

## February:

### The Lord's Prayer (Book of Concord, pp. 440-456)

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Let me begin this introduction to Luther's exposition of the Lord's Prayer in the Large Catechism with a confession. I could say, "I don't know how to pray." That would be true enough, and true to the topic before us, in which the Lord mercifully puts on our lips, as Luther emphasizes, the very words that teach us to pray. We learn to pray, if these words teach us, in union the Son, hence to "our" heavenly Father, in the power of their Spirit who bears witness that we are indeed the children of God.

But the confession I have in mind is that this latter part of the catechism for many years made little sense to me. All of sudden, it seemed to me, we are given a new list of divine commands to obey! Is the gospel nothing but a resource for renewed striving to fulfill the law?

I have come to realize that my incomprehension of Luther's exposition of prayer as the newness of life determined by the sacraments of incorporation (Baptism) and sustenance (Supper) for pilgrim people not yet arrived (Confession) is due to the way I was educated in seminary. I was led there to the best and brightest lights in 20<sup>th</sup> century German Lutheranism: while Paul Tillich and Rudolph Bultmann became favorites, my teachers at seminary directed us to Werner Elert, Gerhard Ebeling and Paul Althaus. There are important differences between these theologians, but all had in common a strong law-gospel distinction – today, I would say "dualism."

What I mean by that is that the pure point of the gospel, so we were taught, was to effect a liberating word that sets free from the law – as if the law, not our sin which the law exposes and criticizes, were our true enemy. We were taught that "gospel-plussing," i.e. adding something further to the liberating word that sets free from the law, is the singular heresy from the perspective a radical Lutheranism. There are no commands any long for the liberated person. To submit to commands comes at the cost of falling away from grace and giving up freedom.

But Luther, an astute student of the apostle Paul, is following the latter's order of the indicative of grace grounding the imperative to live as new born children of the light, as Augsburg Confession Article VI titled the matter, the "new obedience!" In fact Luther's re-organized catechism concludes with four imperative parts that we will study this Spring: the Lord's Prayer, Baptism, the Supper and Confession. What these four parts have in common is, well, "gospel-plussing" – if by "gospel" we mean only the declaration of forgiveness and not also the gift of the Spirit for repentance and the new life of the just who live by faith. But that would be a most truncated view of the gospel. That is what I have learned, not only from books but from life, in the years since seminary.

These four parts tell liberated Christians how to live in the pleasure of God, their heavenly Father. Indeed, they command the children of God to come forth as sons and daughters. They

empower Christian life as a life of invited prayer, a life lived conscientiously in the presence of God (*coram Deo*, before God). This is a life that daily moves forward by returning to baptism, nurtured along with way by the Eucharistic meal and the mutual consolation and conversation of sister and brothers, made free to confess sins rather than protest them. All these directives Luther explicitly grounds in the creative, powerful “command of God.”

Educated as I was, however, Luther’s actual words about the “command of God” could only sound like a return to life under the law, as if we were now to prove how worthy of grace we were by praying, by sacraments with accompanying ritual, by –heaven forbid!–revealing one’s sin and brokenness to another. What I did not understand is that in Luther’s theological reasoning, freedom is not only freedom from, say, guilt or punishment. Freedom is freedom for love. Love is what Christians are freed for; these directives tell Christians what they *get* to do as those freed from both the guilt and the power of sin.

Briefly put, then, Luther’s catechism is structured by a sequence that passes from God the Creator’s holy demand on His wayward creature, to the same God’s redeeming and sanctifying gifts of Himself in the missions of the Son and the Spirit, to the same God’s now renewed creative command, inviting creatures into creation’s fulfillment: Implore the coming of God’s reign! Commit your earthly cares to the fulfillment of this promise! Give yourself daily to death in Christ so that you are prepared to meet Him when he comes in glory! Keep struggling, suffering faith alive by feeding on the Bread of life! Unburden yourself when you fail, as your surely will in the ebb and flow of apocalyptic battle, and hear the renewed word of forgiveness concretely spoken to you as often as needed by trusted and trustworthy sisters and brothers!

By these commands, Luther says, God draws us to Himself in longing and love. By obedience to these commands, the false desires of still wayward hearts are revealed, repented and patiently ordered anew on the one, true God who is alone worthy of all our fear, love and trust.

In this light, Luther says, it is a wicked and unfree heart that flees God and does not want to pray. In the religion business, this heart can disguise itself by mumbling rote words or aimless sounds. It can even boldly bargain with God. But it can never simply receive a gift in joy and thanksgiving, nor implore gifts for those who are in need, beginning with one’s own broken self. On the other hand, if the believer were stuck in introspection, she would never be sure that she was pure enough to pray. The human heart, in its wayward and conflicting desires, is an abyss – a labyrinth, as Calvin put it.

But prayer is not based upon faltering and ambiguous desires of the saint who still struggles, in the Spirit and against the flesh. Prayer, and its habits personal and communal, are *given* by the same Spirit as divine remedy to conflicted souls with ambiguous desires. Prayer is commanded like “doctor’s orders” for healing such struggling soul. “[T]he command indicates the sickness for which faith is the medication, while prayer shows from where this drug could be obtained (WA 7:204).” Such prayer, commanded and provided, makes those who pray sub-agents of their own healing, as the hearty “Amen” is proscribed, learned, and progressively internalized. We pray because God’s creative command demands that we pray and because it gives what it demands, putting even the very words of Jesus the Son on our lips, thus fortifying and arming us for the apocalyptic battle under His saving lordship against sin, death and devil.

