

The Lord's Prayer as a Model of Prayer; A Hermeneutical Study of Matthew

6:5-15

Karli Williams Karundeng^{1*}, Peggy Sandra Tewu¹

^{1,2}Faculty of Theology, Indonesian Christian University in Tomohon, GMIM Dominee
Albertus Zakarias Runturambi Wenas Foundation, Tomohon Kakaskasen Highway,
Tomohon City, North Sulawesi Province, Indonesia

Email: karlikarundeng@gmail.com¹, Peggy.tewu@yahoo.com²

ARTICLE INFO

Article history:

Received 21-04-2025

Accepted 15-05-2025

Published 15-05-2025

Keywords:

Lord's Prayer;
Hermeneutics;
Matthew 6;
prayer model;
exegesis.

Competing interest:

The author(s) have declared
that no competing interests
exist

ABSTRACT

This paper is a hermeneutic study of the prayer taught by Jesus to His disciples based on the Gospel of Matthew 6:5-15. The main question in this study is how was the model of prayer taught by Jesus to his disciples? According to Matthew, this prayer formula was given by Jesus on His own initiative after He criticized the wrong understanding and practice of prayer among Judaism. This study uses a descriptive qualitative approach, where the data obtained is in the form of explanations of concepts or texts and not numbers. These data were obtained from literature studies, especially through exegetical studies of Bible manuscripts. The analysis concludes that Jesus provided a new paradigm of prayer through the Lord's Prayer as a model of prayer for His disciples. The prayer model includes several essential elements, starting from the prayer address, worship, petition and doxology. The end of this study is a conclusion about how God's servants should follow the way of prayer taught by Jesus, especially the simple but clear and concise prayer pattern, which consists of the prayer address, worship, petition and doxology.

Copyright© 2025 by Author(s)

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



Citation: Karundeng, K. W., & Tewu, P. S. . (2025). The Lord's Prayer as a Model of Prayer; A Hermeneutical Study of Matthew 6:5-15. *Abdurrauf Science and Society*, 1(2), 138-164. <https://doi.org/10.70742/asoc.v1i2.206>

INTRODUCTION

The Christian prayer life is guided by the Great Teacher, Jesus Christ, the Head of the Church and the Lord of the world. He has taught how to pray and given a pattern of prayer or a model of prayer for His disciples, as recorded in the Bible: the Gospels of Matthew and Luke. Jesus is a great and challenging Teacher, who is able to

inspire His followers.¹ Each of His teachings is believed to be a new guide for God's humankind to live according to His purpose and will. In the Gospel of Matthew, the Lord's Prayer appears as part of the Sermon on the Mount (Chapters 5–7), which is a series of Jesus' early public teachings. Jesus often says "I say to you..." or "Truly I say to you" (5:18, 20, 22, 28, 32; 6:2, 5, 16, 25). This clearly states Himself as a figure with divine authority or power, who does not hesitate to say everything to the disciples and the crowds who follow His teachings. Whereas when the scribes or Pharisees taught, they usually quoted verses of Scripture or interpretations, or quotes from certain figures, so it was not an original sentence from their own understanding.² One example is when Jesus says: "You have heard what they said long ago... but I say to you." He does not hesitate to correct the teachings of the Pharisees and the rulers. Jesus appears as the supreme sage, who teaches the wisdom of truth (see especially 7:24-27). His instructions take on the nuances of OT wisdom literature. Section 6:1-7:27 is largely a prohibition. It begins with a general prohibition against showing off in religious practice (6:1). Specific prohibitions against showing off in almsgiving (6:2-4), prayer (6:5-15), and fasting (6:16-18) follow.³ It is in this context that we can see the authority of Jesus, who is God, teaching about prayer and giving a model of prayer to the disciples and the crowds, namely the Lord's Prayer.

The Lord's Prayer is a model or example of prayer because when Jesus prayed this prayer, Jesus told His disciples to "pray in this way" or "pray like this" (Matt. 6:9), and this is the most correct model of Christian prayer.⁴ "This, then, is how you should pray..." (NIV)⁵, "After this manner therefore pray ye..." (KJV)⁶. Likewise it is clear in Luke 11:2 "When you pray, say..." (TB2 LAI) or "When you pray, say..." (NIV), "When you pray, say," (KJV). The new translations LAI as well as the NIV and KJV refer to the Greek New Testament in Matthew's text: Οὕτως οὖν προσεύχεσθε ὑμεῖς (Hutos oun proseukhesthe humeis). Meanwhile in Luke: Ὅταν προσεύχησθε λέγετε (Hotan proseukhesthe legete). If you pay close attention syntactically, especially the word προσεύχεσθε⁷ in the form προ-εύχησθε is imperative⁸. The simplest translation

¹EP Sanders, *Jesus and Judaism* (London: SCM Press, 1985), p. 120.

