cries when he is wet and his diaper is changed.

A baby cries when he has gases and he is made to burp.

A baby cries when he is scared and his parents comfort him.

The cry of a baby is designed for the parent’s ears only.

The cry of a baby is not designed for stranger’s ears.

The cry of a baby has power over his parents.

The cry of a baby generates communion with a mother,

The prayer of a believer generates communion with God.

The parents cannot ignore the cry of their baby.

The privilege of a child is to have parents.

The responsibility of the parents is to care for their child.

Privilege and responsibility must meet together.

When they do meet sweet communion is lived to its fullness.

Jesus taught us to call God “Our Father in Heaven”

*Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God — children born not of natural descent, nor of human decision or a husband’s will, but born of God.*

This, then, is how you should pray: “Our Father who art in Heaven.”

## **Jesus said: “This, then is how you should pray” “Our Father who art in Heaven”**

Jesus taught His disciples to not pray like individuals.

“Not **My** Father in Heaven.” But as groups “**Our** Father in Heaven”

Jesus requires His disciples to come together in small groups of two, three or more in agreement according to His Word and Will and ask whatever they want and it will be given to them.

Certainly, our Lord knows our needs long before we are aware of them ourselves. Just as a mother does not wait until their children are starving to start cooking.

Why should we then need to ask him as if He did not know?

God's aim in prayer is not just to give us what we ask for, but to promote communion of a small band of brothers on the basis of their need. He requires them to renounce their wills and adopt God's will in a simple childlike manner and dependence. The result will be more faith, more trust and more love for God and one-another.

Prayer answered produces communion with one another and God who is in the midst of their prayer time listening and gladly answering their every request. So whatever one receives is a consequence of their small obedience to God's condition on prayer.

This then, is how you should pray: “Our Father who art in Heaven.”

**Jesus said: “This, then, is how you should pray”  
“Our Father who art in Heaven”**

The word “Our” is a possessive pronoun that indicates that whatsoever follows that word belongs unquestionably to the speaker in no other realm but in his mind.

It is a statement of fact that the subject and the predicate belong to each other confidentially as only a son and a father can.

Triplets who were inside their mother's womb, once born though greater in number, are still insignificant before their mother, but they can rightfully claim ownership and possession of the mother as “Our mother”  
In the same way humans claim the planet Earth as “Our Planet” or two fleas claim an elephant as “Our Elephant.” The lesser claims the greater by virtue of relationship.

In the same way believers claim God the creator of all as “Our Father.” For us, the believers, there is no other father than the “Father in Heaven” who is “Ours.”

The only foundation for prayer over which we cry and pray is because God is “Our Father.”

Jesus said: “This, then, is how you should pray:  
“Our Father who art in Heaven”

**“Jesus said: This, then, is how you should pray”  
“Our Father who art in Heaven”**

We have something that is “Ours.” To believe what we have in God is the foundation of our prayers. Our father in heaven has a mansion that the heavens of the heavens cannot contain. On the other hand, our Planet is one of the smallest dust of the universe and the God who created this Universe is “Our Father”

During the recess on the playground of this world, we can and we should say, proudly and confidently, to anyone who is not in our family: “Our Father is bigger than you father,” “Our Father can beat you father,” “Our father is richer than your father,” and “No one is greater than our Father in Heaven”

Our Father is in heaven yet he loves to dwell in a small house that is our heart. Our body is a house where the infinite and eternal God has made His home.

As in the words of David: “One thing Jesus has spoken, but two things have I heard.”

Jesus is teaching us to address God as our Father but as a teacher and master he lets us have the joy of self-discovery. In those words are hidden the fact that “We are his children on Earth” and that is what we are to God; children of God, thanks to Jesus.

Therefore, this then, is how we should pray:  
“Our Father who art in Heaven”

**“Jesus Said: “This, then, is how you should pray”  
“Our Father who art in Heaven”**

No one alive or dead has had two Fathers.

If two men claim to be the father of one person, one of them is false and the other is the true father. A man can have two or more sons, but a son can only have one Father.

Jesus prohibits calling anyone a Father on Earth.

There is only one father and the doer of good things and that is our Father in heaven.

Sometimes a son may act like the devil himself. But that does not make him the son of the devil. One is not related to another by what one does but by what one *is*.

Relationship is based on Birth while communion is based on behavior. One can lose communion but one cannot lose relationships.

Once you are a child of someone, then always a child of that one. Relationships cannot change by any amount of doing, whether good or evil.

If one is of God, he is of God forever. “Nothing can separate us from the Love of God which is in Christ Jesus our Lord”

God is not “like” a father; God “is” Our Father in heaven. There is only *one* God and Father for the believer and He is “Our God and Father in Heaven.”

**“Jesus Said: “This then, is how you should pray”  
“Our Father who art in Heaven”**

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The word “our” is plural, but “father” is singular. This clearly indicates that the children are several but the father is only one. The presence of several children and a father is defined by one word only: “Family.” Family is the invention of God *not men*.

When Jesus trained his disciples to pray, He put everything under the umbrella words “Our Father who art in Heaven.” Consequently, the word “family” is the name of this relationship. And again, Jesus as a good teacher does not spell the word family out for us; but through the first sentence of this prayer he has allowed us the joy of self-discovery that we are indeed in the Family of God with him as a father and with us as his children.

“I am in the family of God.” Jesus has certified my identity before God by making me repeat after Him the words “Our Father who art in Heaven! This is our pledge of allegiance, our birth certificate, our confession of faith.

When a person is naturalized as an American Citizen, the immigration officer tells him “He is not an African-American, he is not a Chinese-American, he is not a Japanese-American, but that He is an AMERICAN period. From the moment he takes his oath and repeats the pledge of allegiance he is an American.

In the same way, once we believe and repeat the words after Jesus, “Our Father who art in heaven” We are citizens of Heaven. We are the children of God, and that is what we are to the praise of God.

“Hear O Israel: The Lord is our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your strength, (And with all your mind).” It should be easy to love a Father like God and pray: “Our Father who art in heaven”

Article # 7 from the "Yes Jesus" book on prayer.

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**“Jesus Said: “This, then, is how you should pray”  
“Our Father who art in Heaven”**

Earthly fathers can only be in one small place at a time.

But our Father in Heaven can be in Heaven and everywhere else at the same time. God dwells in heaven and He wants his children to be with Him. No one but Jesus can take you to the Father who is in heaven. He is the only way to the Father. He is the only one who knows the way to heaven.

Anyone who wants to go home to be with our father must ask Jesus to take him home. There is no other one who is able to make that trip. The abyss of separation between heaven and earth is too large for anyone to go to heaven on their own strength.

Jesus came down and brought the Kingdom of God near to us and planted it within our hearts and He is coming again to claim that which is his.

There is one thing that even earthly fathers cannot do to their tender and helpless children and that is to leave them in a faraway place and live happily ever after in their luxurious mansions.

How much more our Father in Heaven who himself is love and has created us in order to love us. Therefore, let us be of good cheer and pray confidently:

“Our Father who art in Heaven”

**“Jesus Said: “This, then, is how you should pray”  
“Our Father who art in Heaven”**

Jesus is said to be the Son of God.  
That affirmation cost him His life.

To say that one is the Son of God is to make oneself equal to God.

It is great blasphemy if that affirmation is *not true*.  
But if that affirmation is true it is the greatest blessing.  
To see God incarnated in a person is to see God.  
Not to believe in Jesus as the Son of God is the unforgivable sin.  
The sin against a believer is to not recognize the life of God in Him.

Our Lord says: “I will bless those who bless you.  
And I will curse those who curse you”  
No matter what the price may be, a believer must be willing to pay it for  
repeating after Jesús that there is a God and he is: “Our father in Heaven.”

That is our confession. That is our Title. That is our degree. That is our  
credential. That is what we are. That is our definition and not merely our  
description. That is your testimony to a dying world.

We are to proclaim God as our Father in Heaven even at the cost of our lives.  
Jesus is said to be the Son of God and they killed him for that reason.

Jesus died so we can freely pray: “Our Father who art in Heaven”

**Jesus said: “This, then is how you should pray”  
“Our Father who art in Heaven”**

The opening word of how we should pray is carefully chosen by Jesus to teach us that prayer is directed to God on the basis of the relationship of the believer, as son, and of God as father.

It is no secret that from the beginning of time, Satan has pursued to make us doubt the fatherhood of God over us.

In the Garden of Eden, Satan speaks of God to Eve on untruthful and unfair terms. He speaks of God as a Joy Killer who prohibits pleasure by keeping his creatures in ignorance and under restrictions. But the real temptation that Satan offers Eve was the same temptation in which he himself collapsed. The desire to be like God.

If Eve had just remembered that God was of “Our Father in Heaven,” she would have not suffered the identity crises that visit those who forget that we have the highest honor possible in the Universe: To be a child of God, and that is what we are in Christ Jesus our Lord.

In the desert Satan speaks to Jesus about God as an uncaring God for not providing bread for a hungry man. Notice that just forty days before, God had spoken about Jesus in His baptism the following words: “This is my Son whom I love, with Him I am well pleased” But Satan who loves to contradict God by aiming to control our wills seeks to make Jesus doubt and said: “If you are the Son of God tell these stones to become bread.”

There is nothing wrong in converting a cow into and hamburger or a stone into bread if that is the will of God. The temptation is in choosing to do Satan’s will instead of God’s will. One will never fall into that kind of temptation if he remembers God as: “Our Father who art in Heaven”

**“This, then is how you should pray”  
“Our Father who art in Heaven”**

First things first: “We are the children of God.” Our father is in heaven.

Prayer from the very first word should focus on God and God in Heaven. Though we pray with our faces to the ground and our eyes closed, the eyes of faith should ignore Earth, be cleaned of iniquity by the forgiveness of sin, and should be lifted up toward heaven as to gaze at any moment the Glory of our Lord beyond the sky.

God’s children are forgetting to look upward, heavenward, homeward.

At night we can hardly see any stars because the artificial lights have robbed us of our night vision and have taken away our capacity to see the heavens of the heavens. Only as we glare at the moon and the stars and cannot see any more with our naked eyes, then the eyes of science and reason will come and will fail. This then will make room for the eyes of faith to envision the throne of God.

Earthly lights are for the nearsighted. Heavenly lights are for the farsighted.

My grandmother said: Did you notice the pig’s ears? They are big and cover their eyes from seeing heavenward. They focus so much on dirt and only need light to see dirt and more dirt, which is sad.

Jesus does not want us to forget God or heaven that is why he said: “This, then, is how you should pray: Our Father who art in Heaven”

**“This, then is how you should pray  
“Our Father who art in Heaven”**

Our Bible begins with the words, “In the beginning God created the heavens and earth.” God and heaven are first. Earth and men are last.

In the same way in the gospel of John: “In the beginning was the word and the word was with God and word was God. He was with God in the beginning.”

First things first: God and his word are first. Man and his word are last.

Men’s best words presented to God in prayer must and should rightfully and imperatively be the words of Jesus. They are guaranteed to be heard by God when in obedience we repeat after him: “Our Father who art in Heaven.”

Remember God as our father in Heaven. We are not overstating this fact at all. If man is capable of something, it is that of forgetting God as Father and Creator.

Our ever-romantic Jesus has left to his bride the church a little flower named “Forget-me-not” in the Lord’s Supper when this is said: “Do this in remembrance of me.” It is by his body broken for us and his blood poured out for us that we can go to heaven where our God and Father dwells.

The origin of all forms of idolatry is when we forget God as “Our father who art in heaven.”

## **Jesus said: “This, then, is how you should pray” “Our Father in Heaven”**

If a son asks a father something, saying “My father,” he alone will be the recipient of the answer to his prayers. It's been recorded that sons have competed with their brothers for advantage of one over the other.

Cain murdered Abel as a result of one, that is Abel, being accepted by God and the other rejected. God's will divides people and makes true friends and true enemies.

The civil rivalry between brothers is as old as walking on foot. The descendants of Abraham, Ishmael and Isaac, (the Ishmaelites\_Arabs) and (the Israelites Jews) are true enemies to this day. Then the descendants of Isaac, Esau and Jacob, then Herod seeking to kill Jesus as his enemy (Being Herod the Edomite the descendant of Esau and Jesus of Nazareth the descendant of Jacob).

Our Lord's Prayer in John chapter seventeen is designed for unity among believers in order to do away with the competition among brothers to gain advantage of one over the other. When believers compete, there is no spiritual growth.

Jesus wants His disciples to come to God in prayer at least in groups of two or three or more having first reached agreement in what they would ask of God according to his word and will. Also having renounced their own will and to pray on God's terms and conditions: “Our Father who art in Heaven.” “Our” not “My father.” Basically, prayer promotes unity and Sweet fellowship pleasing to God.

This fellowship of love is the only way for believers to be known as disciples of Jesus. “By your love for one another they will know that you are my disciples” This is to say, that we will be known as a community of believers who have renounced their will, died to self and pray and live in discipline according to God's will.

Our shortest testimony is to say together: “Our Father who art in Heaven.”

**“This, then is how you should pray”  
“Our Father who art in Heaven”**

Two or three may butt their heads on the way home. But in the presence of the father only what they have agreed to will give them the power to say: “Our Father who art in Heaven.”

If agreement is not the trademark of the prayer of the brethren, then prayer will be an abomination, more a disgrace than a blessing. A prayer without an answer is the most effective way to promote doubt and discouragement. The prayers that are spoken outside the will of God will effectively kill the very little faith that one has.

Then carefully examine individually and collectively what you are about to ask of God. Go before God having agreed and say: “Our Father in Heaven.”

Solomon talks about:

Two are better than one,  
because they have a good return for their labor:  
If either of them falls down,  
one can help the other up.  
But pity anyone who falls  
and has no one to help him or her up.  
Also, if two lie down together, they will keep warm.  
But how can one keep warm alone?  
Though one may be overpowered,  
two can defend themselves.  
A cord of three strands is not quickly broken.