As divine command, the Lord's Prayer in its two parts corresponds to the Ten Commandments in its two tables. The first parts concern the right ordering of the believer's relation to God and the second part concerns right relations with creatures. Luther sees fulfillment of First Table in the invocation of God as our heavenly Father through the Son, Jesus Christ, because this is the one true God whom we can fear, love and trust above all. This God is the God who purely gives, and in prayer we appropriate this giving as those gifted in God with all His treasures. His kingdom is pure gift, which comes without our prayer, but we pray in this prayer that it comes also to us, into us, making us over, taking us over. In just this way of prayerful receptivity, we become agents! *Warriors*, who do mighty battle, according to Luther, against the devil, the world and flesh, not with swords of steel, but by learning our own Gethsemanes, "Thy will be done!"

As we may well note during this election season, Christ reigns in believers not least in delivering from the false prophecies and deceptive promises of those who use God's name falsely to deceive and lead astray. But Christ reigns not only in delivering from others but by progressively taking hold us. "God's word is holy when, wielded by the Holy Spirit, it does what it is supposed to do, taking hold of the heart." *Fides ex corde*, faith from the heart, is the faith taught and learned in prayer. So we pray that we may remain true to the Word in living as children of the heavenly Father, freed from deception, freed for love, for in such lives God's name is hallowed rather than blasphemed. True prayer in this way progressively changes the consciousness of those who pray.

Thus the petition for daily bread expands awareness to all creation as God's gift that makes for peace, just as it protests against the oppression of the poor that works for war. The petition for forgiveness before God coupled with mutual forgiveness on earth is the sign that God's grace has changed the consciousness of those who pray, making them blessed peacemakers. The petitions for deliverance against the Evil one and its wiles in turn preaches back to God His own promises, summoning God to stir up His power and come. In just this way, the gift of perseverance is imparted in the teeth of much adversity and opposition. In a word: Luther grasps the apocalyptic frame of reference in Jesus' kingdom prayer. To pray is to undertake battle. The believer gets to fight against the liar and murderer from the beginning.

Klaas Zwanepol, "The Structure and Dynamics of Luther's Catechism," *Acta Theologica* 2011 31/2 p. 402; Dennis Ngien, "Theology and Practice of Prayer in Luther's Devotional and Catechetical Writings," p.45, 66.

James Arne Nestigen, "The Lord's Prayer in Luther's Catechism," *Word & World* 22/1 (Winter 2002) p. 42.

James Arne Nestigen, "The Lord's Prayer in Luther's Catechism," *Word & World* 22/1 (Winter 2002) p. 43.

On this see Klaas Zwanepol, "The Structure and Dynamics of Luther's Catechism," *Acta Theologica* 2011 31/2 p. 400.

## **The Lord's Prayer**

1] We have now heard what we must do and believe, in which things the best and happiest life consists. Now follows the third part, how we ought to pray. 2] For since we are so situated that no man can perfectly keep the Ten Commandments, even though he have begun to believe, and since the devil with all his power, together with the world and our own flesh, resists our endeavors, nothing is so necessary as that we should continually resort to the ear of God, call upon Him, and pray to Him, that He would give, preserve, and increase in us faith and the fulfilment of the Ten Commandments, and that He would remove everything that is in our way and opposes us therein. 3] But that we might know what and how to pray, our Lord Christ has Himself taught us both the mode and the words, as we shall see.

4] But before we explain the Lord's Prayer part by part, it is most necessary first to exhort and incite people to prayer, as Christ and the apostles also have done. 5] And the first matter is to know that it is our duty to pray because of God's commandment. For thus we heard in the Second Commandment: Thou shalt not take the name of the Lord, thy God, in vain, that we are there required to praise that holy name, and call upon it in every need, or to pray. For to call upon the name of God is nothing else than to pray. 6] Prayer is therefore as strictly and earnestly commanded as all other commandments: to have no other God, not to kill, not to steal, etc. Let no one think that it is all the same whether he pray or not, as vulgar people do, who grope in such delusion and ask, Why should I pray? Who knows whether God heeds or will hear my prayer? If I do not pray, some one else will. And thus they fall into the habit of never praying, and frame a pretext, as though we taught that there is no duty or need of prayer, because we reject false and hypocritical prayers.

7] But this is true indeed that such prayers as have been offered hitherto when men were babbling and bawling in the churches were no prayers. For such external matters, when they are properly observed, may be a good exercise for young children, scholars, and simple persons, and may be called singing or reading, but not really praying. 8] But praying, as the Second Commandment teaches, is to call upon God in every need. This He requires of us, and has not left it to our choice. But it is our duty and obligation to pray if we would be Christians, as much as it is our duty and obligation to obey our parents and the government; for by calling upon it and praying the name of God is honored and profitably employed. 9] This you must note above all things, that thereby you may silence and repel such thoughts as would keep and deter us from prayer. For just as it would be idle for a son to say to his father, "Of what advantage is my obedience? I will go and do what I can; it is all the same;" but there stands the commandment, Thou shalt and must do it, so also here it is not left to my will to do it or leave it undone, but prayer shall and must be offered at the risk of God's wrath and displeasure.