²D. Martyn Lloyd Jones, *Studies in The Sermon on The Mount* (Grand Rapids Michigan, WM. B. Eerdemans Publishing Company, 1989), p. 329.

³Robert H. Gundry, *Matthew; A Commentary on His Handbook for a Mixed Church under Persecution* (Grand Rapids, Michigan: WB Eerdemans Publishing Company, 1994), p. 100.

⁴John Gavin, *Mysteries of The Lord's Prayer; Wisdom from the Early Church* (Washington, DC : The Catholic University of America Press, 2021), p. 7.

⁵For several reasons, the New International Version (NIV) Bible translation shows the best exegetical choice, or as a primary tool – a good Bible translation. Band. Gordon D. Fee & Douglas Stuart, *Hermeneutics: How to Interpret God's Word Correctly* (Malang: Gandum Mas, 2000), p. 19.

⁶The King James Version (KJV) of the Bible is a literal translation, and the most widely used in the world, but also a classic English expression. Gordon D. Fee & Douglas Stuart, p. 25. This translation is used by researchers as a comparison, in addition to the original Greek manuscript.

⁷The second person plural present middle subjective verb of the word προσευχομαι = "you (may) pray" or "you should pray". The word ευχομαι = to pray; want, hope (Barclay M. Newman Jr, *Greek-Indonesian Dictionary*, 2000).

according to the Daily Indonesian Bible (BIS) can also be added: "So pray like this..." (Matthew 6:5) and: "When you pray, say this..." (Luke 11:2). From the original text and the translated versions above, it is very clear that Jesus gave teachings or instructions on the correct prayer so that His disciples would not be mistaken in terms of how to pray or the content of the prayer. In other words, Jesus wanted to emphasize that in praying, we should pray with the model of prayer that He taught. The prayer that He taught is perfect.⁹ Agus Dharma wrote something similar, citing Dietrich Bonhoeffer's opinion, that the prayer taught by Jesus was a prayer that had a pattern, namely "a prayer that is not just a statement and request, but also a way or method."¹⁰ No wonder John Gavin stated: "Christ told his disciples to "pray like this," to make the prayer a model for their lives".¹¹ JI Packer also understood that the Lord's Prayer is a pattern for all true prayer; Jesus is teaching that prayer is acceptable if, and only if, attitudes, thoughts, and desires are expressed according to that pattern. Simply put, every believer's prayer should be an Lord's Prayer in some form or another.¹² The object of research here is Matthew's community, most of whom have a Jewish background. Over time, the practice of prayer in the lives of the Jewish people became a tradition and a mere religious obligation. Jesus in his time corrected the wrong way of praying and gave a model of prayer to his disciples.

The main question in this study is how is the prayer model taught by Jesus to His disciples according to the Gospel of Matthew 6:5-15? The purpose of this study is to raise the meaning of the text for the community of the congregation who received this gospel. Especially to present new findings, namely a new prayer paradigm taught by Jesus through the Lord's Prayer. The form of prayer taught by Jesus has essential elements starting from the address of prayer, worship, petition and doxology. In addition, prayer has a simple and concise pattern. The disciples of Jesus and the Matthew community are guided to follow this prayer pattern in order to avoid deviant prayer practices such as the way of praying among the Judaists which was criticized by Jesus. As an implication, church members, especially special servants, namely deacons, elders and pastors (Servants of God) in the Christian Evangelical Church in Minahasa will follow this paradigm as a correct prayer model because it was taught directly by Jesus himself.

METHOD

⁸Band. BF Drewes, Wilfrid Haubeck, Heinrich von Siebenthal, Key to the Greek Language of the New Testament: The Gospel of Matthew to the Acts of the Apostles (Jakarta: Gunung Mulia, 2008), p. 15.

⁹Jonar TH Situmorang, The Lord's Prayer is Not Just a Liturgical Prayer (Yogyakarta: ANDI, 2015), p. 46.

¹⁰Agus Dharma, The Lord's Prayer as a Path to Recovery (Jakarta: Waskita Liberata Foundation, 2015), p. 30.

¹¹Gavin, h. xx.

¹²JI Packer, True Christian III: The Lord's Prayer (Surabaya: Momentum, 2018), p. 7.