Though Solomon speaks of two, he ends up speaking of a cord of three strands as being stronger than two. I would like to think the third strand being Jesus with whose mind we need to agree if we want to pray according to God's will. Just as much is the fourth person in the oven on Daniel's account was Jesus. He has promised to be always with us to the very end of the ages.

This, then, is how you should pray. “Our Father who art in Heaven.”

**“This, then is how you should pray”  
“Our Father who art in Heaven.”**

If prayer can be accomplished in us, what these six words are meant to communicate into our hearts and minds; we would be so different that nothing would be impossible.

While we are in this world there is still a gap between what we say we believe and what we really believe.

When the words “Our father who art in Heaven” becomes a total reality in our lives, in that moment our souls will experience a transubstantiation of our own so that it will be hard for us to even recognize ourselves. Then God will not find it difficult to say of us “This is my son whom I love, in him I am well pleased, listen to him.”

Individually, we have an intermittent in and out experience on the beauty of prayer with “**My** father who art in heaven.” It will only be a floodlight when two or three agree in the mind of Christ and pray “**Our** father who art in heaven.” Then all things will be a prayer away.

Our Lord encourages us to pray not only by teaching how to pray but promising us beforehand the outcome of any prayer presented in agreement with one another and according to his will.

God Our Father in heaven only answers prayers according to his will. There is only one will that rules Heaven and the same will should rule on earth which is his footstool.

**“This, then is how you should pray”  
“Our Father who art in Heaven”**

The word “our” implies that there is at least two or more people praying to God as a father in heaven. One of the greatest truths hidden in the word “our” is that those who are praying have not failed to recognize the life of God in one another.

The word “our” makes two or more individuals a unity. (A Joint).

That is the definition of the church: people united in Jesus, members of one body. While a congregation is only people together in Christ.

Prayer is more than obtaining answers for our needs and wants. Prayer’s richest side effect is the fellowship of the saints, which is the inheritance of every believer even in this life. This inheritance is not meant to be saved for heaven but to be spent on Earth as testimony to the world around us.

While on Earth the fellowship of the saints is the fellowship on the remnant of the minority on earth, but in heaven, it will be the rule of the land and it will be unanimous.

To pray: “Our father who art in heaven,” is our testimony to a dying world.

**“This, then is how you should pray”**  
**“Our Father who art in Heaven”**

Those who pray “Our father” do not resist each other.

...They do not compete with each other.

...They do not envy each other.

...They love one another as themselves.

...They are mindful of the each other.

...They love each other as Jesus loved them.

...They do not need to say they are Disciples of Jesus. People know them as Disciples of Jesus by just looking at them, as they love each other.

The word “our” is plural. Several “me plus me” that have become “our.” Me plus Me plus Me, equals “We” who are willing to share the same destiny. They know the value of walking together. They are willing to pay the price of carrying the cross of “Familiarity breeds contempt” in order to make themselves known as Disciples of Jesus. They are never alone even when they are apart.

But he who walks away from that communion has renounced a possible destiny and he is called “traitor.” A log once burning on the altar that falls to the ground loses its flame and quenches its warmth. It gets cold and colder and dies alone. A lonely “ME”

Not so with those who stay together to pray: “**Our** father who art in heaven” They go from strength to strength, from glory to glory. They don’t only keep warm individually but warm each other collectively.

**“This, then is how you should pray”  
“Our Father who art in Heaven”**

If our prayers proclaim, “Our father who art in heaven,” then we are also of heavenly origin and final destiny. We are citizens of another world. Therefore, we are supernatural beings destined to live supernatural lives under the umbrella-like words “Our father who art in heaven.”

Father and children are of another Kingdom and are expected to behave differently in this natural kingdom. If you are the son of the King, you must have the modus of Royalty. We are to live daily in a supernatural fashion.

The rule of the Kingdom of God is His will. So, we better behave as royalty or not call God our Father in heaven at all. It is not our behavior that makes us children of God, but because we are already children of God we must behave in a godly manner.

We are not to be confused with those hard face reprobates who shake their fists to God in defiance. We are of those whose countenance have changed and whose hearts of stone have been replaced by a heart of flesh that joins hands in prayer on their knees with their faces on the ground.

“A prince must resemble the King in appearance as well as in conduct.”  
“Our Father who art in heaven.”

**“This, then is how you should pray”  
“Our Father who art in Heaven”**

These six words are a statement of a fact.  
These six words are our confession of faith.  
These six words are the expression of our identity.  
These six words are our worldview.

By them we know who we are.  
By them we know where we came from.  
By them we know where we are going.  
By them we know who waits for us.

Prayer does not belong to the natural world.  
Prayer needs to be learned.  
Prayer is not a vain repetition of requests.  
Prayer even prayer is from the Lord alone.

Our father in heaven never improvises.  
Our prayer should never be improvised.  
Our petitions are already answered.  
Our prayer should match his answers.

It is not God who gets busy as we pray.  
It is us in search of our name on a gift already granted.  
It is not God who changes as we pray.  
It is us who change as we pray.

We change, as we understand the six words:  
“Our father who art in heaven.”

**“This, then, is how you should pray”  
“Our Father who art in Heaven”**

God our father in Heaven is Immutable.  
That means he does not change.  
Therefore, whatever you may think of prayer  
You must not think to change God.

Prayer is not to persuade God to love.  
Prayer is not to make God generous.  
Prayer is not to make God merciful.  
Prayer is not to back off God from doing evil.

God is love, generous, merciful and good.  
God is not in need of a conversion.  
God's work of creation and redemption is completed.  
God does not need the counsel or wisdom of men.

Prayer changes things.  
Men are in need of change.  
There is no one good, not even one.  
Prayer changes those things in men.

When the will of God is done in men  
As it is done in the angels of heaven,  
Men are ready to go home praying  
“Our father who art in heaven. Thy kingdom come”

“God changes not. Therefore, we are not consumed”.

**“This, then, is how you should pray”  
“Our Father who art in Heaven”**

As the heavens are higher than the Earth so is God greater than men on earth.  
But God has adopted us in Christ so that we can become children of God and  
that is what we are in Jesus. Once a creature, now children forever, predestined  
and chosen before the foundation of the world with a sure election in the Son.

Condemned to be saved.  
Sentenced to Eternal Life.  
To share the supernatural life of God  
As children of “Our father who art in heaven.”

If God's children: then eternal.  
If eternal: then without beginning.  
If without beginning: then without end.  
If without beginning or end: then in God.

We are God's breath who are inhabited for a time in a body of clay.  
The breath of God at death goes back to God from where it came.  
And the body goes back to the dust from where it was taken.  
Ashes to ashes, dust to dust, the Lord gives and the Lord takes it away

May the name of the Lord Our Father in Heaven be worshiped.

“Our Father who art in heaven.”

## **Man's only valid prayer. "Yes Jesus."**

An order is not an order unless the giver of the order does not have complete confidence in the person to whom he is entrusting the order.

"Your will be done on earth as it is done in Heaven."

The perfect will of God in Heaven rules in such a way that on earth it is difficult to imagine an angel needing even a Nano-second to answer God in obedience.

In fact, it is not only impossible, but unconscionable to think of the possibility of questioning or processing or reconsidering God's commands in any way at all.

The absence of sin in Heaven makes all things clear, perfect, pure, desirable, harmoniously and gloriously good.

The one thing that prayer accomplishes in the heart, soul, strength, and mind of the individual is to kill the lust of the eye, the lust of the flesh and the pride of life.

The Gift, of the Gift of God, is the Holy Spirit. The Lordship of the Holy Spirit over a spiritual man requires that he may live totally according to God's will who is the invisible persuader of sin.

The sword of the Spirit is the Word of God. Could there be any doubt that the Lord's Prayer is the pure Word of God? And if the Lord's Prayer is the very word of God then it is worthy and to be received only to answer, "Yes, Lord," and that should be done even before the order is given.

Knowing the will of God through Prayer makes self-government extremely easy and God honoring. For God should not be necessary to micro manage his universe.

**This, then, is how you should pray.  
“Our Father who art in Heaven”**

Prayer is not man’s invention but God’s. It is from God, it is to God, it is for God, and it is of God and for his glory and honor.

Our feeble agreement with God’s will is nothing less than the life of God within us by grace going along with God’s perfect will for his Kingdom.

To make out of the Lord’s Prayer a petition is not proper. Since it is God’s initiative and not ours that his Kingdom comes and his will be done. We would run the risk of making God a reluctant God, reluctant to bring about his Kingdom and will unless we pray.

Our God is most interested in this and is actively bringing about his Kingdom and making his will the rule and language of that Kingdom.

We are not begging for, nor are we approving his will be done. We are simply coming into alignment and agreement with God in everything that comes to pass, as he is the sovereign controller of all things.

We must be consciously aware and careful not to make the Lord’s Prayer a vain repetition, a lifeless utterance. We must remember that this is a prayer from God to God’s glory and honor.

The sooner the prayer warrior discovers the Providence of God as the blessed controller of whatsoever come to pass, the braver his testimony becomes. Trust in God’s will removes fear.

Who can scare a man who dwells under God’s wings and has lost all fear?

## **The Lord's Prayer is his prayer as well as our prayer**

The key word, 'our,' in the Lord's Prayer needs to be understood as including Jesus himself as part of the 'our' by virtue of the fact that Jesus is the head of the body of which we believers are members.

It is of the utmost necessity to weld in oneness Jesus and us in the words "our Father in heaven."

It was Jesus' intention for us to know and to believe that we relate to God not as the pen in my hand is mine, but as my hand is mine.

It is impossible for the Lord's Prayer to be different and other than what he taught to his disciples. Prayer is the will of the one who prays. There is only one will that rules in Heaven and our prayer is to see the same will ruling on earth.

The introduction of another will, different from the will of God, brought down hell and its inhabitants.

The Lord's Prayer is the will of God for Heaven and earth. There is no room for another will. Other wills must be obliterated completely.

Again and again we must come to the same conclusion as to what prayer is. It is to agree with God. It is to surrender to his will and to have no other will. It is unity thinking, intercession, predisposition, want, desire, action, direction, speed and goal. Prayer is death to self and alive to God in Christ. It is to say that I no longer live but Jesus lives in me.

A prayer meeting is the fellowship of people dead to the world but alive in Jesus Christ alone. Prayer is the language of the Kingdom. Jesus is the word of that kingdom.

**Repeat after Jesus:  
“Hallowed by your name”**

**Prayer as oneness**

Prayer is above all, oneness with God. Albert Einstein said, “If you cannot explain it in a few words, you have not understood it yourself.”

One cannot be more clear or short as to say that prayer “is oneness with God.”

Let us appeal to the name, nature, person and attributes of God to make this point:

“Hallowed be your name” means:

“Sanctified be thy name” or  
“Blessed be thy name” or  
“Revered be thy name” or  
“Praised be thy name” or  
“Worshipped be thy name” or  
“Feared be thy name” or  
“Recognized be thy name” or  
“Acknowledged be thy name” or  
“Adored be thy name” or  
“Glorified be thy name” or  
“Loved be thy name” or  
“Trusted be thy name” or  
“Believed be thy name” or  
“Holy be your name” or  
“Deified be your name” or  
“Consecrated be your name” or  
“Respected be your name” or  
“Sacred be your name”

The Name of God must be loved with all our heart, soul, strength, and mind for he alone is the Great I AM THAT I AM.

## **Prayer in the Name**

Prayers are offered to God the Father with the help of God the Holy Spirit in the name of God the Son Jesus.

Prayer is to believe in Jesus as God the Son of God in the flesh or God made man.

Prayer is to believe in the name of God.

The name of God is not a word that one stamps upon the person of God. Who is anyone named “blank, blank, blank” to the absolute, eternal, infinite, omnipotent, omnipresent, totally pure, holy, perfect, incomparable, unique and matchless God?

The Hebrews found it difficult to refer to God by a name, so they invented what is called the Tetragrammaton' an unpronounceable word to say the least, equivalent to YHWH of JHVH or YAHWEH to try to say it was as if by pronouncing it we would be breathing our last. YHWH. From this comes the word “Yahweh” or Jehovah.

But what is the word that even it is considered the name of God? How does it help us to understand and to know God by only the hearing or pronouncing of it?

With all due respect, we have to admit that it communicates nothing of what we need to understand and to believe so that we might trust and love with all our heart, soul, strength and mind.

Nonetheless, our loving Father in Heaven, full of grace, has revealed his name by saying, “I AM that I AM.” He is the only “I AM” of the universe. There is none beside him. Man, if he is to be named anything, would be “I am not.”

We derive our being and become “I AM.” Existence is unexplainable without “I AM.” Therefore we come from him and are of him and are going back to him. Prayer is that of God, talking to God about the things of God with God the Father and God the Holy Spirit.

## **Prayer is oneness with others**

It is impossible to pray a valid prayer without including other believers. God did not create and redeem the individual alone. There is only one God, and there is only one Church, the literal one body of Jesus, and there is only one head of that body of which we are all members and parts.

As useful as my right hand is for writing and communicating, it is nothing without my arm, shoulder, neck, eyes and head.

Jesus as the head of the one body leads in prayer and teaches us to pray, including himself in the word “our,” “our Father in heaven.”

The Lord’s Prayer is His prayer as much as it is our prayer by virtue of the oneness with Jesus, the head of the body of which we are members.

The Lord’s Prayer is a comprehensive prayer. In John 17, our Lord prays to the Father for unity among believers, plural, with himself and the Father.

Jesus draws men and God together in oneness in his name.

We have no name apart from being in the great “I AM” that has revealed himself in Jesus. Our Lord Jesus is the way of God, saying, “This is my name. This is what ‘I AM’ and I want you to come back with me to the God from whom you derive your being.”