10] This is therefore to be understood and noted before everything else, in order that thereby we may silence and repel the thoughts which would keep and deter us from praying, as though it were not of much consequence if we do not pray, or as though it were commanded those who are holier and in better favor with God than we; as, indeed, the human heart is by nature so despondent that it always flees from God and imagines that He does not wish or desire our prayer, because we are sinners and have merited nothing but wrath. 11] Against such thoughts (I say) we should regard this commandment and turn to God, that we may not by such disobedience

excite His anger still more. For by this commandment He gives us plainly to understand that He will not cast us from Him nor chase us away, although we are sinners, but rather draw us to Himself, so that we might humble ourselves before Him, bewail this misery and plight of ours, and pray for grace and help. Therefore we read in the Scriptures that He is angry also with those who were smitten for their sin, because they did not return to Him and by their prayers assuage His wrath and seek His grace.

12] Now, from the fact that it is so solemnly commanded to pray, you are to conclude and think, that no one should by any means despise his prayer, but rather set great store by it, 13] and always seek an illustration from the other commandments. A child should by no means despise his obedience to father and mother, but should always think: This work is a work of obedience, and what I do I do with no other intention than that I may walk in the obedience and commandment of God, on which I can settle and stand firm, and esteem it a great thing, not on account of my worthiness, but on account of the commandment. So here also, what and for what we pray we should regard as demanded by God and done in obedience to Him, and should reflect thus: On my account it would amount to nothing; but it shall avail, for the reason that God has commanded it. Therefore everybody, no matter what he has to say in prayer, should always come before God in obedience to this commandment.

14] We pray, therefore, and exhort every one most diligently to take this to heart and by no means to despise our prayer. For hitherto it has been taught thus in the devil's name that no one regarded these things, and men supposed it to be sufficient to have done the work, whether God would hear it or not. But that is staking prayer on a risk, and murmuring it at a venture; and therefore it is a lost prayer. 15] For we allow such thoughts as these to lead us astray and deter us: I am not holy or worthy enough; if I were as godly and holy as St. Peter or St. Paul, then I would pray. But put such thoughts far away, for just the same commandment which applied to St. Paul applies also to me; and the Second Commandment is given as much on my account as on his account, so that he can boast of no better or holier commandment.

16] Therefore you should say: My prayer is as precious, holy, and pleasing to God as that of St. Paul or of the most holy saints. This is the reason: For I will gladly grant that he is holier in his person, but not on account of the commandment; since God does not regard prayer on account of the person, but on account of His word and obedience thereto. For on the commandment on which all the saints rest their prayer I, too, rest mine. Moreover, I pray for the same thing for which they all pray and ever have prayed; besides, I have just as great a need of it as those great saints, yea, even a greater one than they.

17] Let this be the first and most important point, that all our prayers must be based and rest upon obedience to God, irrespective of our person, whether we be sinners or saints, worthy or unworthy. 18] And we must know that God will not have it treated as a jest, but be angry, and punish all who do not pray, as surely as He punishes all other disobedience; next, that He will not suffer our prayers to be in vain or lost. For if He did not intend to answer your prayer, He would not bid you pray and add such a severe commandment to it.

19] In the second place, we should be the more urged and incited to pray because God has also added a promise, and declared that it shall surely be done to us as we pray, as He says Ps. 50:15:

Call upon Me in the day of trouble: I will deliver thee. And Christ in the Gospel of St. Matthew 7:7: Ask, and it shall be given you. For every one that asketh receiveth. 20] Such promises ought certainly to encourage and kindle our hearts to pray with pleasure and delight, since He testifies with His [own] word that our prayer is heartily pleasing to Him, moreover, that it shall assuredly be heard and granted, in order that we may not despise it or think lightly of it, and pray at a venture.

21] This you can hold up to Him and say: Here I come, dear Father, and pray, not of my own purpose nor upon my own worthiness, but at Thy commandment and promise, which cannot fail or deceive me. Whoever, therefore, does not believe this promise must know again that he excites God to anger as a person who most highly dishonors Him and reproaches Him with falsehood.

22] Besides this, we should be incited and drawn to prayer because in addition to this commandment and promise God anticipates us, and Himself arranges the words and form of prayer for us, and places them upon our lips as to how and what we should pray, that we may see how heartily He pities us in our distress, and may never doubt that such prayer is pleasing to Him and shall certainly be answered; which [the Lord's Prayer] is a great advantage indeed over all other prayers that we might compose ourselves. 23] For in them the conscience would ever be in doubt and say: I have prayed, but who knows how it pleases Him, or whether I have hit upon the right proportions and form? Hence there is no nobler prayer to be found upon earth than the Lord's Prayer which we daily pray, because it has this excellent testimony, that God loves to hear it, which we ought not to surrender for all the riches of the world.

24] And it has been prescribed also for this reason that we should see and consider the distress which ought to urge and compel us to pray without ceasing. For whoever would pray must have something to present, state, and name which he desires; if not, it cannot be called a prayer.

25] Therefore we have rightly rejected the prayers of monks and priests, who howl and growl day and night like fiends; but none of them think of praying for a hair's breadth of anything. And if we would assemble all the churches, together with all ecclesiastics, they would be obliged to confess that they have never from the heart prayed for even a drop of wine. For none of them has ever purposed to pray from obedience to God and faith in His promise, nor has any one regarded any distress, but (when they had done their best) they thought no further than this, to do a good work, whereby they might repay God, as being unwilling to take anything from Him, but wishing only to give Him something.