To achieve the objectives of this study, the author uses a descriptive qualitative research method. Lexy J. Moleong explains that qualitative research is research that aims to understand concepts, behaviors, perceptions, motivations, actions and so on, holistically and by means of descriptions in the form of words and language in a natural context by utilizing available data.¹³To obtain the necessary data, the author conducted a literature review as a respondent by creating research questions and conducting data analysis, especially the hermeneutic approach suggested by biblical interpreters to gain a theological understanding (Biblical Theology). The author followed several hermeneutic steps given by Henry Virkler and Karelyne Gerber Ayayo in the book *Hermeneutics*.¹⁴Especially concerning historical-cultural analysis to understand the advice and intention of the author through his writing. Other principles in the interpretation process to understand the message of the Bible are lexical-syntactic analysis and comparison of several translated Bibles. So in this study, the author presents descriptive data from hermeneutic work and studies of other theories related to the subject of the study to produce a new understanding of the pattern model taught by Jesus according to the Gospel of Matthew 6:5-15.

RESULT AND DISCUSSION

An overview of the context of prayer in Judaism and the prayer life of Jesus is obviously very important to understand why Jesus corrected the way of praying among Judaism and what the new paradigm of prayer or model of prayer according to Jesus is.

A. Prayer in Judaism

Jewish prayers include two forms and patterns, namely those known as the *shema* and *tephilah* prayers.¹⁵These prayers become daily prayers because they have been and continue to be instilled in Jews since childhood. Where the prayers are routinely said in the morning and evening, which are done three times a day. *Shema* which comes from the Hebrew *Shama* means to hear (for example in Isaiah 6:8; Jonah 2:3). Or in the context of another sentence *hisymi*, meaning to listen (for example in Deuteronomy 4:10; Isaiah 52:7). In its development, the word *shema* became the name of one form or part of the service in the synagogue which is said before and after listening to the Scriptures.¹⁶*Shema*, which means "hear," must be recited by every Jewish male since the age of 12. Because at this age it is considered that a person begins to understand every teaching. Meanwhile, women and children under the age of 12 and slaves are free from this obligation. Meanwhile, people who neglect this obligation are considered to have separated themselves from the Jewish religious community.

¹³Lexy J. Moleong, *Qualitative Research Methods* (Bandung: PT Remaja Rosdakarya, 2006), 6.

¹⁴Henry A. Virkler, Karelyne Gerber Ayayo, *Hermeneutics: Principles and Processes of Biblical Interpretation* (Grand Rapids: Baker Book House Company, 2007 – Second Edition), p. 80.

¹⁵Gunadi, Suharyo, pp. 15-17; William Barclay, *Daily Bible Study, The Gospel of Matthew, Chapters 1-10* (Jakarta: Gunung Mulia, 1995), pp. 320-321.

¹⁶Wahono, p. 333.

Similar to Shema, the word tephilah also comes from Hebrew which means praise, glory or famous deeds (examples in Deuteronomy 10:21; Isaiah 60:6; Psalm 145). From this word, tephilah becomes the name of a type of prayer whose contents are very dimensional in worship, praise and respect for the God of Israel, which is usually recited three times a day.¹⁷Tephilah (which in its development was called the “Prayer of the Eighteen Blessings” or Shemone esreh) has apparently been carried out since the Jewish community in the Old Testament era. For example, in Daniel 6:1 (around 164 BC) it is mentioned Daniel’s daily prayer habit. In the upper room, facing Jerusalem through the window, three times a day he prayed and praised God. So during the day, the tephilah was carried out together with the daytime sacrifice in the Jerusalem Temple. Ezra (around the 3rd century BC) mentioned the habit of praying for repentance together with giving the noon offering (Ezra 9:5), as did Daniel (Dan. 9:21). A similar practice was also carried out by the Jewish congregation living in Jerusalem to hold the noon offering ceremony (cf. Acts 3:1). Gunadi and Suharyo raised one example of the form and content of tephilah that was commonly used in the era before the destruction of Jerusalem (around 70 AD), as follows:

*“Blessed are You, O Lord,
Our God and Godour ancestors
God of Abraham, God of Isaac and God of Jacob
Allah is Most High.
Lordheaven and earth
Our protector and protector of our ancestors
Blessed are you, Lord, protector of Abraham.”¹⁸*

The above model of tephilah appears in the Old Testament, Exodus 3:6, 15 and 16; Genesis 14:19, 22. It seems that Jesus also used the term (cf. Matt. 11:25; Mark 12:26; Luke 10:21).

B. Prayer in the Life of Jesus

Like other Jews, Jesus carried out religious obligations since He understood and began to practice Jewish religious life. He was a member of the Jewish community, born, raised and educated in a Jewish environment. Even Jesus' family was known to be pious and loyal to Jewish religious rules and traditions, such as obeying the rules regarding circumcision (Luke 2:21), the tradition of celebrating Passover (Luke 2:24). Likewise, when Jesus was an adult, He did things that were commonly done by Jews, such as entering the synagogue (Matthew 12:9, 13:54; Luke 4:16). This in itself states that Jesus was a genuine devout Jew.¹⁹The Gospel accounts help us see Jesus' habitual prayer life, as the Jews usually did. As a human being, Jesus addressed God as the Father of heaven and earth (Matt. 11:25-27). Clearly, Jesus addressed his confession and

¹⁷Gunadi, Suharyo, p. 16.