In the name of Jesus there is no such thing as ‘others.’ We are one and must pray as one saying, “Our Father who art in Heaven.”

## **Prayer as the only way to love others**

We loosely use the words, "I love you."

The healthy questions to ask of us are, "How do I know that I love this person?" Is my definition of love for others what I feel every time I see them or am with that person? Is it what we call 'chemistry,' the sense of being drawn to them because I feel good or happy when I am with that person?"

The simple criterion of truth, for whether I love that person or not, is prayer. "Do I pray for that person? If so, why?"

If the answer is "it is my duty," then as unromantic as it may sound, that answer is closer to the truth than any other answer.

It is the duty of the hand to protect the face from an incoming slap or fist. It is for the hand's own good to defend the face or head of which the hand is a member.

The hand prays for the face by defending it. What we are saying is that 'self-love' is involved in prayer as care of self. "Love your neighbor as yourself."

We can safely conclude that we do not love anyone unless we love that person as we love ourselves.

The lack of love from the hand to the face will bring pain to the face as well as the hand. The lack of prayer for our neighbor will eventually hurt us by virtue of the fact that we are members of one body. If you love others then you must pray as for yourself.

Our Heavenly Father loves us and redeems us because if he loses us it would hurt his own dear, loving heart.

## **Prayer kills selfishness**

Prayer is designed to kill the worship of me, myself, and I.

We must come as soon as we possibly can to the point of being unable to pray without including others in our prayer.

How ridiculous sounds the prayer, "My Father in Heaven," "Give me my daily bread," "Forgive me," "lead me not," "deliver me," "I am your..." etc.

The Kingdom of God has come, is here, and will fully come not for "me, myself, and I" but for "us," the members of God's household who pray, "Our Father in Heaven," those who lift high the name of God, and who desire the Kingdom of God above any other kingdom, and who agree in unison with the will of God on earth as it is done in Heaven.

The prayer of Our Father in Heaven is designed to kill selfishness. It is designed to make us like God himself.

"For God so loved the world that he gave his one and only son that whosoever believes in him will not perish but have everlasting life."

God's love is a self-given love. He loved us as he loved himself.

Prayer alone will help you digest that which you already know from the Word.

When we only pray for self, health will not visit the whole body and life will not reign in our mortal bodies.

This, then, is how you should pray, "OUR Father who art in Heaven."

## **To Pray is better than to Thank.**

There is no question that a thankful heart, full of gratitude, is most noble and honorable in light of our world filled with thankless and ungrateful people who think they are where they are by their own effort and initiative.

Thankfulness is for our good.

It makes us love God the Father of every blessing. It can also make us relate to God more for what he does for us than for Who he is. Blessings can eventually replace the blessed one himself.

Many people who experience the blessings of God end up only seeing the miracle, ignoring the miracle worker.

Nobody has eaten or drank thankfulness. It is like recognition or credit. What do you do with it? If you accept it, you are robbing God of his glory.

When was the last time that you agonized in prayer at the feet of Jesus and poured out your heart, soul, strength, and mind, and in so doing declared that he was "Our Father who art in Heaven?"

If you have done so, then know that you have lifted his holy and blessed name high, and have behaved as a citizen of the Kingdom, doing on earth that which is done in Heaven.

There is one act of prayerful adoration that our Lord Jesus perpetuated by saying what he said of the woman who anointed Jesus by breaking an alabaster jar of perfume. "What she did will always be remembered." There is something more costly than nard or spikenard. That is your time. Spend some of it in prayer. Jesus is waiting. Prayer is it. Thankfulness is part of it.

## **The Lord's Prayer**

Even though it was the content of his disciples' prayer from that point on, it nonetheless remained as the Lord's Prayer. Jesus is the author of the Lord's Prayer.

It is the very thoughts of God the Son.

It is the revelation of God's will.

It is the revelation of God's desire.

It is the revelation of God's wisdom.

It is a prayer according to God's will.

It is a comprehensive prayer, it covers all.

It is what God wants his children to believe.

It is the language of God.

## Prayer and love

Just as “We love Him because he first loved us.”

So “We know how to pray because he taught us to pray.”

Teach people to love you by loving them first.

There is nothing lovable in you save for the life of Jesus within you.

Do not expect to be loved if you do not love first.

You must love them as you love yourself.

Whether they love you or not, you must love them anyway.

Pray to the Father through Jesus and with Jesus.

If you love God you will pray. He is waiting to talk to you.

This, then, is how you should pray:

“Our Father who art in heaven,

hallowed be your name,

<sup>10</sup>your kingdom come,

your will be done,

on earth as it is in heaven.

<sup>11</sup>Give us today our daily bread.

<sup>12</sup>And forgive us our debts,

as we also have forgiven our debtors.

<sup>13</sup>And lead us not into temptation,

But deliver us from the evil one.”

**Repeat After Me!**  
**“Our Father who art in Heaven”**  
**“Forgive us our sins as we forgive those who sin against us.”**

Forgiveness on the basis of the work of atonement of Jesus upon the Cross, brings a man into oneness with God and his fellow man.

A community of forgiven people in reconciliation with God and in oneness in the will of God, feeding together from the hand of God, seeking first the Kingdom of God and its righteousness...this is our testimony. By your love for one another they will know you are my disciples.

We testify by our relationship to God and to one another. The Gospel of God is something to be seen and not only heard. “Many will see and will put their trust in God.” Psalm 40:3

People learn more from what they see than from what they hear.

Someone said, “I’d rather see a sermon than hear one.”

Testimony is letting people see what I speak.

If I am one with God and men, others will see the reason why I do what I do.

Relationship explains performance. It is not instruction that the world and the body needs, but the reality of oneness incarnate.

I am persuaded to believe in the Godhead by the oneness expressed in the relationship between the persons of the Godhead, one giving glory to the other in meekness and humility.

Only in forgiveness, humbleness and oneness we bear witness to the truth of God.

**Repeat after Jesus:  
“Our Father in Heaven.”**

Among those who sanctified your name and are waiting for your kingdom to come, it is a delight to do and to long for your will to be done on earth as it is done in Heaven.

How could it not be so when you are the source of love and of all good, pure, perfect, convenient, beautiful, wonderful and excellent things?

It is with great joy that we lift our heart and minds in ecstasy and great delight, more secure in your will than in the best of our own choices.

We thank you Father in Heaven that for us there is no such thing as a reluctant resignation to accept your will, only the most blessed option purchased by our Lord Jesus upon the Cross of Calvary where you loved us with an everlasting love.

We know beyond any shadow of doubt that in our lives your will be done as it is done in Heaven. It cannot be any other way for us because everything is summed up in the words you taught us to say, “Our Father who art in Heaven.” And that is what we are; we are your children, dear God.

We are sons of God, missionaries of God, soldiers of God, servants of the Most High God.

There has not been a soldier who has had his own will but the will of him who sent him.

Our Father who art in Heaven.

**Repeat after Jesus:  
“Our Father who art in Heaven.”**

The foundation upon which we build our life of communion with God is found in the words of Jesus, God the son, who said, “Our Father who art in Heaven.”

“We are the children of God in Heaven.”

“Our God is not only our God.”

“He is ‘our Father who art in Heaven.’”

In Jesus we are adopted as children of God. And that is what we are!

We are the children of God  
We are the predestined of God  
We are the elected of God  
We are the chosen of God  
We are the justified of God  
We are the sanctified of God  
We are the saved of God  
We are the glorified of God  
We are the redeemed of God  
We are the believers of God  
We are the apples of his eye  
We are the sheep of his pasture  
We, and we alone, are of God

Founded upon the forensic word of Jesus who declare God to be “Our Father in Heaven.” We are of God from beginning to end, members of the body of him who was, is and cannot but be Our father in Heaven. We are of God as the hand, feet and eyes are of the body.

**Repeat after Jesus:**  
**“Our Father in Heaven”**  
**“Hallowed be your name”**  
**“Your kingdom come”**  
**“Your will be done”**

The utmost concern of every believer should be the glory of God.

The glorification of the name of God  
The aspiration of the kingdom of God  
The longing for the rule of his will on Earth as in Heaven.

A child of God on earth must chiefly be the proclaimer of God’s will, and that trademark is his identification with our Father in Heaven.

“The Lord’s Prayer” is the proclamation of our identity as extraterrestrial beings by virtue of our oneness with God who is our Father in Heaven.

Heaven is another world where the will of God is done perfectly. We are not of this world. We belong to a Kingdom where our Father is the King who reigns, where his will is obeyed.

His name is above every name full of power and authority. He is the “I AM.”

Heaven is Heaven because God is there.

The perfect will of God is done in Heaven.

The correct for all will of God is done in Heaven.

The pure will of God is done in Heaven.

The holy will of God is done in Heaven.

The unique will of God is done in Heaven.

Thank God that his will is done in Heaven.

**Repeat after Jesus:  
“Our Father who art in Heaven”  
“The Lord’s Prayer “is it”**

Any other prayer is at best part of “it.”

Our Lord taught us to pray not as a conspiracy against God the Father. Nor is the use of persuasive words to move a reluctant God, to change his will or mind in our favor. No! Not at all!

The Lord’s Prayer does not seek to change God. On the contrary, we change as we come to understand the mind and the will of God. We come to realize fully the all-convenient will of God by the spirit of the Lord’s Prayer. Then we come to agree with God. Then truly pray and we experience true repentance, true change of mind and predisposition.

Jesus said, “This, then is how you should pray”!!!

Our Father who art in Heaven!!!

Hallowed be your name!!!

Your Kingdom come!!!

Your will be done!!!

It is all about God, his name and his Kingdom and his will.

How could anybody dead in sin have come up with such words or even understand it without the help of God the Holy Spirit?

Hear yourself saying the Lord’s Prayer again and again and again until you hear Jesus. You may ask: How is that? You will find out for yourself as you pray and pray.

It must be, first of all, a “repeat after me” prayer. It then acquires a life of its own when prayer becomes an agent of uncontrollable change in you. It then becomes sweet, and powerful over everything under the sun. It does not change God. It is our understanding of God and prayer that changes and it changes us for good.

## **“This, then, is how you should pray: Our Father in Heaven”**

I am the son of Modesty Julia Santillana Restaure and Gerardo Gutierrez Villanueva, but God is my Father in Heaven. My earthly parents could not make or create a single nail on my toes, let alone the rest of my body.

God created Adam out of the dust of the ground and he was just as much dust on the ground as we are today.

When God blew his breath in the nostrils of Adam, he became a living being with the capacity to know God as “his Father in Heaven” and enjoy sweet fellowship with him. He learned to speak by repeating after Jesus in the Garden at the cool of the day.

It was not good for man to be alone so God made Eve out of the rib of man.

Though Eve came out of Adam, it was God, her Father in Heaven, not Adam, who created her. Furthermore, Scripture commands us not to call anyone “Father” but God. God is no longer in the business of creating men and women out of the dust of the earth but uses men and women to bring children into the world to populate and fill the Earth. Therefore, God and God alone is “Our Father in Heaven.”

The “Lord’s Prayer” is built on the premise that we are talking to God as a child talks to his parents. It is God the Son teaching God’s children how to talk to God the Father with the help of God the Holy Spirit. It is all about God who wants us to have communion with his Son of whose body we are members, and this Prayer is Jesus’ prayer as well as “OUR” prayer. The head of the body cannot pray differently than the rest of the body. In other words, Jesus is telling us, repeat after me, “Our Father in Heaven.” If anyone knows how to talk to God and what to say to God, that is Jesus his Son. The Lord’s Prayer is a comprehensive Prayer.

**Repeat after Jesus:  
“Our Father who art in Heaven”  
“Give us this day our daily bread.”**

There are times in our lives when the bread of rest is more precious than food.

Just as the words “our daily bread” are not confined to a barley loaf of bread but also means beef, poultry, fish and other foods, so in its full meaning “our daily bread” includes our need of daily spiritual bread, where Jesus himself feeds us daily the bread of life through his Word.

In order to love God with all our soul, heart, strength and mind, we must feed ourselves in every aspect of our spiritual being as well.

We are basically a dichotomy composed of a physical part and a spiritual part. The Spirit is by far superior over the body just as a tenant is superior to the house.

While a small grain of wheat falls to the ground to die and resurrects to a green strong and healthy plant to bear more wheat sixty times over and later by the hand of men becomes flour and loaf by the hand of women and bread by the hand of a baker from which every hand of men, women and children feed themselves.

We are a little dust feeding from dust, till ashes go to ashes dust to dust.

In the same way Jesus the Seed of God, the living bread of Beth-lehem (House of Bread) came to this Earth to die on the cross and by his resurrection he bared many seeds; thus leaving behind the bread of life and the bread of his body to feed in him till he comes back again in his Second Coming.

This is how God feeds the spirit till it separates from the body and goes back to God where it came from.

Till then dear Lord, “Give us this day daily bread.”

## **Faith and prayer equals power**

Your understanding of prayer determines your belief. The size of your belief is the size of your faith. Without faith it is impossible to please God. But to him who believes nothing is impossible.

If faith uproots trees and moves mountains, there must therefore be limitless power in faith. Power is one of the essential aspects of Kingdom work. The Gospel of Jesus is the power of God.

Faith and prayer are the two rails upon which the powerful locomotive of the work of God runs, and the gates of hell cannot prevail against it.

Power is not innate in the nature of men.

Power is the result of belief, and belief is the work of God.

Jesus said, "The works of God is that you believe in him whom he hath sent."

Everyone claims to believe in God, and that is good. Even the demons believe and shudder.

To believe in the God of my imagination is not saving faith. To believe in the God whom I have not seen nor has been revealed to me is not saving faith in God.

To believe in Jesus is to believe in God. Jesus is the revelation of God. Jesus is the self-disclosure of God. In Jesus God made himself visible. There is no other way to know God but through Jesus. Belief in God apart from Jesus is not useful for the salvation of one's soul.