26] But where there is to be a true prayer, there must be earnestness. Men must feel their distress, and such distress as presses them and compels them to call and cry out; then prayer will be made spontaneously, as it ought to be, and men will require no teaching how to prepare for it and to attain to the proper devotion. 27] But the distress which ought to concern us most, both as regards ourselves and every one, you will find abundantly set forth in the Lord's Prayer. Therefore it is to serve also to remind us of the same, that we contemplate it and lay it to heart, lest we become remiss in prayer. For we all have enough that we lack, but the great want is that we do not feel nor see it. Therefore God also requires that you lament and plead such necessities

and wants, not because He does not know them, but that you may kindle your heart to stronger and greater desires, and make wide and open your cloak to receive much.

28] Therefore, every one of us should accustom himself from his youth daily to pray for all his wants, whenever he is sensible of anything affecting his interests or that of other people among whom he may live, as for preachers, the government, neighbors, domestics, and always (as we have said) to hold up to God His commandment and promise, knowing that He will not have them disregarded. 29] This I say because I would like to see these things brought home again to the people that they might learn to pray truly, and not go about coldly and indifferently, whereby they become daily more unfit for prayer; which is just what the devil desires, and for what he works with all his powers. For he is well aware what damage and harm it does him when prayer is in proper practise.

30] For this we must know, that all our shelter and protection rest in prayer alone. For we are far too feeble to cope with the devil and all his power and adherents that set themselves against us, and they might easily crush us under their feet. Therefore we must consider and take up those weapons with which 31] Christians must be armed in order to stand against the devil. For what do you think has hitherto accomplished such great things, has checked or quelled the counsels, purposes, murder, and riot of our enemies, whereby the devil thought to crush us, together with the Gospel, except that the prayer of a few godly men intervened like a wall of iron on our side? They should else have witnessed a far different tragedy, namely, how the devil would have destroyed all Germany in its own blood. But now they may confidently deride it and make a mock of it; however, we shall nevertheless be a match both for themselves and the devil by prayer alone, if we only persevere diligently and not become slack. 32] For whenever a godly Christian prays: Dear Father, let Thy will be done, God speaks from on high and says: Yes, dear child, it shall be so, in spite of the devil and all the world.

33] Let this be said as an exhortation, that men may learn, first of all, to esteem prayer as something great and precious, and to make a proper distinction between babbling and praying for something. For we by no means reject prayer, but the bare, useless howling and murmuring we reject, as Christ Himself also rejects and prohibits long palavers. 34] Now we shall most briefly and clearly treat of the Lord's Prayer. Here there is comprehended in seven successive articles, or petitions, every need which never ceases to relate to us, and each so great that it ought to constrain us to keep praying it all our lives.

### **The First Petition.**

35] Hallowed be Thy name.

36] This is, indeed, somewhat obscure, and not expressed in good German, for in our mother-tongue we would say: Heavenly Father, help that by all means Thy name may be holy. 37] But what is it to pray that His name may be holy? Is it not holy already? Answer: Yes, it is always holy in its nature, but in our use it is not holy. For God's name was given us when we became Christians and were baptized, so that we are called children of God and have the Sacraments, by which He so incorporates us in Himself that everything which is God's must serve for our use.

38] Here now the great need exists for which we ought to be most concerned, that this name have its proper honor, be esteemed holy and sublime as the greatest treasure and sanctuary that we have; and that as godly children we pray that the name of God, which is already holy in heaven, may also be and remain holy with us upon earth and in all the world.

39] But how does it become holy among us? Answer, as plainly as it can be said: When both our doctrine and life are godly and Christian. For since in this prayer we call God our Father, it is our duty always to deport and demean ourselves as godly children, that He may not receive shame, but honor and praise from us.

40] Now the name of God is profaned by us either in words or in works. (For whatever we do upon the earth must be either words or works, speech or act.) 41] In the first place, then, it is profaned when men preach, teach, and speak in the name of God what is false and misleading, so that His name must serve to adorn and to find a market for falsehood. That is, indeed, the greatest profanation and dishonor of the divine name. Furthermore, also when men, by swearing, cursing, conjuring, etc., grossly abuse the holy name as a cloak for their shame. In the second place, also by an openly wicked life and works, when those who are called Christians and the people of God are adulterers, drunkards, misers, envious, and slanderers. 42] Here again must the name of God come to shame and be profaned because of us. 43] For just as it is a shame and disgrace to a natural father to have a bad, perverse child that opposes him in words and deeds, so that on its account he suffers contempt and reproach, 44] so also it brings dishonor upon God if we who are called by His name and have all manner of goods from Him teach, speak, and live in any other manner except as godly and heavenly children, so that people say of us that we must be not God's, but the devil's children.

45] Thus you see that in this petition we pray just for that which God demands in the Second Commandment; namely, that His name be not taken in vain to swear, curse, lie, deceive, etc., but be usefully employed to the praise and honor of God. For whoever employs the name of God for any sort of wrong profanes and desecrates this holy name, as aforetime a church was considered desecrated when a murder or any other crime had been committed in it, or when a pyx or relic was desecrated, as being holy in themselves, yet become unholy in use. 46] Thus this point is easy and clear if only the language is understood, that to hallow is the same as in our idiom to praise, magnify, and honor both in word and deed.

47] Here, now, learn how great need there is of such prayer. For because we see how full the world is of sects and false teachers, who all wear the holy name as a cover and sham for their doctrines of devils, we ought by all means to pray without ceasing, and to cry and call upon God against all such as preach and believe falsely and whatever opposes and persecutes our Gospel and pure doctrine, and would suppress it, as bishops, tyrants, enthusiasts, etc. Likewise also for ourselves who have the Word of God, but are not thankful for it, nor live as we ought according to the same. 48] If now you pray for this with your heart, you can be sure that it pleases God; for He will not hear anything more dear to Him than that His honor and praise is exalted above everything else, and His Word is taught in its purity and is esteemed precious and dear.