¹⁸Gunadi, Suharyo, p. 18.

¹⁹Charles Laymon, *The Lord's Prayer* (New York: Abingdon Press, 1968), p. 32.

thanksgiving (prayer) to God the Father in heaven. It is no different from the prayer address of the Jews.

Three times of prayer that Jesus Himself did can be identified through the Gospel texts. Mark (considered the oldest Gospel) for example tells of Jesus' habit of praying in the morning or before dawn (Mark 1:35). Jesus often seems to separate himself from the crowds, such as on a mountain to pray (Mark 6:46). In the evening, Jesus also prayed. It is impressive in Luke's story that Jesus' evening prayer continued throughout the night (Luke 6:12). In Matthew 6:5, it is implicitly shown that Jesus understood the prayers that were said during the day. So it can be said that the Jewish habit of praying at that time was also carried out by Jesus. It's just clearer for us, Jesus criticized prayers that were merely habits (routines). Because behind these habits, the Jews tended to seek praise from their fellow men by showing themselves as pious people. This means that they wanted to show loyalty and formal obedience to the law and their religious traditions (Matthew 6:1, 5, 16). The author emphasizes that Jesus, who identified himself as a Jew, was truly loyal and diligent in carrying out his Jewish religious obligations. Jesus prayed with full devotion, more solemnly, so that it seemed different from the way Jews generally pray. However, this does not mean that because Jesus was the Son of God, he was exclusive. Such a way is only God's way. Absolutely not! In fact, Jesus wanted to teach His disciples loyalty and perseverance in carrying out their religious obligations correctly, including praying (Matthew 6:9-13, 7:7-11; Luke 11:1-13). In His teaching, it is very clear that Jesus' will is contained to show His disciples and all His followers the correct way to pray.

C. Interpretation of Matthew 6:5-15

Verses 5-8: Jesus corrects the wrong way of praying.

There are twoThe important thing discussed here is the advice for the disciples not to pray like the hypocrites, and not to pray like the idolaters. The opening phrase *καὶ ὅταν*²⁰(*kai hotan*) indicates that this passage is a continuation or has a connection with the previous verses. The word *προσεύχησθε*²¹(*proseukhete*) means "you may pray." While the two conjunctions *καὶ* and *ὅταν* used in this sentence also indicate that Jesus wanted to give instructions to the disciples on how to pray ("And when you pray").²²From the word *proseuchete* it is clear that Jesus was speaking to more than one person, who were listening to His teaching on how to pray. Jesus warned them not to pray like the hypocrites, *ὡς οἱ ὑποκριταί*²³(*hos hoi hupokritai*) which means "like those hypocrites". PBIK: "like people who like to pretend".²⁴ Phrase of the word "I am the one who is ..." ²⁵(*uk esesthe*) means "do not be like those hypocrites". So the literal translation of the sentence *οὐκ ἔσεσθε ὡς οἱ ὑποκριταί* is "do not be like those

²⁰Conjunction *καὶ* (and; even; also; namely) + conjunction *ὅταν* (when, if, if)

²¹Second person plural present subjective tense of *προσεύχομαι* (to pray)

²²Hasan Sutanto, Greek-Indonesian Interlinear New Testament (Jakarta: LAI, 2003), p. 25.

²³Comparative adverb from *ὡς* (like) + article *οἱ* from *ὁ* (this; that; he) + masculine plural noun *ὑποκριταί* from *ὑποκριτής* (hypocrite or two-faced person; pretender)

²⁴Sutanto, p. 25.

²⁵Adverb from *οὐ* (not; not; don't) + second person plural indicative future tense verb from *εἰμί* (is; exists; to be).

hypocrites". In this passage it is not explicitly stated who the hypocrites are, but it is clear how the hypocrites behave in their prayer practices. The conjunction ὅτι²⁶(hoti) indicates that the next sentence will provide an explanation or information to the previous sentence. In this case, the attitude or way of the hypocrites is "they like to say their prayers standing in the synagogues and on the corners of the streets, so that they may be seen by men..." From the context of Judaism, it can be observed that these people refer to the leaders of the Jewish community such as the Pharisees and scribes, 15:7; 5:20),²⁷and it is not impossible that they represent the Jewish people in general. The word φιλοῦσιν²⁸(philousin) explains that they like to do it that way. From this present verb it is also depicted that they usually do it that way. That is, praying while standing in synagogues and on the corners of the highway. According to David Hill, this prayer teaching was presented by Matthew to warn his congregation not to behave like the Jews who only liked to pretend when praying in public. This behavior or nature was mostly found in the Pharisees. Standing in synagogues and wide crossroads to pray.²⁹To those who act in this way, Jesus affirms that they have received the reward or reward they expected; namely, simply "being seen by men."