Belief and trust in Jesus as God is the ground over which prayer has power.

## **More than the infinite and the eternal I just want to understand prayer**

Most of my life I just wanted to believe in God and understand prayer and be able to walk together with someone who believed the same thing the same way.

Since the Kingdom of God is not a matter of words but power, the source of power is prayer.

We can safely and boldly say that prayer "is it." The rest is part "of it."

We will never over emphasize the importance of prayer. Jesus spent all of his "free time" in prayer.

Prayer as agreeing with God was the 'bloodline' of Jesus to his Father.

The fellowship of Jesus with his Father was vital to him. Oneness, fellowship, and perfect communion should always be spoken in the same breath.

The longing for oneness in the Godhead is as old as eternity. If a word can be chosen to join these concepts together, it would be love.

Love cannot live without harmonious fellowship and communion in unity among the parties involved.

What made the Garden of Eden the Paradise of God was the sweet fellowship between God with his beloved children Adam and Eve at the breeze of the afternoon in the Playpen of Jesus.

The greatest tragedy ever recorded was when the will of man came to disagree with the will of God. Then the harmonious fellowship and communion was destroyed.

As vast as the universe may be, there is room but for one will and that is God's will. The restoration of unity is the result of the work of Jesus in the cross and prayer, where a man agrees with God as a son agrees with this Father whom he loves.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

We have something in Heaven that is “ours.” To believe what we have in God is the foundation of our prayers. Our Father in Heaven has a mansion that the Heaven of heavens can’t contain. On the other hand, our planet is one of the smallest dust particles in the universe and the God who created this universe is Our Father.

During recess on the playground of this world, we can and we should say proudly and confidently to anyone who is not in our family: “Our Father is bigger than your father; our Father can beat your father; Our Father is richer than your father; no one is greater than Our Father in Heaven.”

Our Father is in Heaven, yet He loves to dwell in the small house that is our heart. Our body is a house where the infinite and eternal God has made His home.

As in the words of David: “One thing Jesus has spoken, but two things I have heard.”

Jesus is teaching us to address God as Our Father, but as Our Teacher and Master, He allows us the joy of discovering who we are, a fact hidden in those words: we are His children on Earth, and that is what we are to God: His children, thanks to Jesus!

This is how we should pray: “Our Father who art in Heaven”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

No one alive or dead has had two fathers.

If two men claim to be the father of one, one of them is false, and the other is the true father. A man can have two or more sons, but a son can have only one father.

Jesus prohibits calling anyone a Father on Earth. There is only One Father and the Doer of good things and that is Our Father in Heaven.

Sometimes a son may act like the devil himself, but that does not make him a son of the devil. One is not related to another by what one does, but by what one *is*.

Relationships are based on birth, while communion is based on behavior. One can lose communion, but one cannot lose relationships.

Once you are a child of someone, then you are always a child of that one. Relationships cannot change by any amount of doing, whether good or evil. If one is of God, he is of God forever. “Nothing can separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:38)

God is not “like” a father; God *IS* our Father in Heaven. There is only *one* God and Father for the believer, and that one is, “Our God and Father who art in Heaven.”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

The word “our” is a possessive pronoun that indicates that whatever follows word belongs unquestionably to the speaker, in no other realm, but in his mind. It is a statement of fact that the subject and predicate belong to each other confidentially, as only a son and father can.

Triplets who were inside their mother’s womb, once born, though greater in number, are still insignificant before their mother. They can rightfully claim ownership of the mother as “Our Mother.”

In the same way, humans claim the planet Earth as “Our Planet”. Two fleas can also claim one elephant as “Our Elephant.” The lesser claiming the greater by virtue of relationship.

Likewise, believers claim God, the Creator of all, as “Our Father.” For us, the believers, there is no other father than the “Father in Heaven”, who is “Ours.” The only foundation over which we cry and pray is because God is “Our Father.”

Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Jesus taught his disciples to pray not as individuals, not “My Father who art in Heaven,” but as a group: “Our Father who art in Heaven.” Jesus requires his disciples to come together in small groups of two or three or more in agreement according to His will and ask whatever they want and it is given to them. If it does not happen in a small group, it will not happen in a large group.

Certainly, Our Lord knows our needs long before we are aware of them ourselves, just as a mother does not wait until her children are starving to start cooking. Why do we need to ask Him then, as if He did not know?

God’s aim in prayer is not just to give us what we ask, but to promote the communion of a small band of brothers, united on the basis of their need. He requires them to renounce their wills and to adopt God’s will in a simple childlike manner.

The result will be more trust, more faith, and more love for God and for one another. Answered prayer produces more communion with one another and with God, who is in the midst of their prayer time, listening and gladly answering their requests. So, whatever they receive is a consequence of their small obedience to God’s conditions on prayer.

This then is how you should pray, “Our Father who art in Heaven.”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Earthly fathers can be in only one small place at a time, but Our Father in Heaven can be in Heaven and everywhere at the same time. God dwells in Heaven and He wants His children to be with Him.

No one can take you to the Father in Heaven but Jesus. He is the only way to the Father. He alone knows the way to Heaven.

Anyone who wants to go home to be with Our Father must ask Jesus to take him home. There is no other who is able to take him on that trip. The abyss that separates Heaven and Earth is too large for anyone to go to Heaven in their own strength.

Jesus came down and brought the Kingdom of God near. He planted it within our hearts and He is coming again to claim that which is His.

There is one thing that even earthly fathers cannot do to their earthly and tender children and that is to leave them in a faraway place to live happily ever after in their luxurious mansions. But Our Father in Heaven, who Himself is love and has created us in order to love us.

Therefore, let us be of good cheer and confidently pray, “Our Father who art in Heaven.”

## **Jesus said, “This, then, is how you should pray: “Our Father who art in Heaven”**

The word “our” is plural, but “father” is singular. This clearly indicates that the children are several, but the father is only one. The presence of several children and a father is defined by one word only: “Family”. Family is the invention of God, *not men*.

When Jesus trained His disciples to pray, he put everything under the umbrella words, “Our Father who art in Heaven”. Consequently, the word “family” is the name of this relationship. And again, Jesus, as a Good Teacher, does not spell out for us the word family; but through the first sentence of this prayer He has allowed us the joy of self-discovery, that we are indeed of the family of God, with Him as a father and with us as His children.

I am of the family of God. Jesus has certified my identity before God by making me repeat after Him the words, “Our Father who art in Heaven!” This is our pledge of allegiance, our birth certificate, our confession of faith.

When a person is naturalized as an American citizen, the immigration officer does not tell him he is an African-American, nor a Chinese-American, nor a Japanese-American. He tells him he is an AMERICAN, period. From the moment he takes his oath and repeats the pledge of allegiance, he is an American.

In the same way, once we believe and repeat the words after Jesus, “Our Father who art in Heaven,” we are citizens of Heaven. We are the children of God, and that is what we are to the praise of God.

“Hear, O Israel, the LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength.” And with all your mind. (Deuteronomy 6:4-5) It should be easy to love a father like God and to pray, “Our Father who art in Heaven.”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Jesus said He was the Son of God. That affirmation cost Him his life.

To say that one is the Son of God is to make himself equal to God. It is a great blasphemy if that is *not true*. But if that affirmation is true, it's the greatest blessing. To see God, incarnate in a person, is to see God. Therefore, not to believe in Jesus is the unforgivable sin. The sin against a fellow believer is not to recognize the life of God in him.

Our Lord says, “I will bless those who bless you, and I will curse him who curses you.” (Genesis 12:3) No matter what the price may be, a believer must be willing to pay it for repeating after Jesus that there is a God and He is: “Our Father in Heaven.”

That is our confession of sin. That is our degree. That is our credential. That is what we are. That is our definition and not merely our description. That is our testimony to a dying world.

We are to proclaim God as Our Father in Heaven, even at the cost of our lives. Jesus said He was the Son of God and they killed Him for that reason.

Jesus died so we can freely pray: “Our Father who art in Heaven.”

## **Jesus said, “This, then, is how you should pray: “Our Father who art in Heaven”**

The opening words of how we should pray is carefully chosen by Jesus to teach us that prayer is directed to God on the basis of a relationship, that of a believer as a son to God as Father.

It is no secret that from the beginning of time Satan has tried to make us doubt the fatherhood of God over us.

In the Garden of Eden Satan speaks of God to Eve in untruthful and unfair terms. He speaks of God as a Joy-Killer who prohibits pleasure by keeping His creatures in ignorance and putting restrictions on them. But the real temptation that Satan offers Eve was the same temptation to which he himself yielded, the desire to be like God.

If Eve had just remembered that He was, “Our Father in Heaven”, she would not have suffered the identity crisis that visits those who forget that we have the highest honor possible in the Universe: to be the children of God, and that is what we are in Christ Jesus, Our Lord.

In the desert Satan speaks about God to Jesus as an uncaring God for not providing bread for a hungry man. Notice that just forty days before God had spoken about Jesus after His baptism, saying, “This is my beloved Son; in Him I am well-pleased. But Satan, who loves to contradict God and aims to control our wills, seeks to make Jesus doubt.

He says: “If you are the Son of God, tell these stones to become bread. There is nothing wrong with converting a cow into a big hamburger or a stone into bread if that is God’s will. The temptation is to do Satan’s will instead of God’s will. One will never fall into that kind of temptation if he remembers God as: “Our Father who art in Heaven.”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

First things first: “We are the children of God.” Our Father is in Heaven.

Prayer from the very first word should focus on God and God in Heaven. Though we pray with our faces on the ground and our eyes closed, the eyes of faith should ignore Earth and be clean of iniquity through the forgiveness of sin. They should be lifted up toward Heaven to gaze any moment at the Glory of Our Lord beyond the sky.

God’s children are forgetting to look upward, heavenward, homeward.

At night we can hardly see any stars because the artificial lights have robbed us of our night vision and have taken away our capacity to see the Heaven of heavens. Only as we gaze at the moon and the stars, when we can see no more with the naked eye and the eyes of science and reason, will we give way to the eyes of faith to envision the throne of God.

Earthly lights are for the nearsighted. Heavenly lights are for the farsighted.

My grandmother said, “Do you notice the pig’s ears? They are big and cover their eyes from seeing heavenward. They focus so much on the dirt that they only need light to see more dirt.” That is sad.

Jesus does not want us to forget God or Heaven and that is why He said, “This, then, is how you should pray: Our Father who art in Heaven.”

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Our Bible begins with the words, “In the beginning God created the heavens and the earth.”

God and Heaven are first. Man and Earth are last.

In the same way, the gospel of John says: “In the beginning was the word and the word was with God and the word was God. He was with God in the beginning.”

Men’s best words presented to God in prayer must and should rightfully and imperatively be the words of Jesus that are guaranteed to be heard by God when in obedience we repeat after him: “Our Father who art in Heaven.”

Remember always God as our Father in Heaven. We are not overstating this fact at all. If man is capable of something, it is that of forgetting God as Father and Creator.

Our ever-romantic Jesus has left to His bride the church a little flower named “Forget-Me-Not” in the Lord’s Supper, saying, “Do this in remembrance of Me.” It is by His body broken for us and His blood poured out for us that we can remember to go to Heaven where our God and Father dwells.

The origin of all forms of idolatry is when we forget God as “Our Father in Heaven.”

## **Jesus said, “This, then, is how you should pray: “Our Father who art in Heaven”**

If a son asks a father for something, saying, “My father,” he alone will be the recipient of the answer to his prayers. It has been recorded that sons have to compete with their brothers to get an advantage one over the other.

Cain murdered his brother Abel because he competed with Abel and God accepted Abel but Cain was rejected. God’s will divides people and makes true friends and true enemies.

The civil rivalry between brothers is as old as walking on foot. The descendants of Abraham were Ishmael (the Ishmaelite Arabs) and Isaac (the Israelites or the Jews) who are true enemies to this day. The descendants of Isaac, Esau (Herod the Edomite) and Jacob (Jesus of Nazareth) were true enemies, and Herod sought to kill Jesus, his enemy.

Our Lord’s Prayer in John 17 is designed for unity among believers in order to do away with the competition among brothers for advantage one over the other. When believers compete, there is no spiritual growth. When elephants fight, the grass dies.

Jesus wants His disciples to come to God in prayer in groups of at least two or three, even more, but first having reached an agreement about what they would ask of God according to His will, having renounced their own will and praying according to God’s terms and conditions: “Our Father who art in Heaven.” “Our,” not “My Father”. Basically, prayer promotes unity and sweet fellowship pleasing to God.

This fellowship of love is the only way for believers to be known as the disciples of Jesus. “By your love for one another they will know that you are my disciples.” This is to say that we will be known as a community of believers who have renounced their wills, died to themselves, and are living in discipline according to God’s will.

Our short testimony is to say together: Our Father who art in Heaven.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Two or three may butt their heads on the way home, but in the presence of the father, only what they have agreed on will give them the power to say: “Our Father in Heaven.”

If agreement is not the trademark of prayer of the brethren, prayer will be an abomination, more of a disgrace than a blessing. Prayer without an answer is the most effective way to promote doubt and discouragement. The prayers that are spoken outside the will of God effectively kill the very little faith that one has.

Examine, then, carefully, individually and collectively, what you are about to ask of God. Go before God, having agreed and say: “Our Father who art in Heaven.”

Solomon says:

Two are better than one,  
because they have a good return for their labor.  
If either of them falls down, one can help the other up.  
But pity anyone who falls and has no one to help him up.  
Also, if two lie down together, they will keep warm.  
But how can one keep warm alone?  
Though one may be overpowered, two can defend themselves.  
A cord of three strands is not quickly broken.  
Ecclesiastes 4:9-12

Though Solomon speaks of two, he ends up speaking of a cord of three strands as being stronger than two. I would like to think that the third strand is Jesus, with whom we need to agree, if we want to pray anything according to God’s will. Just as much as the fourth person in the oven with Daniel’s friends was Jesus, who has promised to be with us to the very end of the ages.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

If prayer can be accomplished in us, what these four words are meant to communicate to our hearts and minds would change us so much; we would be so different that nothing would be impossible.