### **The Second Petition.**



Thy kingdom come.

49] As we prayed in the First Petition concerning the honor and name of God that He would prevent the world from adorning its lies and wickedness with it, but cause it to be esteemed sublime and holy both in doctrine and life, so that He may be praised and magnified in us, so here we pray that His kingdom also may come. 50] But just as the name of God is in itself holy, and we pray nevertheless that it be holy among us, so also His kingdom comes of itself, without our prayer, yet we pray nevertheless that it may come to us, that is, prevail among us and with us, so that we may be a part of those among whom His name is hallowed and His kingdom prospers.

51] But what is the kingdom of God? Answer: Nothing else than what we learned in the Creed, that God sent His Son Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil, and to bring us to Himself, and to govern us as a King of righteousness, life, and salvation against sin, death, and an evil conscience, for which end He has also bestowed His Holy Ghost, who is to bring these things home to us by His holy Word, and to illumine and strengthen us in the faith by His power.

52] Therefore we pray here in the first place that this may become effective with us, and that His name be so praised through the holy Word of God and a Christian life that both we who have accepted it may abide and daily grow therein, and that it may gain approbation and adherence among other people and proceed with power throughout the world, that many may find entrance into the Kingdom of Grace, be made partakers of redemption, being led thereto by the Holy Ghost, in order that thus we may all together remain forever in the one kingdom now begun.

53] For the coming of God's Kingdom to us occurs in two ways; first, here in time through the Word and faith; and secondly, in eternity forever through revelation. Now we pray for both these things, that it may come to those who are not yet in it, and, by daily increase, to us who have received the same, and hereafter in eternal life. 54] All this is nothing else than saying: Dear Father, we pray, give us first Thy Word, that the Gospel be preached properly throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us, and the kingdom of the devil be put down, that he may have no right or power over us, until at last it shall be utterly destroyed, and sin, death, and hell shall be exterminated, that we may live forever in perfect righteousness and blessedness.

55] From this you perceive that we pray here not for a crust of bread or a temporal, perishable good, but for an eternal inestimable treasure and everything that God Himself possesses; which is far too great for any human heart to think of desiring if He had not Himself commanded us to pray for the same. 56] But because He is God, He also claims the honor of giving much more and more abundantly than any one can comprehend, -like an eternal, unfailing fountain, which, the more it pours forth and overflows, the more it continues to give, -and He desires nothing more earnestly of us than that we ask much and great things of Him, and again is angry if we do not ask and pray confidently.

57] For just as when the richest and most mighty emperor would bid a poor beggar ask whatever he might desire, and were ready to give great imperial presents, and the fool would beg only for a dish of gruel, he would be rightly considered a rogue and a scoundrel, who treated the command of his imperial majesty as a jest and sport, and was not worthy of coming into his presence: so also it is a great reproach and dishonor to God if we, to whom He offers and pledges so many unspeakable treasures, despise the same, or have not the confidence to receive them, but scarcely venture to pray for a piece of bread.

58] All this is the fault of the shameful unbelief which does not look to God for as much good as will satisfy the stomach, much less expects without doubt such eternal treasures of God. Therefore we must strengthen ourselves against it, and let this be our first prayer; then, indeed, we shall have all else in abundance, as Christ teaches [ Matt. 6:33 ]: Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. For how could He allow us to suffer want and to be straitened in temporal things when He promises that which is eternal and imperishable?

### **The Third Petition.**

59] Thy will be done on earth as it is in heaven.

60] Thus far we have prayed that God's name be honored by us, and that His kingdom prevail among us; in which two points is comprehended all that pertains to the honor of God and to our salvation, that we receive as our own God and all His riches. But now a need just as great arises, namely, that we firmly keep them, and do not suffer ourselves to be torn therefrom. 61] For as in a good government it is not only necessary that there be those who build and govern well, but also those who make defense, afford protection and maintain it firmly, so here likewise, although we have prayed for the greatest need, for the Gospel, faith, and the Holy Ghost, that He may govern us and redeem us from the power of the devil, we must also pray that His will be done. For there will be happenings quite strange if we are to abide therein, as we shall have to suffer many thrusts and blows on that account from everything that ventures to oppose and prevent the fulfilment of the two petitions that precede.

62] For no one believes how the devil opposes and resists them, and cannot suffer that any one teach or believe aright. And it hurts him beyond measure to suffer his lies and abominations, that have been honored under the most specious pretexts of the divine name, to be exposed, and to be disgraced himself, and, besides, be driven out of the heart, and suffer such a breach to be made in his kingdom. Therefore he chafes and rages as a fierce enemy with all his power and might, and marshals all his subjects, and, in addition, enlists the world and our own flesh as his allies. 63] For our flesh is in itself indolent and inclined to evil, even though we have accepted and believe the Word of God. The world, however, is perverse and wicked; this he incites against us, fans and stirs the fire, that he may hinder and drive us back, cause us to fall, and again bring us under his power. 64] Such is all his will, mind, and thought, for which he strives day and night, and never rests a moment, employing all arts, wiles, ways, and means whichever he can invent.