ConjunctionThe Lord of the Rings³⁰(de hotan) which means "but if" shows that Jesus is straightening something out or wants to provide an explanation for the previous situation. While the initial word is οὐ³¹(su) which means "you" indicates that Jesus is directing His teaching to the listeners personally (individually) even though at the same time there are many listeners, namely the disciples and the crowd. So Jesus wants the point of His teaching to be applied by every disciple. This is more clearly seen in the verb προσεύχῃ³²(proseukhei) which means "you (may) pray." What Jesus taught to do was the opposite of the way the Jewish elite prayed who acted like hypocrites. If in the previous verse it was described that the Jews liked to pray in public or pray with the intention of getting praise from people, then in this verse Jesus taught each of His disciples to pray in a closed or hidden place. According to Gundry, Jesus wanted to invite each disciple to oppose the characteristics of hypocrites who pray only to seek praise from fellow members of their fellowship. In this case Matthew wanted to allude to the congregation's habit of praying every day which was routinely done every 3 pm.³³

²⁶Conjunctions that can mean because; that; which; so that; in order to; so that.

²⁷Horst Balz, Gerhard Schneider, Exegetical Dictionary of The New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1990), p. 404.

²⁸Present Active Indicative third person plural of φιλέω (to love; to cherish; to like; to be pleased)

²⁹David Hill, The Gospel of Matthew (Grand Rapids: WMB Eerdmans Publishing Company, 1972), p. 104.

³⁰Conjunction δὲ (meaning but; and; however; then; therefore; because; namely; at that time) + conjunction καὶ (and; even; also; namely) + conjunction ὅταν (when, if, if)

³¹The second person singular nominative pronoun means you; you; you.

³²Second person singular present subjective verb of προσεύχομαι (to pray)

³³Gundry, p. 103.

Next, the advice for the disciples not to pray like the pagans. The word Προσευχόμενοι³⁴(proseuchomenoi) means to pray, to pray, to offer prayers. Then continued with the particle μή (me) and βατταλογήσητε³⁵(battalogesete) which means you/you guys to chat; ramble; say empty words; stutter. So the sentence Προσευχόμενοι δὲ μὴ βατταλογήσητε becomes "But when praying do not you babble." The word battalogesete can also mean "using many words." Here Jesus openly states that when praying, do not babble or ramble which is marked by many words, like idolaters (NIV: "pagans" = people who worship idols or paganism). In the text of Matthew, it is not explained who the idolaters or unbelievers are. But explicitly the nature or way of their prayer is described by Jesus. According to the assumptions or beliefs of idol worshipers, δοκοῦσιν³⁶(they to think; they suppose) by using many words τῇ πολυλογίᾳ³⁷(with lots of talk;KJV: much speaking, NIV and NRSV: *many words*) then their prayers will be heard, εἰσακουσθήσονται³⁸(eisakusthesontai) which means they will be heard. In this case, Jesus' disciples and Matthew's community were warned not to be like people who think that with many words, their prayers will be heard or answered by God. Jesus then explained to His disciples that what they needed before they prayed, God already knew. The meaning is that everyone who asks for αἰτῆσαι³⁹(aitesai) that is, those who ask from their needs will receive, because God knows the needs of His people (Band. 7:7-8). The preposition πρὸ (pro) which means "before" in this sentence makes it clear that before you pray (NIV and NRSV: before you ask him), God already knows your needs. So in prayer, just get to the point, moreover God is all-knowing so that every time you make a request you don't have to be long-winded.

Verses 9-13: Jesus provides a form of prayer.

The form of prayer given by Jesus has the form of essential elements starting from the address of the prayer itself (to whom the prayer is delivered), worship, petition, and doxology. The adverb Οὕτως which means "thus" or "so" and the conjunction οὖν which means "therefore" indicate that verse 9 is still related to the previous verse or sentence. In this case, Jesus wants to give instructions regarding the form of prayer (prayer structure; prayer pattern). The new form of prayer which is Jesus' own version; the prayer of the Teacher to His disciples, as John taught prayer to his disciples according to his version (cf. Luke 11:1). It is very clearly said, "Therefore you must pray like this:..." (Matthew 6:9, ESV) and NIV: "*This, then, is how you should pray:...*" and KJV: "*After this manner therefore pray ye:...*". These translations explicitly emphasize that the form of prayer that Jesus wanted to give or teach was in order to provide a solution to the errors in Jewish practices and ways of praying (verses 5-8). In this understanding, the expression "this manner" can be said to mean that Jesus wanted

³⁴The masculine plural nominative present participle of the verb προσεύχομαι (to pray).