While we are in this world there is still a gap between what we say we believe and what we really believe.

When the words, “Our Father who art in Heaven” becomes a total reality in our lives, that moment our souls will experience such a great transfiguration that it will be hard for us even to recognize ourselves. Then God will not find it difficult to say of each of us, “This is my son whom I love; in him I am well pleased.”

Individually we intermittently experience the beauty of prayer with “Our Father in Heaven”. It becomes a floodlight when two or three agree and with the mind of Christ pray, “Our Father who art in Heaven.” Then, things will be a prayer away.

Our Lord encourages us to pray, not only by teaching us to pray, but also by promising beforehand the outcome of any prayer, as long as it is presented in agreement with one another and according to His will.

God, Our Father who art in Heaven, answers prayer according to His will. There is only one will that rules Heaven and the same will should rule on earth, His footstool.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Since the word “our” implies that there are at least two or more praying to God as a Father in Heaven. One of the greatest truths hidden in this word “our” is that those who are praying have not failed to recognize the life of God in one another.

The word “our” makes two or more individuals united.

This is the definition of the church: people united in Jesus, members of one body. While a congregation is only people together in Christ Jesus.

Prayer is more than obtaining answers for our needs and wants. Prayer’s richest side effect is the fellowship of the saints, which is the inheritance of every believer, even in this life. This inheritance is not meant to be saved for Heaven, but to enjoy on Earth as a testimony to the world around us.

While on earth, the fellowship of the saints is the fellowship of the remnant, the minority. In Heaven it will be the rule of the land and everyone will enjoy each other. .

To pray: “Our Father who art in Heaven” is our testimony to a dying and fatherless world.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

Those who pray, saying, “Our Father,” do not resist each other.  
They do not compete with each other.  
They do not envy each other.  
They love one another as themselves.  
They are mindful of the other.  
They love each other as Jesus loved them.  
They do not need to say that they are the disciples of Jesus. People know them as disciples of Jesus just by looking at them, because of the way they love each other.

The word “our” is plural. Several “mine plus mine” becomes “our.” “Me”, plus “me”, plus “me” equals “us” or “we” who are willing to share the same destiny.

They know the value of walking together. They are willing to pay the price, carrying the cross of “familiarity breeds contempt” in order to make themselves known as disciples of Jesus. They are never alone even when they are apart.

But he who walks away from that communion has renounced a possible destiny and he is called a traitor. As a log once burning on the altar that falls to the ground loses its flame, gets cold and colder, and dies alone, a lonely “me”.

Not so with those who stay together and pray: “Our Father who art in Heaven”. They go from strength to strength, from glory to glory. They don’t only keep warm individually, but warm collectively to the glory of God.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

If our prayers proclaim that, “Our Father is in Heaven,” we are then also of Heavenly origin and destiny. We are citizens of another world, therefore supernatural beings destined to live supernatural lives under the umbrella-like words, “Our Father who art in Heaven”.

Father and children are of another Kingdom and are expected to behave differently in this natural kingdom. If you are the child of the King, you must have the “modus” of Royalty. We are to live daily in a supernatural fashion.

The rule of the Kingdom of God is His will, so we had better behave as royalty or not call God Our Father in Heaven at all. It is not our godly behavior that makes us children of God, but because we are children of God, we must behave in a godly manner.

We are not to be confused with those hard-faced reprobates who shake their fists at God in defiance. We are among those whose countenances have changed and whose hearts of stone have been replaced with hearts of flesh, which join their hands in prayer on their knees with their faces to the ground.

Nature and behavior must not be opposite from one another to the end of their destiny.

A prince must resemble the King in appearance as well as in conduct.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

These four words are a statement of fact.  
These four words are our confession of faith.  
These four words are the expression of our identity.  
These four words are our world view.

By them we know who we are.  
By them we know where we came from.  
By them we know where we are going.  
By them we know who waits for us.

Prayer does not belong to the natural world.  
Prayer needs to be learned.  
Prayer is not a vain repetition of requests.  
Prayer, even prayer, is from the Lord alone.

Our Father in Heaven never improvises.  
Our prayer should never be improvised.  
Our petitions are already answered.  
Our prayer should match His answers.

It is not God who gets busy as we pray.  
It is us who seek our name on the gift promised.  
It is not God who changes as we pray.  
It is us who change as we pray.

We change, as we understand these words:

“Our Father who art in Heaven.”

**Jesus said, "This, then, is how you should pray:  
"Our Father who art in Heaven"**

God, our Father in Heaven, is immutable.  
That means He does not change.  
Therefore, whatever you may think of prayer,  
you must not seek to change God.

Prayer is not to persuade God to love.  
Prayer is not to make God generous.  
Prayer is not to make God merciful.  
Prayer is not to make God back off from doing evil.

God is love, generous, merciful, and good.  
God is not in need of a conversion.  
God's work of creation and redemption is completed.  
God does not need the wisdom of men.

Prayer changes things.  
Men are in need of change.  
There is no one good, not even one.  
Prayer changes those things in men that are not good.

When the will of God is done in men,  
As it is done in the angels of Heaven,  
Men are ready to go home praying,  
"Our Father who art in Heaven" and "Thy kingdom come."

God changes not; therefore we are not consumed.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

As the heavens are higher than the Earth, so is God greater than men on earth. But God has adopted us in Jesus so that we can become children of God and That is what we are in Jesus. Once only a creature, now children of God forever, predestined and chosen before the foundation of the world with a sure election in the Son.

Condemned to be saved.  
Sentenced to eternal life,  
To share the supernatural life of God  
As children of “Our Father in Heaven.”  
If God’s children, then eternal.  
If eternal, then without beginning.  
If without beginning, then without end.  
If without beginning or end, then in and of and for God.

We are God’s breath who inhabited a body of clay for a time.  
The breath of God at death goes back to God from where it came.  
And the body goes back to the dust from where it was taken.  
Ashes to ashes, dust to dust, the Lord gives and the Lord takes away.

May the Lord, Our Father in Heaven, be praised and worshiped.

**Jesus said, “This, then, is how you should pray:  
“Our Father who art in Heaven”**

The earth is greater than a grain of sand.  
The heavens are greater than the earth.  
The focus of the prayer is heaven, not the earth.  
The spiritual world is greater than the material world.

Heaven is where the throne of God is.  
Earth is but His footstool.

The Father is greater than the Son.  
The children are lesser than the Father.  
The father deserves reverence.  
The son owes submission to the father.

God in heaven and men on earth are separated by a great gap.  
Jesus bridged the gap on the cross and has given us the right to pray:  
“Our Father who art in Heaven.” That is what we are, thanks to Jesus.  
We are the children of God with all the rights and privileges.

This was food for thought to understand prayer in order to pray.

“Our Father who art in Heaven.”

## THE LANGUAGE OF THE LORD'S PRAYER

### **What it is not:**

Our Father in Heaven – It is not that we are adopting God.  
Hallowed be Thy name – It is not discovering what God is.  
Thy Kingdom come – It is not giving permission to God to come.  
Thy will be done – It is not approving God's will above others.  
On earth as it is in Heaven – It is not that we know what is best for us.  
Give us this day our daily bread – It is not that He does not know what we need.  
Forgive us our sins – It is not we who sought and found forgiveness.  
As we forgive others – It is not we, but God in us, who forgives.  
Lead us not into temptation – It is not we holding Him, but He holding us.  
Deliver us from the evil one – It is not we who save ourselves, but God.

For the sake of Jesus – It is not whom God loves, but His one and only Son.  
For yours is the Kingdom – It is His Kingdom to come, not ours.  
And the power – There is not any power in us, save for the power to do evil.  
And the glory – We can boast of nothing. Salvation is of the Lord.  
Amen – It is not accepting and approving what God does at all.

### **What it is:**

Our Father in Heaven – it is all about God and Heaven and adoption.  
Hallowed be Thy name – It is about who He is according to His revelation.  
Your Kingdom come – It is about what God is doing, and our joining with Him in that.  
Your will be done – It is He alone who IS and there is no other.  
On earth as it is in Heaven – For earth is a grain of dust in God's Kingdom.  
Give us this day our daily bread – It's a father's pleasure to provide.  
Forgive us our sins – It is necessary to be pure, and only Jesus can purify.  
As we forgive others – What the head does the body must do with their members.  
Lead us not into temptation – It is He who leads but does not tempt.  
But deliver us from the evil one – It is doing away with His enemy and ours.

**REPEAT AFTER JESUS,  
“OUR FATHER WHO ART IN HEAVEN.”**

Should one pray or not pray?

Prayer itself is not the issue here.

The need to communicate with God is a part of every religion.

The question is not whether to pray or not.

The question is powerlessness in our prayer life.

The question is the lack of answer to prayer.

The question is that the lack of prayer can kill faith.

The question is that prayer can increase faith.

The question is that prayer and faith cannot live without each other.

To pray or not to pray is not the question.

The question is how to pray not what to pray.

That is why the words of Our Lord Jesus when he instituted prayer began with the imperative.

Jesus said, “This then is how you should pray.” The word “this” refers, without a doubt, to the content, the theology, the anthropology, the soteriology, the ecclesiology, and the eschatology of Scripture, containing all that we need to know and to focus upon in and for our lives with God in prayer.

Prayer itself as taught by Jesus will put man’s mind and will in harmony with God’s mind and will.

Prayer is not an option. Prayer is everything!

**FROM A SHEPHERD BOY  
WHOSE FIRST WORDS WERE THE LORD'S PRAYER**

Let me introduce you to myself to you.  
I am a little lower than the angels.  
Much more important than many sparrows.  
I have nothing to do with monkeys.  
I have everything to do with God.  
I was created by God and for God,  
To be loved and cared for by God.  
God is our Father in Heaven.

I am a visitor on this planet Earth.  
I am going back home where my Father is.  
I will get there not a minute early.

I am looking for His Kingdom to come.  
I love His will to be done on Earth as it is in Heaven.  
I have no other reason to live but to love Him.

I serve his holy name, "I AM that I AM."  
I believe there is only one name in the universe.  
I believe in worshiping, praising, and fearing His name.  
I believe His name to be pure, perfect, and complete.  
I believe there is no other name in Heaven or under Heaven.

I am a believer in the One God who is "Our Father who art in Heaven."

When time and space is swallowed by the Infinite and the Eternal,  
I will know that I never had a beginning; and I will never know an end.  
I was, I am, and I always will be of God in God.

My Nome de Guerra is Joseph Stephen from Maynay.  
The title of this book is, "Yes, Jesus!"

**REPEAT AFTER JESUS,  
“OUR FATHER WHO ART IN HEAVEN”**

Either “Our Father in Heaven” fills our minds or my father on earth whose name is not holy. The unholy Father’s kingdom is from below, his will is not that of God, and he will set a table for my boredom with the bread of his worries.

If God is not our Father in Heaven, then my father on earth and I will seek forgiveness in our own strength by attempting to build a never-ending bridge from this side of eternity to the other side over the deepest abyss.

If by any of our imaginations we could succeed in this, we would still have to deal with a mighty angel who does not sleep and who guards the entrance to “Paradise Lost” with a flaming sword hotter than an oven, seven times hotter.

My father on earth and I, without forgiveness from God, will remain alienated from God and one another in this valley of tears called Earth.

It will be useless to ask for protection from temptation and deliverance from the evil one because that is the inheritance only of those for whom God is “Our Father in Heaven”.

A son of a father on earth is in a fallen state and therefore under the curse with the evil one in the kingdom of darkness. Not so with those who have God as “Our Father who art in Heaven.”

The saved go from strength to strength, from glory to glory in the ever-increasing knowledge of God Our Father who art in Heaven.

**REPEAT AFTER JESUS,  
“OUR FATHER WHO ART IN HEAVEN,  
LEAD US NOT INTO TEMPTATION.”**

It should be safe to advise a fellow believer to “Stand in the gap for the sake of the elect, but stay away from the gap when you feed and fellowship with God in prayer.”

Jesus looked for solitary places to spend time alone with His Father in prayer and communion. In the night and early mornings when others slept, Jesus rested in His Father.

Prayer is as gold in the morning, as silver in the afternoon, and bronze at night. It is more useful as you face your Genesis of the day than your Revelation at the end of the day before you sleep your small death as you close your eyes to rest.

A car needs gas in the morning just as a man needs prayer at the break of dawn. While electric cars and smartphones recharge overnight to work all day, people of God need the “Son powered” life to live a day successfully, never forgetting that Jesus never forgot even for a moment, to pray, “Our Father who art in Heaven.”

Take to the gap that which you have trusted and loved in your time alone with God. Should He lead to temptation, He will open a door out of temptation. But believe and pray.

“This, then, is how you should pray:

“Our Father who art in Heaven, hallowed be Your name,

Your kingdom come, Your will be done,

On earth as it is in heaven.

Give us today our daily bread,

And forgive us our debts as we also have forgiven our debtors.

And lead us not into temptation, but deliver us from the evil one.”

**REPEAT AFTER JESUS,  
“OUR FATHER WHO ART IN HEAVEN”**

Prayer is all about God.

Prayer is all about us.

Prayer is all about Heaven.

“Our Father who art in Heaven.”

Every temptation aims against these three facts.

For the fallen angel: “If I dethrone God, I will be like Him.”

For Eve: “If you eat the fruit, you will be like God.”

For Jesus: “If you worship me, all this I will give you.”

Temptation aims against God’s will. The cross of being obedient to the will of God is easy and the burden of carrying it is light.