65] If we would be Christians, therefore, we must surely expect and reckon upon having the devil with all his angels and the world as our enemies who will bring every possible misfortune

and grief upon us. For where the Word of God is preached, accepted, or believed, and produces fruit, there the holy cross cannot be wanting. And let no one think that he shall have peace; but he must risk whatever he has upon earth-possession, honor, house and estate, wife and children, body and life. 66] Now, this hurts our flesh and the old Adam; for the test is to be steadfast and to suffer with patience in whatever way we are assailed, and to let go whatever is taken from us.

67] Hence there is just as great need, as in all the others, that we pray without ceasing: "Dear Father, Thy will be done, not the will of the devil and of our enemies, nor of anything that would persecute and suppress Thy holy Word or hinder Thy kingdom; and grant that we may bear with patience and overcome whatever is to be endured on that account, lest our poor flesh yield or fall away from weakness or sluggishness."

68] Behold, thus we have in these three petitions, in the simplest manner, the need which relates to God Himself, yet all for our sakes. For whatever we pray concerns only us, namely, as we have said, that what must be done anyway without us, may also be done in us. For as His name must be hallowed and His kingdom come without our prayer, so also His will must be done and succeed, although the devil with all his adherents raise a great tumult, are angry and rage against it, and undertake to exterminate the Gospel utterly. But for our own sakes we must pray that even against their fury His will be done without hindrance also among us, that they may not be able to accomplish anything and we remain firm against all violence and persecution, and submit to such will of God.

69] Such prayer, then, is to be our protection and defense now, is to repel and put down all that the devil, Pope, bishops, tyrants, and heretics can do against our Gospel. Let them all rage and attempt their utmost, and deliberate and resolve how they may suppress and exterminate us, that their will and counsel may prevail: over and against this one or two Christians with this petition alone shall be our wall against which they shall run and dash themselves to pieces. 70] This consolation and confidence we have, that the will and purpose of the devil and of all our enemies shall and must fail and come to naught, however proud, secure, and powerful they know themselves to be. For if their will were not broken and hindered, the kingdom of God could not abide on earth nor His name be hallowed.

### **The Fourth Petition.**

71] Give us this day our daily bread.

72] Here, now, we consider the poor bread basket, the necessities of our body and of the temporal life. It is a brief and simple word, but it has a very wide scope. For when you mention and pray for daily bread, you pray for everything that is necessary in order to have and enjoy daily bread and, on the other hand, against everything which interferes with it. Therefore you must open wide and extend your thoughts not only to the oven or the flour-bin, but to the distant field and the entire land, which bears and brings to us daily bread and every sort of sustenance. For if God did not cause it to grow, and bless and preserve it in the field, we could never take bread from the oven or have any to set upon the table.

73] To comprise it briefly, this petition includes everything that belongs to our entire life in the world, because on that account alone do we need daily bread. Now for our life it is not only necessary that our body have food and covering and other necessities, but also that we spend our days in peace and quiet among the people with whom we live and have intercourse in daily business and conversation and all sorts of doings, in short, whatever pertains both to the domestic and to the neighborly or civil relation and government. For where these two things are hindered [intercepted and disturbed] that they do not prosper as they ought, the necessities of life also are impeded, so that ultimately life cannot be maintained. 74] And there is, indeed, the greatest need to pray for temporal authority and government, as that by which most of all God preserves to us our daily bread and all the comforts of this life. For though we have received of God all good things in abundance, we are not able to retain any of them or use them in security and happiness, if He did not give us a permanent and peaceful government. For where there are dissension, strife, and war, there the daily bread is already taken away, or at least checked.

75] Therefore it would be very proper to place in the coat-of-arms of every pious prince a loaf of bread instead of a lion, or a wreath of rue, or to stamp it upon the coin, to remind both them and their subjects that by their office we have protection and peace, and that without them we could not eat and retain our daily bread. Therefore they are also worthy of all honor, that we give to them for their office what we ought and can, as to those through whom we enjoy in peace and quietness what we have, because otherwise we would not keep a farthing; and that, in addition, we also pray for them that through them God may bestow on us the more blessing and good.

76] Let this be a very brief explanation and sketch, showing how far this petition extends through all conditions on earth. Of this any one might indeed make a long prayer, and with many words enumerate all the things that are included therein, as that we pray God to give us food and drink, clothing, house, and home, and health of body; also that He cause the grain and fruits of the field to grow and mature well; furthermore, that He help us at home towards good housekeeping, that He give and preserve to us a godly wife, children, and servants, that He cause our work, trade, or whatever we are engaged in to prosper and succeed, favor us with faithful neighbors and good friends, etc. 77] Likewise, that He give to emperors, kings, and all estates, and especially to the rulers of our country and to all counselors, magistrates, and officers, wisdom, strength, and success that they may govern well and vanquish the Turks and all enemies; to subjects and the common people, obedience, peace, and harmony in their life with one another; 78] and on the other hand, that He would preserve us from all sorts of calamity to body and livelihood, as lightning, hail, fire, flood, poison, pestilence, cattle-plague, war and bloodshed, famine, destructive beasts, wicked men, etc. 79] All this it is well to impress upon the simple, namely, that these things come from God, and must be prayed for by us.

80] But this petition is especially directed also against our chief enemy, the devil. For all his thought and desire is to deprive us of all that we have from God, or to hinder it; and he is not satisfied to obstruct and destroy spiritual government in leading souls astray by his lies and bringing them under his power, but he also prevents and hinders the stability of all government and honorable, peaceable relations on earth. There he causes so much contention, murder, sedition, and war, also lightning and hail to destroy grain and cattle, to poison the air, etc. 81] In short, he is sorry that any one has a morsel of bread from God and eats it in peace; and if it were in his power, and our prayer (next to God) did not prevent him, we would not keep a straw in the

field, a farthing in the house, yea, not even our life for an hour, especially those who have the Word of God and would like to be Christians.