³⁵Second person plural aorist subjective verb of βαττολογεω (to babble; to speak nonsense)

³⁶Third person plural present indicative tense of δοκέω (to think)

³⁷Singular feminine dative article + Singular feminine dative noun of the word πολυλογία (to/with much talk)

³⁸Third person plural future indicative passive verb of the word εἰσακουω (to hear; to listen)

³⁹The active aorist infinitive of the verb αἰτέω (to ask)

to show a pattern of prayer. Likewise, the translation: "This, then, is how you should pray" (This is how you should pray) can be understood as the way or guideline that Jesus gave for praying, the philologist⁴⁰ (proseuchesthe) which means "you to pray; to offer prayer). From several of these translations it is clear that there was a bad phenomenon in the practice of Matthew's Jewish congregation community. Therefore Matthew felt the need to present the form of prayer that Jesus taught to His disciples. So the word proseuchesthe humeis (PBIK: pray you) explains that Jesus wanted to direct the disciples to follow the pattern of prayer that He would give.

Use of the word Πάτερ⁴¹ (Pater) which means "Father" as the first word in this prayer structure implicitly describes the characteristics of the recipients of Matthew's Gospel, namely the Jewish congregation community. Usually in Judaism, the mention of God's name is replaced by the word "Father." Regarding the word Πάτερ, according to Joachim Jeremias' research, as quoted by Agus Dharma, there is no evidence from ancient Judaic literature to the prayers of the Israelites before the time of Christ that the name "God" was addressed as "Father" by the person praying, although the word Father in Aramaic, "Abba", is a common everyday expression used by the Israelites. Indeed, since ancient times the Israelites have considered God as their Father (Exodus 4:22; Deuteronomy 32:6; Isa. 63:16; 64:8) but in every prayer, they did not call God as Father. Therefore Jeremias concluded that Jesus' teaching to address God as "Father" in prayer is something new, unique and describes a very special relationship with God.⁴² From the phrase Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, Jesus taught His disciples to focus on God as the center and address of prayer itself. The person who prays is the one who needs God. That means he must seek God; he must call on the name of God. The Jews had the view that God was enthroned in heaven; a picture of a transcendent state that cannot be reached by human reason.

Next, Jesus asked His disciples to say ἁγιασθήτω τὸ ὄνομά σου (hagiastheto to onoma su). The word ἁγιασθήτω⁴³ which means (he has been) sanctified (KJV and NIV both use the word "sanctified"). "hallowed"), namely he who is sanctified is the name of God, "thy name", ὄνομά σου⁴⁴ This word onoma also means "power" and "position." In PBIK Sutanto, it is translated "respected as holy" and BIS: "May You be worshiped and respected." This translation contains elements of worship or glorification of Him (Allah) through His name. This expression of worship is very similar to the expression of glorification in the kaddish and tephilah prayers. "Praised be You, Lord our God and the God of our ancestors. God of Abraham, God of Isaac and God of Jacob, God Most High Lord of heaven and earth." From the structure of Jewish prayer, it can be seen that the element of worship is often used by Jews, which is positioned at the beginning of the prayer. It's

⁴⁰Second person plural present subjective verb of προσεύχομαι (to pray; to offer prayers).

⁴¹Masculine vocative singular noun of πατήρ (father)

⁴²Dharma, pp. 151-152.

⁴³Third person singular aorist passive imperative of ἁγιάζω (to sanctify)

⁴⁴Neuter noun from the word ὄνομά (name) + personal pronoun from the word σύ (you; thou; you; you)

just that in the prayer that Jesus taught His disciples, the element of worship seems to be to the point, not long-winded; there is no impression of repetition. From the interpretation efforts above, the author concludes that Jesus wanted to teach His disciples that in praying, to prioritize worship of God while demanding that the disciples live in holiness. In the Lord's Prayer, the phrase "Thy kingdom come" may indicate the future realization of the "coming" of God's reign, but the Hebrew phrase behind the Greek in the Gospels indicates the idea of "making one king" or "setting one as king." In this way, this part of Jesus' prayer parallels the Jewish prayer, Kaddish: "May He cause His kingdom (government) to reign." The phrase "Thy kingdom come" would be better paraphrased as "May you continue to establish your reign."⁴⁵ Wellman emphasizes that in prayer the children of God must honor or sanctify His name. The children of God must seek to worship and glorify His name above all things because He is most worthy. The children of God must pray for His Kingdom to come to earth because that is the purpose of God fulfilled when the Kingdom of God is established on earth then the will of God that has been done in heaven, can be done on earth.⁴⁶ The author concludes that the elements in this prayer teach Jesus' disciples that in praying, it is always based on the order of God's will. Jesus wanted the contents of the prayer request to emphasize that the kingdom and will of God be implemented for humans. Jesus' disciples were led to realize that every prayer was a hope that God's will would happen in their lives and even in this world.