It is God’s will for us to believe in God as our Father in Heaven, just as Jesus is the Son of God and the head of one body of which we are members. Temptation aims to separate our minds from God as our Father in Heaven.

Satan personally tempted Jesus, God the Son, with words that do not outright deny the fatherhood of God over Jesus, which is something God the Father affirmed at his baptism. No, all Satan aims to do is to make us doubt that fact that we are the children of God.

His business is not so much to sell us outright lies, but to twist, pervert, and to show malice on the good soil of our faith. “If you are the Son of God.” These words aim against the fatherhood of God. Since you believe in that and in Heaven, why not do this or that?

Nothing will keep us from falling but to believe and to pray with all our heart, “Our Father who art in Heaven, hallowed be your name.”

**REPEAT AFTER JESUS,  
“LEAD US NOT INTO TEMPTATION.”**

God does not lead us into temptation. Let it be clear, God does not tempt.

God permitted Job to be tempted. Job’s temptation served greater purposes in God’s plan. It is in the strength of God that holy men are tempted and resist temptation. For the glory of God, the blessing of many, as well as our own good is what God has in mind for his people when they are being tempted.

With great suffering comes great comfort. The life of Job is a life of ultimate comfort. God comforts us with the same comfort. The book of Job ends in greater blessings from God.

In the same way our Lord Jesus was led by the Spirit to the desert to be tempted. I dare say that the duel of champions that unfolded there was just as violent as that of David and Goliath.

We are tempted in the eyes of the invisible Heavenly host, local visible warriors of our time for the glory of God. Temptation is temptation when there is a duel-like confrontation to take a shortcut to the will of God.

Jesus, like David, was equipped with the Word of God. David with his five stones, representing the Pentateuch and Jesus with his three verses from Scripture.

Job, David, and Jesus experienced victory with the help of him who let them be led into temptation, and delivered them from the evil one.

In our unity with God, his enemy is our enemy as well.  
Where God leads in, He also leads out.

So we can say, “Even if it kills me, I will trust Him.”

Though God leads into temptation, He is not the tempter.

**REPEAT AFTER JESUS,  
“FORGIVE US OUR SINS,  
AS WE FORGIVE THOSE WHO SIN AGAINST US.”**

The gospel is a gospel of repentance for the forgiveness of sins. Forgiveness' purchase price was the blood and life of Jesus on the Cross. Jesus bought our forgiveness at a great price.

Freely we receive forgiveness and freely we should grant forgiveness to those who are in need of it.

Forgiveness brings reconciliation to the broken relationships of man and God and also of man and his fellow man.

To this Jesus adds, “For if you forgive others when they sin against you, your Father in Heaven will also forgive you. But if you do not forgive their sins, your Father in Heaven will not forgive your sins. (Matthew 6:14-15)

It is inconceivable for a child of God not to forget what God has already forgiven. It is the life of God within the child of God, to be eager to forgive. It is not only for our good, but also for the good of the other. To forgive others is to forgive ourselves by virtue of the fact that a fellow believer is a member of the same body of which we are all members, with Jesus as our head.

Forgiveness is for the asking; Jesus has already paid for it in full. Food for the heart, soul, strength, and mind is also for the asking: “Give us our daily bread.”

Protection from temptation and deliverance from the evil one is also for the asking. Nothing we bring, nothing we have, and nothing we will take with us, for it all is for God and from God for us who are His own and who pray, “Our Father in Heaven.”

Forgive us our sins, as we forgive those who sin against us.

**REPEAT AFTER JESUS,  
“YOUR KINGDOM COME.”**

The idea of kingdom, as well as family and authority, is God’s idea.

Kingdom implies a king, servants, and a domain. In this case God is the King, men and spiritual beings are His servants, and Heaven and Earth are His domain.

The Lord’s Prayer presents two kingdoms in conflict, with one another. The Kingdom of God, coming to conquer from above, where even the gates of hell cannot prevail against it. The other is being conquered.

The prayer of the Lord states that Father and children are at the moment in separate places, one is in Heaven and the others are on Earth.

Man is led to pray for God’s Kingdom to come on earth. Man speaks as one from Heaven, but at the moment as an insider or a spy on earth. In a way that is what we are.

We are eager to be delivered by the second coming of the conquering Lord Jesus, who in His first coming brought the Kingdom near and to those who surrender to His claims as the rightful King of both Heaven and earth.

So, this then is how you must pray: “Your kingdom come, your will be done, on earth as it is in Heaven.”

## **THIS THEN IS HOW YOU SHOULD PRAY, “OUR FATHER IN HEAVEN”**

If God is your father, then there is someone who loves you and wants to answer your every prayer and fulfill your every need. It is just like an earthly father who loves to provide for his children, only it is much better and more abundantly, so that you can say, “I lack nothing.”

No earthly father gives to his children a snake when they ask him for a fish, or a stone when they ask him for bread. How much more our Father in Heaven, who is holy and perfect and good, generous, mercy-FULL, and compassionate will give the Holy Spirit to those who ask for Him.

Never forget that Our Father in Heaven not only loves you, but HE IS LOVE and knows your needs even before you ask.

We are under command to ask God in Heaven.

We are in disobedience when we do not ask.

Prayer is the desire of God;

Prayer is the will of God.

Prayer is the longing of God for His children.

Prayer is the bridge of connectivity between God and His children.

Prayers must be offered in the name of Jesus alone to  
Our Father who art in Heaven.

**Repeat after Jesus**  
**“Our Father in Heaven”**  
**“Your will be done.”**

- God shall fund the work of those who will do his will.
- God’s resources are behind our capacity to spend.
- The world and everything on it belong to God.
- He who dressed a flower shall dress you.
- Remember, not even Solomon blessed like that.
- He keeps the bird well fed while it sings his praises.
- He has promised, “Open your mouth wide and I will fill it.”
- The servant of God should always say, “I lack nothing.”
- Mammon makes people extremely wealthy.
- God makes people utterly satisfied and content.

When two or three people get together to build a wall around themselves to protect themselves...

- The mason is not more than the one who bundles the bricks or the one who mixes the mortar.
- If we are with God building his kingdom by virtue of the fact that he is our Father in Heaven, his kingdom is ours as well.

To ask anything is just Kingdom talk.

To pray is just to talk “family talk” about that which the rest are thinking about.

Prayer according to God’s will binds us together as we are bound together in God.

Therefore, the language of the Lord’s Prayer is unique.

It is not about you convincing God of your will.

It is not God imposing his will upon you.

It is the strange and mysterious dialogue among equals who are not equal but one in Jesus in spite of and because of all.

**Repeat after Jesus**  
**“The Unique Language of the Lord’s Prayer”**  
**“Hallowed be your name.”**

So, in obedience we repeat after Jesus: “Hallowed be your name.”

What have we thus uttered?

- A wish?
- A command?
- A statement of fact?
- A petition?
- A proposition?
- An initiative?
- A suggestion?
- An instruction to self?
- A lesson to our children?
- A message?
- A conviction?
- An insight?
- Just a thing to say?
- A plea to God?
- A spiritual exercise?
- A lesson in prayer?
- A bending on the knees three times per day on a mat looking toward Jerusalem?
- A reminder to God of who he is?

None of the answers to the question above can be fully or even in part be accepted as enough about the language and nature of the Lord’s Prayer.

Our Lord’s Prayer has a language of its own. It is not a conversation between you and God. Remember that the thoughts and words are of Jesus who is God. It is not a mechanical repetition without meaning.

It is a frame of mind, a way of thinking that belongs to God and where men, through prayer, join with God in holy predisposition as if together with God thinking the same thoughts in agreement and oneness of will. It is not like the Ten Commandments in the imperative form of the Law, but it is a statement of facts of a reality that is graciously ours in Christ.

**Repeat after Jesus**  
**“Our Father in Heaven”**  
**“Forgive us our debts as we have**  
**also forgiven our debtors.”**

The head has forgiven its members and the members must forgive each other. Communion with God and with one another is only possible on the basis of forgiveness. The language of this portion of the Lord’s Prayer is a great equalizer between God in Heaven and his children on earth who parallel him in the activity of forgiveness.

At first glance it seems to be saying that forgiveness with God is conditional upon an act or work of man who out of the goodness of his heart forgives his fellow believer although he himself has a right to ask God to forgive him.

A closer look at these words reveals the speaker speaks to God in almost an imperative form. “Forgive us!” How dare a mortal address God like that? It would be preposterous unless he is equal to God by virtue of the fact that he has already believed and that he is a child of God his father in Heaven. Then the language makes sense.

Through Jesus’ consummating work on the Cross we have communion with God, and if communion with God, then one with God such that we can also say, “as we have forgiven our debtors.”

It is the atonement that is exalted here, the consummating work of Jesus on the Cross in our behalf the member of one body that is his body.

**This, then, is how you should pray**  
**“Our Father who art in Heaven”**  
**“Your Kingdom come”**

The kingdom of God had come, it was near, it was within, and yet to come fully.

This is not permission granted to God to come. It is not saying, “You may come now.” Neither is it to say, “Will you please stop delaying and come once and for all.” Nor is it agreeing with a Conquering Foreign King or reminding a neglectful father who has left his children in a faraway world while he vacations himself as if he did not have a family.

What is it then?

Only remembering that this is our Lord’s Prayer will shed light on the matter.

Can we say that our Lord had just finished praying when his disciples came and were convicted to ask about prayer when they saw how his prayer life was so important to Jesus, even more important than rest or sleep?

Can we conclude then what Jesus is teaching that which he himself was practicing?

Can we say then that those of Jesus who pray like Jesus, as Jesus to the Father, being one with the Father, also think and talk in the same language of oneness and agreement?

Prayer is then that of God in us talking to God in Jesus’ name with the help of the Holy Spirit.

Prayer is then God the Son, teaching God’s Children how to talk to God the Father with the help of God the Spirit.

## **Repeat after Jesus** **“Our Father in Heaven”**

As we pray the “Lord’s Prayer” we are compelled to think of Heaven as the dwelling place of God of Heaven and earth.

We grow in awareness of the name of God, his nature, his uniqueness, his holiness, his purity, his perfection, his complete beauty, power, and majesty. And this leads us to focus and center our thinking on his name.

If we lift up his name, he will draw all men unto himself. We must preach Jesus alone.

The rippled effect of this frame of mind will keep us focused on the Kingdom of God and will devalue any earthly kingdom to rubbish. We will desire and long for God, His Kingdom in us and through us, and the prompt return of Jesus to consummate the total establishment of his Kingdom.

As we pray the Lord’s Prayer the natural consequence of our reasoning will lead us to long for the will of God for our lives and our earth as it is done in Heaven.

The desire for the will of God is the consequence of thinking of God as our Father and thinking of Heaven and his Kingdom inaugurated by Jesus as our Eternal home.

**Repeat after Jesus**  
**“Our Father in Heaven”**  
**“Give us this day our daily bread”**

As we pray the Lord’s Prayer we will grow in dependence for our daily sustenance in no other but God. God’s faithful answer to prayer will make it easy to kill the “mammon” of our time and generation.

God’s provision for our needs of the body, soul, heart, strength, and mind will increase our faith in God, our trust in our Shepherd who makes us lack no good thing, and will make us love him more and more.

One can only love him whom he trusts and one can only trust him whom he loves.

Faith in prayer and prayer answered is the one thing that increases faith, and for him who believes nothing is impossible.

By the same token, prayer without faith is prayer without an answer, and this kills faith. Without faith it is impossible to please. One must believe that He is. Yes, he is “I AM.” He is God, this is his kingdom, and his will rules and only his will prevails.

Prayer is the result of faith. Faith is by the hearing of the Word of God. Jesus said, “This, then is how you should pray: Our Father in Heaven.”

As we pray and meditate upon those words, childlike faith will lead us to believe the meaning of every word and trust, and confidence is produced in us to the point of boldness and joy.

The more we pray, the more we trust. The more we believe, the more we love.

The faith the size of a mustard seed grows to become a bush and soon your children and fellow believers perch on your branches and make their nest and chirp happily in the glory of God.

## **Repeat after Jesus This, then, is how you should pray.**

How? "This..."

When Jesus prayed, things happened.

Even though it seems that whatever I pray for turned into gold; in my heart of hearts; I knew there was more power in prayer than I knew by experience.

From Abraham to John Stott, the friends of God were impressive to me more for what they were in their private life of prayer than for their service to God, or material or visible works.

It became obvious to me that men taught more by what they were than by what they did.

In the same way men learn more by what they see than by what they heard.

I once heard a U.S. senator say to the group I was in, "I'd rather see a sermon than hear one." The fact that there was one in the group who questioned and commented that words and deeds are not one and the same thing meant that we all, in our heart of hearts, agreed in the fact that there was a distance between what we said to believe and what we really believed. Only in Jesus that gap was non-existent.

I could not stand for myself or any of the rest of the five 'praying preachers' to lay hands on one another. Why? Because Jesus said that we would do greater things than him and that is not the case today. The power of Jesus is not as available to us as it was to him. There is a weak use of the power of God due to the lack of childlike faith which is taking Jesus as his word.

**Repeat after Jesus**  
**“This, then is how”**  
**“Our Father in Heaven.”**

The grand finale of the 4<sup>th</sup> of July fireworks display in Washington D.C. is very impressive, not for the colors of single firecrackers, but the great number of white, natural color explosions that lit the sky. Somehow it seemed prettier than the single, colorful explosions.

On the way home you can see children lighting their own fireworks to celebrate, and some of them are strong enough to make you wonder.

In the same way the life of prayer and ministry of Jesus was a ‘grand finale’ of God’s fireworks display, one which followed the colorful prayer life of Abraham, Isaac, Moses, Daniel, Elias, Jeremiah and others.

But the words of Jesus who said: “Greater things” being available to us to do, is only equivalent to the firecracker of the children in our neighborhood on our way home.