82] Behold, thus God wishes to indicate to us how He cares for us in all our need, and faithfully provides also for our temporal support. 83] And although He abundantly grants and preserves these things even to the wicked and knaves, yet He wishes that we pray for them, in order that we may recognize that we receive them from His hand, and may feel His paternal goodness toward us therein. For when He withdraws His hand, nothing can prosper nor be maintained in the end, as, indeed, we daily see and experience. 84] How much trouble there is now in the world only on account of bad coin, yea, on account of daily oppression and raising of prices in common trade, bargaining and labor on the part of those who wantonly oppress the poor and deprive them of their daily bread! This we must suffer indeed; but let them take care that they do not lose the common intercession, and beware lest this petition in the Lord's Prayer be against them.

### **The Fifth Petition.**

85] And forgive us our trespasses, as we forgive those who trespass against us.

86] This part now relates to our poor miserable life, which, although we have and believe the Word of God, and do and submit to His will, and are supported by His gifts and blessings, is nevertheless not without sin. For we still stumble daily and transgress because we live in the world among men who do us much harm and give us cause for impatience, anger, revenge, etc.

87] Besides, we have Satan at our back, who sets upon us on every side, and fights (as we have heard) against all the foregoing petitions, so that it is not possible always to stand firm in such a persistent conflict.

88] Therefore there is here again great need to call upon God and to pray: Dear Father, forgive us our trespasses. Not as though He did not forgive sin without and even before our prayer (for He has given us the Gospel, in which is pure forgiveness before we prayed or ever thought about it). But this is to the intent that we may recognize and accept such forgiveness. 89] For since the flesh in which we daily live is of such a nature that it neither trusts nor believes God, and is ever active in evil lusts and devices, so that we sin daily in word and deed, by commission and omission, by which the conscience is thrown into unrest, so that it is afraid of the wrath and displeasure of God, and thus loses the comfort and confidence derived from the Gospel; therefore it is ceaselessly necessary that we run hither and obtain consolation to comfort the conscience again.

90] But this should serve God's purpose of breaking our pride and keeping us humble. For in case any one should boast of his godliness and despise others, God has reserved this prerogative to Himself, that the person is to consider himself and place this prayer before his eyes, and he will find that he is no better than others, and that in the presence of God all must lower their plumes, and be glad that they can attain forgiveness. 91] And let no one think that as long as we live here he can reach such a position that he will not need such forgiveness. In short, if God does not forgive without ceasing, we are lost.

92] It is therefore the intent of this petition that God would not regard our sins and hold up to us what we daily deserve, but would deal graciously with us, and forgive, as He has promised, and thus grant us a joyful and confident conscience to stand before Him in prayer. For where the heart is not in right relation towards God, nor can take such confidence, it will nevermore venture to pray. But such a confident and joyful heart can spring from nothing else than the [certain] knowledge of the forgiveness of sin.

93] But there is here attached a necessary, yet consolatory addition: As we forgive. He has promised that we shall be sure that everything is forgiven and pardoned, yet in the manner that we also forgive our neighbor. 94] For just as we daily sin much against God, and yet He forgives everything through grace, so we, too, must ever forgive our neighbor who does us injury, violence, and wrong, shows malice toward us, etc. 95] If, therefore, you do not forgive, then do not think that God forgives you; but if you forgive, you have this consolation and assurance, that you are forgiven in heaven, not on account of your forgiving, for God forgives freely and without condition, out of pure grace, because He has so promised, as the Gospel teaches, but in order that He may set this up for our confirmation and assurance for a sign alongside of the promise which accords with this prayer, Luke 6:37: Forgive, and ye shall be forgiven. Therefore Christ also repeats it soon after the Lord's Prayer, and says, Matt. 6:14: For if ye forgive men their trespasses, your heavenly Father will also forgive you, etc.

97] This sign is therefore attached to this petition, that, when we pray, we remember the promise and reflect thus: Dear Father, for this reason I come and pray Thee to forgive me, not that I can make satisfaction, or can merit anything by my works, but because Thou hast promised and attached the seal thereto that I should be as sure as though I had absolution pronounced by Thyself. 98] For as much as Baptism and the Lord's Supper, appointed as external signs, effect, so much also this sign can effect to confirm our consciences and cause them to rejoice. And it is especially given for this purpose, that we might use and practise it every hour, as a thing that we have with us at all times.

### **The Sixth Petition.**

99] And lead us not into temptation.

100] We have now heard enough what toil and labor is required to retain all that for which we pray, and to persevere therein, which, however, is not achieved without infirmities and stumbling. Besides, although we have received forgiveness and a good conscience and are entirely acquitted, yet is our life of such a nature that one stands to-day and to-morrow falls. Therefore, even though we be godly now and stand before God with a good conscience, we must pray again that He would not suffer us to relapse and yield to trials and temptations.

101] Temptation, however, or (as our Saxons in olden times used to call it) Bekoerunge, is of three kinds, namely, of the flesh, of the world, and of the devil. 102] For in the flesh we dwell and carry the old Adam about our neck, who exerts himself and incites us daily to in chastity, laziness, gluttony and drunkenness, avarice and deception, to defraud our neighbor and to overcharge him, and, in short, to all manner of evil lusts which cleave to us by nature, and to

which we are incited by the society, example and what we hear and see of other people, which often wound and inflame even an innocent heart.