Give us this day our daily bread. Clearly this part of the prayer contains a request to Allah to be given food which is a basic daily need. The verb (which is in the form of a command) in this sentence is only one, namely δὸς⁴⁷(dos) which can be translated as "you give". The aorist tense here indicates that the food has been given. This means that God has provided and has given food every day. The phrase δὸς ἡμῖν⁴⁸(dos hemin) is translated "give us" (KJV and NIV Translation: Give us). If the content of the previous prayer is nuanced in the glorification of God's name as well as the hope for the fulfillment of the Kingdom of Heaven, then the content of the prayer after that is a request that is directly related to the daily needs of humans. The first need is food. The word "food" is translated from the Greek word ἄρτον⁴⁹(arton) which means "bread" or "a piece of bread". The KJV and NIV follow the original meaning by using the word "bread" instead of "food". According to the author, what needs to be underlined is "food" which is a daily basic need, that is what is needed and asked of

⁴⁵Marc Turnage, *The Lord's Prayer; The Essence of Jesus' Model Prayer in The Context of First-Century Judaism*, 2024 (<https://enrichmentjournal.ag.org/Issues/2011/Spring-2011/The-Lords-Prayer>).

⁴⁶Jack Wellman, *The Lord's Prayer; Meaning and Lessons From The Our Father Prayer*, 2024 (<https://www.patheos.com/blogs/christiancrier/2014/05/13/the-lords-prayer-meaning-and-lessons-from-the-our-father-prayer/>).

⁴⁷The second person singular aorist imperative active verb of the word δίδωμι (to offer; to give; to place).

⁴⁸The dative plural pronoun of the word ἐγώ (I) is translated "to us"

⁴⁹Masculine accusative singular noun of the word ἄρτος (bread; piece of bread; food)

God to be given today, σήμερον⁵⁰(semeron) which means today or now. Here it contains the meaning that in the daily life of Jesus' disciples only depend on God's provision. Thus requiring each disciple to pray every day. Pereira argues that Jesus taught the petition for the need for food, referring to food for all; for the soul, body and mind. We live because God has given us the desire to live. Only through awareness can we realize what God has given us and what is around us; by maintaining awareness and the needs of our souls.⁵¹

Forgive us our trespasses, as we have forgiven those who trespass against us. Next, the Lord Jesus taught the contents of prayer in the form of a request for forgiveness of sins. "Forgive us our trespasses, as we forgive those who trespass against us." The Greek word ἄφεσις⁵²(aphes) which can mean "you (have) let go;" "you (have) forgiven;" "you (have) forgiven." The KJV and NIV translate "forgive." The aorist tense here is meant to indicate that something has happened or has been done. It means a request based on the belief that God is forgiving, slow to anger and abounding in lovingkindness; God is ready or God is willing to forgive the wrongs of those who sincerely ask for forgiveness from Him. The word "wrongs" is translated from the Greek word ὀφειλήματα⁵³(opheilemata) which can mean "what is owed," "debts," "guilt." The KJV and NIV translate "debts." In Luke's version of the Lord's Prayer, the word used is different. It is not ὀφειλήματα, but ἁμαρτίας⁵⁴(hamartias) which means "transgression;" "error;" and "sin". Matthew uses the word ὀφειλήματα because he understands that the word can mean "debt" according to its typical meaning in Aramaic. Likewise, Andar Ismail's opinion. According to him, the word ὀφειλήματα is more appropriately translated as "debt" rather than "error" or "sin". Debt refers to good deeds that should have been done but have not been done. He views sin as not merely a wrong or evil act, but rather an obligation to do good but has not been done.⁵⁵

Lead us not into temptation, but deliver us from evil. [For you have the kingdom and power and glory forever and ever. Amen.]The request that God save His people from evil means that humans will be saved. This is implied by the verb ῥῦσαι which is translated "save" from evil. Compare Matthew 27:43, "He put His hope in God: let God save Him, if it pleased Him! For He had said, I am the Son of God." While the adjective πονηροῦ refers to evil things; including bad actions and threats of oppression or persecution which could plunge people into sin (Band. Matt. 24:3-28; Mark 13:3-23; Luke 21:7-24).⁵⁶In the formulation of the Lord's Prayer in the original version or the Greek manuscript, the actual content of the prayer taught by Jesus only goes as far as the sentence ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, including the Greek

⁵⁰Neuter adverb from σήμερον (today; now)

⁵¹Contzen Pereira, Understanding the Lord's Prayer, from the journal: Scientific GOD Journal October 2015, pp. 531-534, 2016 (<http://www.scigod.com/index.php/sgi/article/view/412>).