The work of the Kingdom is not a matter of words but of power. And for what we know, power resides in prayer and not in the amount of words, eloquence, vain repetition or amount of time expended in it, but in the “how and what” you should pray.

The ever present

“Grand Finale of Prayer” is in the “Lord’s Prayer.” “This, then is how” we should pray.

Preaching and praying for us is boasting in the Holy Name of God for he is and there is no other.

All that is worthy in us is the breath of God that dwells in our bodies as in a jar of clay.

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**  
**“Your Kingdom come.”**

The third temptation is progressively stronger than the first two temptations Satan cast as Jesus.

It does not simply target a personal need, like hunger, in the hopes of producing doubt in God as Father. Nor does it seek solely to discredit the name of God through a suicidal testing of God’s Word such a jumping from the top of the temple would have been.

This last temptation is an all out attack against the Kingdom of God, a Kingdom that should come by the perfect will of God through the world of atonement by Jesus upon the Cross in his suffering, death, and subsequent resurrection.

Satan takes Jesus to the highest mountain of the world, and as the prince of that fallen world Satan offers to Jesus all for which he came to redeem. “No need of the Cross.” That is a painfully cruel temptation to Jesus, doubly painful and cruel when offered to one tired and weakened by hunger.

Satan seems to be saying, “Deal or no Deal?”

The offer is tremendous, the whole fallen human race. “I will give you all this if you bow down and worship me.” Oh what would Satan not give to have that which is of God only even for one minute of glory?

The price was too high: It would be the death of Jesus without the resurrection. Worship is the giving up of self totally to the object of worship. So, what is salvation from hell and from the hands of Satan and an existence in Heaven without Jesus? Nothing. So Jesus said, “No!” So we must also say no and renounce self and pick up our cross and follow the Jesus who by love did not renounce the Cross and stood up for us. We must pray, “Your Kingdom come.” This kingdom brought by and through Jesus and to be established finally and totally and consummately at his second coming.

**Repeat after Jesus**  
**“Our Father who art in Heaven”**  
**“Your will be done on earth as in Heaven.”**

The will of Satan is that one joins him who is not a child of God in Heaven.  
The will of Satan is to make one doubt the fatherhood of God.  
The will of Satan is to produce doubt in the word of God and in his name, so that one commits suicide by obeying Satan’s will and so jumps to death.  
The will of Satan is to get us to believe that Jesus can save without the Cross.  
But the will of Jesus is to love God and obey him as his son with whom he is well pleased and do his will and his alone.

If God did not spare his own son, pouring out his wrath upon him for our sakes, then he will do that which is necessary for our salvation and purification.  
If it is the will of God that we suffer and experience pain then we too must say along with Jesus, “Not my will, but your will be done.”  
It is to do the will of God that we exist. So, let us pray saying, “Your will be done on earth as it is done in Heaven.”  
The perfect, pure, holy and altogether desirable will of God must be our greatest aim. It must be above any and everything for the Glory of God and the benefit of our own soul.

“This, then, is how you should pray:

“Our Father in heaven, hallowed be your name,  
Your kingdom come,  
Your will be done, on earth as it is in heaven.  
Give us today our daily bread.  
And forgive us our debts as we also have forgiven our debtors.  
And lead us not into temptation,  
But deliver us from the evil one.”

## **Teach us to pray!**

Is it really for more information (Teaching) about prayer that we are after? Or is it a desire to understand prayer itself that we are after?

Could it be possible to infer that the real question to Jesus from his disciples is, "What do you talk to God about? How do you approach God?"

Jesus answers by saying, "This, then, is HOW you should pray." Meaning, this is HOW I talk to my Father.

The "then" is HOW you should pray. Jesus who knows HOW to talk to God is saying to us: "Repeat after me." I dare say, "Let us pray." For the prayer of the rest of the body could not be different from the prayer of the head of the body.

Furthermore, the hand and the feet cannot lead the head in prayer. Prayer is from God, to God, led by God for his glory, and according to his perfect, holy, and good will.

"This, then, is how you should pray:

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your kingdom come,  
your will be done,  
on earth as it is in heaven.  
Give us today our daily bread.  
And forgive us our debts,  
as we also have forgiven our debtors.  
And lead us not into temptation,  
but deliver us from the evil one."

## **Repeat after Jesus** **“Our Father who art in Heaven.”**

If we embrace by faith the confirming words of Jesus in the Lord’s Prayer, we are just as sons of God as is Jesus.

There is only room for one I AM in the universe and that is God, and HE IS and there is no other. We derived our existence from our Father, the great I AM.

We are for a short time the houses wherein his breath dwells because he blew his breath into our nostrils. We are but his breath.

By childlike faith it should not be heretical to draw the conclusion that we did not only come from God, we do not only belong to God, we do not only return to God from whence we came as the body in death goes back to the dust from whence it came. In awe, I say that we ARE OF GOD more than we can possibly grasp with our feeble minds at this time of History. The only I AM there is without beginning and without end, so we are, truly eternal in God. We are sons who came from the Father and were, are, and will be one with the Father.

Dare I say that it should be considered a “Heresy” to adjudicate men's parallel existence as holy and good as it may be the existence alongside of God. Furthermore, the ONE will make oneness full proof without giving room to any fourth person along the trinity. Heretofore, I say without prejudice and evil desire that what the angel had before the fall is my minimum aspiration from the mind of God.

Another yea, I say “Our father in Heaven does not emphasize in scripture the concept of growth and multiplication in his creation other than to fill the earth. God is not going to form an army as if he needed one nor does his God’s size loneliness be best satisfied by more the better. But it is evident that God is indeed passionate about unity. One I AM.

There are a few times the Godhead is recorded talking to each other like in Genesis and then in John chapter seventeen. I appeal to the wise and understanding to shed light from scripture on this passage that may lead me to be stoned should I continue alone in this line of thinking.

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## **Repeat after Jesus**

### **“Our Father who art in Heaven.”**

Give us this day our daily bread, forgive us and deliver us from evil for you are our King, Priest, and Prophet. Provide, purify, and protect us.

Provide for the sake of your own name, for yours is the kingdom and the power and the glory forever and ever, amen.

We believe this prayer without exception. We repeat after Jesus in the hope that we might love you like your Son Jesus with all our hearts, with all our souls, with all our strength, and with all our minds.

We believe in loving our neighbors as ourselves in the strength of your daily feeding. This is without remembering their sins against us and us living a life free from evil by your own protection so the glory may be yours and yours alone.

We believe from you alone comes the provision for our daily sustenance, sustenance for our bodies, provision from the dust of the ground. A little wheat gives flour and flour becomes small bread for the flesh which is also dust.

In the same way you provide the bread of heaven, our Lord Jesus himself who was born in Bethlehem (House of bread), to sustain us spiritually. It is by your power, for we are spiritual beings through the breath you blew in our nostrils.

Keep us dead to self but alive in Jesus so we can say with a clear conscience, “I no longer live, but Christ lives in me, the hope of glory.”

“Unto Him who is able to keep us from falling and to present us before his glorious presence without fault and with great joy—to the only God our Savior, be glory, majesty, power and authority through Jesus Christ our Lord, before all ages, now and forevermore. Amen.”

## **Repeat after Jesus**

### **“Our Father who art in Heaven.”**

If I could only remember always that in the rest of the world “Our” is made up of me plus others in which group I am only one; then it would be easier to love them. That is because they are truly my brothers and they are just as sons and daughters of God and beloved of God and parts of the one body that is Jesus.

An individual prayer does not and should not exist, for there is only one body of which we are all parts.

There is only one body and one God, one Lord, one baptism, one way, one life, one destiny, one Kingdom, one King, one will, one Lord, one Savior, one fellowship, one desire in accordance with the one will.

We are from one God, we are of one God, we go back to one God from where we came. Our prayer must, by imperative necessity, be one prayer of the one will so that it be done on earth as it is done in heaven according to the mind of Jesus.

Therefore, prayer cannot be defined in any other way but agreeing with God and the one will that must always prevail. That is the will of “Our Father in Heaven.”

The will of God must and will be done as it is in Heaven where there is but one will and no other. As praiseworthy as Democracy may be on Earth in comparison with other views under the sun, it still is the expression of the will of the people, by the people and for the people.

The form of government of the Kingdom of God is done by the will of God. It is an absolute Theocracy. All power and authority, glory and honor, worship and praise is to God, because it is his Kingdom for ever and ever, Amen.

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**

“Give us this day our daily bread.”

From your hands to our needs, oh Lord, give us that which is already ours by virtue of being your children.

That which we already know is your loving provision for us in order to be strengthened in our heart, soul, and mind. This is so we can love you with all our heart, soul, strength and mind and our neighbors as ourselves.

In the separate and holy name of Jesus, we ask your Kingdom to come on us first and then through us to others. This is just as your will is done in us and through us in others.

All is done under the pattern of how it is done in heaven where any other will is absent and thankfully so.

Give us today the bread of life in Jesus and feed us today until we want no more.

We come before you not as mendicants (beggars) but as your children.

We come before you, oh Lord, not even to remind you; for you have already prepared every provision for every need before the foundation of the world. So, we come in holy dependence to remind ourselves to whom we belong and upon whom we depend as does a suckling child for the breast of his mother. Feed us with that which is our portion. Feed us with that which is OUR daily bread. We rightfully demand that which you have trained us “To ask, to seek, to knock.” “WE were young and now we are old, we have never seen righteous forsaken nor his children begging bread.”

We have a source of every blessings and that is:

“Our father who art in heaven.”

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**

Our Father in heaven does not treat his children as beggars, even though we have the tendency of a crybaby who is always begging as if God were negligent and irresponsible in providing for our needs. Jesus educates us to ask our Father in heaven, in nearly the imperative form of the verb, to “GIVE” us this day OUR daily bread.

I believe the language to be deliberately chosen by the Lord to teach us that once God in Jesus adopts us, we have the right to live a life of expectation for the provision of our needs.

Sonship has its privileges as well as fatherhood has its responsibilities.

The alternative conclusion is that God begins to heat up the oven to bake bread only at the moment we are asking for it. That would cast God as constantly improvising, a busy mother cooking as fast as she can in direct proportion to the timing of the petition and prayers.

The answer to our petitions does not start the moment we finish the prayer. The warehouse of God’s supplies for our every need is always abundantly stocked, and our puny demands are but a bucket drowning in a vast ocean.

Therefore, a man does not live by bread alone but by every word that cometh from the mouth of God. To love God properly we need all our heart, soul, strength and mind. No amount of wheat bread can accomplish that, but only Jesus, the bread of life.

As children, our Father in heaven lets us feed from His body and His blood until His Kingdom comes.

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**

It should be considered strange for a child of a perfect, loving and powerful Father in heaven:

To beg  
To plead  
To ask  
To remind  
To insist on being fed

I rather think we are not asking a forgetful father for food at dinnertime but asking in view of the list on the large menu of heavenly delicacies, already prepared, as we sit at a table that is set in the presence of our enemies, with our cup running over full of goodness and mercy all the days of our lives.

I insist upon holding the menu with hands already washed with the forgiveness purchased by Jesus. And already being in happy communion with a community of forgiven people where all are seeking strength not to fall into temptation and eager to be delivered from temptation by the hand of one who saves, heals, sanctifies and strengthens us by the daily food provided by our Father in heaven.

The bill for this communion has already been paid. No one owes anything to anyone except love. All are freely dispensing forgiveness of their debts to others, for freely we have received and freely we must give in the name of our Father in heaven. All is available for asking.

**Repeat after Jesus**  
**“Our Father who art in heaven,**  
**hallowed be your name your kingdom come”**

Our Father is not only in heaven but he is holy, pure, without equal, and has a name above every name. His name alone should be set apart from any other.

His holy and omnipotent name should be lifted up in praise, fear, adoration, reverence, submission, obedience, and love.

Let every lip tremble in awe as it speaks his most holy name. Let no one dare to call upon his name in vain. Let demons and evil spirits flee and fall to the ground at the sound of the name of the Great I AM. Let the name of God be the only name in heaven and under heaven before which every knee should bend and every mouth confess that HE IS AND THERE IS NO OTHER I AM. There is no other name in heaven or under heaven upon which men might call for salvation.

If I agree with God for his Kingdom to come it cannot be in word alone. I must act in unison with God in word and deed.

If I am a Sunday school teacher, do not let a child ever forget where he learned to love Jesus and fear God.

If I am a lawyer, then let the world see the closest resemblance of God as the judge of the universe.

If I am a preacher, let the world hear from my lips the name of Jesus being lifted up high.

If I am a head of a house, let my wife and children see me consumed by the zeal of the house of the Lord.

If I am a man of God, let me be his mouthpiece, his reaching arm, his listening ears, and his caring eyes. Let me work for and with God as he builds His kingdom

**Repeat after Jesus**  
**“Our Father who art in heaven,**  
**thy will be done on earth as it is done in heaven”**

One God and Father, one name only, one Kingdom, therefore one will to be done. So, it was from the beginning until another will sought to compete with God and brought chaos into creation and hell became the everlasting home of those who did not do God's will.

A beautiful angel became the most awful demon for resisting the will of God.

The most beautiful and perfect and blessed couple and all their descendants fell in disgrace for disobeying God's will for their lives.

Every man ever since has suffered for no other reason but for having refused God's will to be done. Therefore, we are taught by God how to pray: “Our Father in Heaven, thy will be done on earth as it is done in heaven.”

In the world there is nothing but “us,” and “Him.” “Creator” and the “created.” “Our” = “us” and “Father” = “Him.” It is in his holy name the church stands or falls.

In his name all things are sustained and exist.

Without the noun of his name there is no predicate. God is subject and the rest are the predicate.

Without the name there is no communion or communication.

Without the name, nothing makes sense. The holy name is the name of the king of the kingdom. If there is a kingdom, it's because there is a king.