103] Next comes the world, which offends us in word and deed, and impels us to anger, and impatience. In short, there is nothing but hatred and envy, enmity, violence and wrong, unfaithfulness, vengeance, cursing, raillery, slander, pride and haughtiness, with superfluous finery, honor, fame, and power, where no one is willing to be the least, but every one desires to sit at the head and to be seen before all.

104] Then comes the devil, inciting and provoking in all directions, but especially agitating matters that concern the conscience and spiritual affairs, namely, to induce us to despise and disregard both the Word and works of God, to tear us away from faith, hope, and love, and bring us into misbelief, false security, and obduracy, or, on the other hand, to despair, denial of God, blasphemy, and innumerable other shocking things. These are indeed snares and nets, yea, real fiery darts which are shot most venomously into the heart, not by flesh and blood, but by the devil.

105] Great and grievous, indeed, are these dangers and temptations which every Christian must bear, even though each one were alone by himself, so that every hour that we are in this vile life where we are attacked on all sides, chased and hunted down, we are moved to cry out and to pray that God would not suffer us to become weary and faint and to relapse into sin, shame, and unbelief. For otherwise it is impossible to overcome even the least temptation.

106] This, then, is leading us not into temptation, to wit, when He gives us power and strength to resist, the temptation, however, not being taken away or removed. For while we live in the flesh and have the devil about us, no one can escape temptation and allurements; and it cannot be otherwise than that we must endure trials, yea, be engulfed in them; but we pray for this, that we may not fall and be drowned in them.

107] To feel temptation is therefore a far different thing from consenting or yielding to it. We must all feel it, although not all in the same manner, but some in a greater degree and more severely than others; as, the young suffer especially from the flesh, afterwards, they that attain to middle life and old age, from the world, but others who are occupied with spiritual matters, that is, strong Christians, from the devil. 108] But such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But to consent thereto is when we give it the reins and do not resist or pray against it.

109] Therefore we Christians must be armed and daily expect to be incessantly attacked, in order that no one may go on in security and heedlessly, as though the devil were far from us, but at all times expect and parry his blows. For though I am now chaste, patient, kind, and in firm faith, the devil will this very hour send such an arrow into my heart that I can scarcely stand. For he is an enemy that never desists nor becomes tired, so that when one temptation ceases, there always arise others and fresh ones.

110] Accordingly, there is no help or comfort except to run hither and to take hold of the Lord's Prayer, and thus speak to God from the heart: Dear Father, Thou hast bidden me pray; let me not

relapse because of temptations. Then you will see that they must desist, and finally acknowledge themselves conquered. 111] Else if you venture to help yourself by your own thoughts and counsel, you will only make the matter worse and give the devil more space. For he has a serpent's head, which if it gain an opening into which he can slip, the whole body will follow without check. But prayer can prevent him and drive him back.

### **The Seventh Petition.**

112] But deliver us from evil. Amen.

113] In the Greek text this petition reads thus: Deliver or preserve us from the Evil One, or the Malicious One; and it looks as if He were speaking of the devil, as though He would comprehend everything in one, so that the entire substance of all our prayer is directed against our chief enemy. For it is he who hinders among us everything that we pray for: the name or honor of God, God's kingdom and will, our daily bread, a cheerful good conscience, etc.

114] Therefore we finally sum it all up and say: Dear Father, pray, help that we be rid of all these calamities. 115] But there is nevertheless also included whatever evil may happen to us under the devil's kingdom-poverty, shame, death, and, in short, all the agonizing misery and heartache of which there is such an unnumbered multitude on the earth. For since the devil is not only a liar, but also a murderer, he constantly seeks our life, and wreaks his anger whenever he can afflict our bodies with misfortune and harm. Hence it comes that he often breaks men's necks or drives them to insanity, drowns some, and incites many to commit suicide, and to many other terrible calamities. 116] Therefore there is nothing for us to do upon earth but to pray against this arch-enemy without ceasing. For unless God preserved us, we would not be safe from him even for an hour.

117] Hence you see again how God wishes us to pray to Him also for all the things which affect our bodily interests, so that we seek and expect help nowhere else except in Him. 118] But this matter He has put last; for if we are to be preserved and delivered from all evil, the name of God must first be hallowed in us, His kingdom must be with us, and His will be done. After that He will finally preserve us from sin and shame, and, besides, from everything that may hurt or injure us.

119] Thus God has briefly placed before us all the distress which may ever come upon us, so that we might have no excuse whatever for not praying. But all depends upon this, that we learn also to say Amen, that is, that we do not doubt that our prayer is surely heard, and [what we pray] shall be done. For this is nothing else than the word of undoubting faith, which does not pray at a venture, but knows that God does not lie to him, since He has promised to grant it. 120] Therefore, where there is no such faith, there cannot be true prayer either.

121] It is, therefore, a pernicious delusion of those who pray in such a manner that they dare not from the heart say yea and positively conclude that God hears them, but remain in doubt and say, How should I be so bold as to boast that God hears my prayer? For I am but a poor sinner, etc.



122] The reason for this is, they regard not the promise of God, but their own work and worthiness, whereby they despise God and reproach Him with lying, and therefore they receive nothing. 123] As St. James 1:6 says: But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. 124] Behold, such importance God attaches to the fact that we are sure we do not pray in vain, and that we do not in any way despise our prayer.