This kingdom is God's whose name is “I am” that “I am.”

Man has a name only because it's given by the Father who is holy and in heaven.

**Repeat after Jesus:  
“Our Father in Heaven.”**

Forgive us our sins as we forgive those who sin against us.  
Forgiveness is the one thing that makes communion possible.

Common union and unity are on the same plane. Unhindered relationship is the fellowship of the righteous, the gathering of the innocent who stand before God and each other just as if they had never sinned.

Forgiveness is the one indispensable thing for true reconciliation. The offended party has the right to sue for punitive damage and set the price of the compensation. “In our case this is death.” The soul who sins must die.

If death is the penalty for offenses to God, there is nothing to look forward to in life. Death is not the termination of life, as we know it, but the ongoing agony of the spirit separated from a loving God.

Agony is neither life nor death; it is an ongoing torment that one would like to end but cannot. But God “Our Father in heaven” so loved us that he sent his Son to pay the cost for our forgiveness, thus making all things easy. We need only repent.

The offer of Forgiveness advertises repentance. Therefore, repent now.

**Repeat after Jesus**  
**“Our Father who art in heaven,**  
**thy will be done on earth as it is in heaven.”**

God’s house is in heaven and it is his good will to have his angels pray, praise and adore him. In the same way, it is written what God’s will is for His house on earth: “My house will be a house of prayer.”

When the church of God stops being a house of prayer, then it becomes a den of robbers.

The holy name of God is not enough to satisfy.

The kingdom of God is not greatly desired.

The will of God is not the ultimate aspiration.

This is where men’s preference is self-reliance and independence from God for their daily needs and where there is no desire to seek forgiveness, let alone forgiving others, and where sinning and falling into temptation is coveted and where evil flourishes.

Where prayer is absent God is robbed of his Kingdom, power and glory.

These robbers were confronted by Jesus violently when he was on earth and they will be confronted also in heaven and be cast out of the house of Our Father in Heaven.

**Repeat after Jesus:  
“Our Father who art in Heaven”**

If I do not remember that God is our Father who art in heaven today, then I forget my identity before God, as well as before myself and before other people. Then I am not wearing my name tag that identifies me as belonging to the name that is above every name, the name of Jesus my God in the flesh.

For in Jesus the kingdom of God came for a visit to our world and our taste for heaven has been so transformed that I want nothing on earth but his kingdom to come.

And the only thing that I ask is for his will and only his will to be done on earth as it is done in heaven. Then identified with this name, wearing the nametag as the employee of the kingdom, I go about declaring and doing His will. Only then do I rightfully ask for my daily lunchbox to be strengthened in heart, soul, and mind, to be kept clean in forgiveness and cleaning others by forgiveness, and ask to be kept from falling as well as to be daily delivered from sin.

**Repeat after Jesus:  
“Our Father who art in Heaven”**

Why shouldn't one go to heaven the moment one surrenders to Jesus and receives Him as His Savior?

Wouldn't it be great to be totally secure leaving this world of sin and not to take any risk to sin again and offend God?

Salvation is not only for the good of the one being saved but also for the common good of the body of believers who are yet to be saved, and, above all, it is for the glory of God.

Saints are separated from the world to make visible the invisible God. They are separated in order to give testimony of the Holy nature of the name of God and to be light in a world in darkness and ignorance.

Jesus chose the way of the cross in complete renunciation in order to witness God's love to the world. Followers of Christ are not spared from the self-renunciation of the cross in order that they too might testify that God is holy and will not tolerate sin.

The cross is the wisdom and will of God to make his own totally fit for citizenship in heaven. How the saint reacts to suffering shows the grace of God to the world in every generation. That is testimony as witnesses of Jesus. We are in the world to testify the grace of Jesus.

**Repeat after Jesus**  
**“Our Father who art in heaven.”**  
**“Forgive our sins as we forgive those who sin against us.”**

One of the things that mankind finds hard to recognize is their condition of sinfulness and their need to be forgiven by a holy, perfect and pure God.

Men finds it difficult to accept responsibility for their acts of disobedience.

Just as when confronted by God, Adam blamed Eve and Eve blamed the serpent, so we all blame others and refuse to repent and beg for forgiveness.

But it is the revealed and perfect will of God for men to be meek and humble.

God will give every opportunity to you to humble yourself before God in repentance for the forgiveness of sins.

Should a man choose not to humble himself, then God will use every means within his power to humiliate him until by the work of his grace the man becomes truly meek and humble like Jesus through the forgiveness which is in Jesus and in no other.

There are two ways to become humble and meek like Jesus. We either humble ourselves or we will be completely humiliated. Only the humble will inherit the Kingdom of God.

**Repeat after Jesus**  
**“Our Father who art in heaven:**  
**Forgive our sins as we forgive those who sin against us.”**

The forgiveness from God is the greatest encouragement that we have ever received. Therefore, as forgiven people, the greatest gift we can give anyone is to forgive aggressively and graciously as God in Jesus has forgiven us.’

If forgiveness is such an encouragement it cannot be reduced to a phrase of three words. “I forgive you.” It is more than words. It is a predisposition of the heart making you determined to convince the offender of your love for him or her. The soul of forgiveness is love.

Here is how some have forgiven me and in love have encouraged me without the words, “I forgive you.” RG. “I would go to the end of the world with you.” NG. “Thank you for being my dad.” JA. “Thank you for being the father I did not have.” GS. “You are the only brother I know.” BCH. “I love this man.” HW. “Would you take care of your health for me?” SS. “We need you.” OC. “Come back.” TT. “I like you.”

## **Repeat after Jesus**

### **“Our Father who art in Heaven”**

A reverent, orderly, and slow-paced reading of the opening words of the Lord’s Prayer will lead to the foundational truth that what we have in Heaven is NOT:

A friendly Being called ‘God’  
Or an impersonal God  
Or merely an omnipotent Creator  
Or just a giver of life  
Or an unknown God

But what we have in Heaven is a Father, our true and only Father who prohibits us to call anyone Father on earth. He is a Father whose dwelling place is Heaven where I also belong because of Jesus who prepares a mansion for me.

The worthless ways we have treated each other have engraved in our hearts and minds a feeling that has become a conviction, a conviction that we could not be, by any stretch of our imagination, worthy of God’s love and care, let alone be called his children.

But Jesus who does not lie has declared that God is our Father who art in Heaven. That is why we are his children to the glory and praise of God.

**Repeat after Jesus:  
“Our Father who art in Heaven.”**

**“Our”** The very first word the Lord’s Prayer teaches us that the Lord’s Prayer is not a private prayer. We must pray for other believers at least as much as we pray for ourselves because we are of the same body, a body in which each member is as important as the other members.

Jesus, the head of the body, is leading us in prayer. Just as much as He is praying for Himself, with Himself, and to Himself, to the glory of his own name, so we also pray being mystically related to God through him in the power of the Holy Spirit.

We do not only get to pray but we must pray for the sake of the body of which we are one and the same entity.

If we are the left hand of the body and develop a grave infection in our little finger, if we do not take care of it, we may have to amputate the finger for the sake of the hand, but more so for the health of the whole body.

It is “our” body, the body that belongs to the head, which is our main concern.

It is truly for Jesus’ sake and God’s sake that we must pray. Prayer is the great equalizer, signed and sealed in the oneness Jesus prayed for in John 17 and which he purchased with his own blood.

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**  
**“Our”**

The difficulty in private prayer is the agonizing struggle we undergo against selfishness and pride. A lonely man is not as strong as two or more agreeing in their mind and praying together by faith in unity.

There were three men who agreed together and prayed together under strict prohibition in the time of Daniel the prophet. They therefore shared the same destiny in an oven seven times hotter than normal. Not a hair on their heads was scorched and God himself rewarded their prayer and oneness by joining them in the oven.

If we were able to hear their prayer, we would be hearing opening words like these: “Our Father in Heaven,” and whatever followed could not have been much different from the “Lord’s Prayer” which contains within:

The Fatherhood of God, the name of God, the Kingdom of God, the will of God, their dependence upon God, the forgiveness of God that brings communion with God and one another, and for the persevering protection of God wherein securely rests those who seek the Kingdom of God and his righteousness.

To such who pray in this way, all things besides are added.

**Repeat after Jesus**  
**“Our Father who art in Heaven”**  
**“Our Father.”**

There is no word in all of Scripture that expresses the closeness with God more than the word ‘Father.’

Jesus always preferred the word ‘Father’ to ‘God’ or ‘Lord’

The word ‘God’ triggers in my mind a reverent idea that disappears in the infinite and the eternal of the nature of God who is omnipotent, omniscient, and omnipresent and more.

The word ‘Lord’ still keeps me at an elbow distance from the heart of God where I want to comfortably dwell.

Also, in the words of Jesus the Lord, ‘servant’ is a term that indicates partial knowledge of the mind of the Lord. ‘Friend’ is better than ‘servant,’ being second only to the son-Father relationship.

The word ‘Father’ immediately indicates equality and unity of the most intimate kind, even greater than that of husband and wife.

Even though a man and wife might become one flesh, a son and Father do not become one flesh but were united one in the other from the beginning. And that is what we are: of God, in God, and we go back to God at our blessed death.

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**  
**“Lead us not into temptation.”**

In the past I have preferred the watered-down version of this verse that reads: “Keep us from temptation.” If God answers this prayer by keeping us from temptation...then to say “deliver us from the evil one” is not relevant or necessary because we are already kept from temptation.

But to pray “lead us not into temptation” is like the prayer of Jesus in the Garden. “If it is possible, take away this cup. But if you must lead me into it, may your will be done and not mine. I will go through it, but you deliver me from the evil one.”

The issue is that we interpret wrongly the words of the Lord when the Scriptures affirm that God does not tempt anyone. In Matthew 4:1 we read, “Then Jesus was led by the Spirit into the desert to be tempted by the devil.” God is not the tempter.

The tempter and deceiver of the brethren is always the devil. Therefore, temptation is the battlefield where the servant of the Lord must defeat the evil one by not renouncing the Cross and by preferring God’s will above everything else. That is why we need deliverance from the evil tempter.

## **Repeat after Jesus** **“Our Father who art in Heaven.”**

When the words “our Father in Heaven” begin to sound like the lifeless, vain repetition of religiosity, it is time to remember that these words are the only weapons to fight the greatest temptation.

What is the greatest temptation? To doubt the paternity of God over us. Remember that temptation does not come to a fallen man. He is in a fallen state and cannot move in any other direction but down where he is already.

Temptation comes to one who is walking the higher road with God and in the will of God. Our leader and Lord; Jesus who has been certified by God as Son in his baptism and was confirmed by the voice of God himself, “This is my son, whom I love, with him I am well pleased” was led by the spirit to be tempted.

After 40 days of fasting, prayer and meditation in the very Word of God the Father, whose voice he heard at his baptism, he was hungry. This hunger was normal, natural, just and necessary. The tempter, however, used this valid and real need to attempt to bring doubt into what he knew to be true.

“If you are the Son of God...why do you live in need? Where is the Father of yours who is so well pleased with you and loves you? He is either not your Father or he really does not love you.”

Jesus, knowing temptation by experience, masterfully teaches us to win over temptation with the words “Our Father who art in Heaven.” Knowing what we are will teach us not to listen.

**Repeat after Jesus**  
**“Our Father who art in Heaven.”**  
**“Hallowed be your name.”**

The second temptation our Lord Jesus faced in the desert is aimed at the fatherhood of God over Jesus and included the temptation against God’s name, who has given his word to protect us from harm.

God is his word. We are our word. As a man who keeps his word builds his name. A temptation against the word is also against the name. The tempter says, “If you are the Son of God, if you really believe God’s word, test God’s word, let God prove his word to you.”

The eyes of the world are upon his servants.  
The servants are at the top of the temple of the Lord.  
The servants are up in the most visible place.  
The precipice is high enough that the servant would break his neck should he fall. The higher you are, the harder you fall.

How can you resist the temptation of making a name for yourself by tempting God, by avoiding the cross, and by building the church of Christ on your bold testimony rather than the Word of God?

If people see the miracle of angels coming to the rescue in front of the watching world, they certainly would put their trust in God. No need of the cross. (This is an invitation to suicide)

How do you keep from falling from such a slippery and high dome? It is by preferring to hold to and to pray in the name of the Lord and say, “Our Father who art in Heaven, hallowed be your name and your will alone.”

## About Gerry Gutierrez

Gerry was born in Huanta, Peru. He graduated from the National University de San Cristobal de Huamanga of Ayacucho with a BA in Philosophy and Psychology and a teacher's certificate in Social Science. Gerry's late wife, Ruth, was born in Columbia, SC, but grew up in Peru, the daughter of missionaries. She graduated from Columbia Bible College with a BA in biblical education.

Gerry and Ruth worked from 1974 to 1978 among university students in Peru before going to St. Louis, MO, where Gerry received an ETTA teacher's diploma and his MDiv from Covenant Theological Seminary. Gerry was ordained in March 1984.

The Gutierrezes worked in Chile from 1984 to 1987 as church planters. From 1987 to 1996 they worked in Washington, DC, among the diplomatic community as the Washington representative and director of international relations for Mission to the World (MTW).

The Gutierrezes returned to Peru in 1996 where they were church planters among the Spanish and Quechua speaking populations. Other ministry involvement included helping Quechua children orphaned as the result of terrorist activities, organized the annual National Prayer Breakfast, and mentoring young people.

Since Ruth went home to be with the Lord in February 2012 at the family home in Georgia, Gerry has retired from MTW and is working on his own. He is writing about agreeing with God and the power of prayer to change the world for Jesus in our generation. He calls it "His attack into the world through 'A New Manifesto' of the followers of Jesus."

Additional Writings by Gerry plus many pictures can be found on his web page at <http://gerry.gutierrezfamilies.com>