⁵²The second person singular aorist imperative verb from the word ἀφίημι (to allow; to forgive).

⁵³Plural accusative neuter noun of ὀφείλημα (error)

⁵⁴Genitive singular feminine noun of the word ἁμαρτία (sin)

⁵⁵Andar Ismail, Good Struggle (Jakarta: Gunung Mulia, 2012), p. 15.

⁵⁶Gundry, p. 109.

Bible text in the SBLG version and the PBIK version by Sutanto. Likewise, in the NIV version, the Lord's Prayer closes with a final request: "And lead us not into temptation, but deliver us from the evil one." In the NIV there is no additional sentence or the word "Amen." While the KJV adds the sentence "*For thine is the kingdom, and the power, and the glory, for ever. Amen.*" This is also followed by the TB2 Bible which is marked with curly brackets "[For you have the kingdom and power and glory forever and ever. Amen.]" The sentence after verse 13 is thought to be an additional sentence by the manuscript copyist of the Lord's Prayer. In the development of the church, this sentence was later termed "doxology."⁵⁷ Because the early Jewish Christian congregations used this element in the structure of their worship or liturgy. Almost every prayer ends with an expression that has the nuance of glorifying or praising Allah.⁵⁸ Among Jews, especially Jewish Christians, this expression is commonly used to end a prayer as a sign of glorification to God. The doxology is included in the liturgical structure. The liturgical heritage in Jesus' time is rich in various forms of praise originating from the Judaic environment as well as the Old Testament heritage (for example, David's prayer in 1 Chronicles 29:10-13 is similar to the doxology in Matthew's version of this prayer formulation). In addition to being found in the kaddish and tephilah, this form is also depicted in the Qumran prayer structure. In each tephilah prayer, a short doxology is found. For example: "Blessed are You, O Lord, who forgives abundantly." Likewise, the kaddish prayer is accompanied by a doxology that is almost as long as the content of the prayer itself. So it is very possible that the early Christian congregation consisting of Jews and non-Jews received and continued the Jewish liturgical heritage through daily prayers and congregational services. Likewise, the closing word "amen" is usually added to the liturgy to close a doxology.⁵⁹ The word means "agree" or "hope so." In Judaism the exclamation "amen" is widely used in synagogue services. The word "amen" is uttered by the gathered congregation in response to the thanksgiving prayed by the worship leader. Hill thinks that elements of doxology developed during the early church around the second century.⁶⁰ The doxology element is used by the church to express or declare praise for God's eternal power. The Hebrew and Greek words for "Amen" appear hundreds of times in the Bible and have several uses. The verb form occurs over a hundred times in the OT, and means to take care of, to be faithful, to be dependable or committed, or to trust in someone or something.⁶¹

Verses 14-15: Advice to forgive people's mistakes.

There are two important points in Jesus correcting the wrong way of praying, namely the advice for the disciples not to pray like the hypocrites, and the advice for the disciples not to pray like the idolaters. The word ἀφῆτε⁶²(aphete) which can mean

⁵⁷The word or term doxology comes from the Greek δόξα which means glory, where this word is also found in the closing sentence of the Lord's Prayer.

⁵⁸Hill, p. 139.

⁵⁹Buttrick, p. 315.

⁶⁰Hill, p. 57.

⁶¹Ron Johnston, *The Lord's Prayer; Jesus Defining Who God is the Father Really*, 2024 (http://www.theseekerblog.org/7_THE_LORD_S_PRAYER.pdf).

⁶²Second person plural active aorist subjective verb of ἀφίημι (to forgive; to pardon).

to send away; to release; permission to depart; to forgive; to pardon; to suffer. This word in the aorist subjective form is translated "you (may have) forgiven." Furthermore, the word τοῖς ἀνθρώποις⁶³(tois anthropois) which means "(to) those people. Then the word τὰ παραπτώματα⁶⁴(ta paraptomata) which can mean transgressions; mistakes; sins; This word is translated "those mistakes". Then the personal pronoun αὐτῶν⁶⁵(auton) which means "(from) them." So the literal translation is as follows: "For if you (may have) forgiven them their trespasses." KJV translation: "For if ye forgive men their trespasses..."so"Your heavenly Father will also forgive you. In accordance with the KJV and NIV translations: "your heavenly Father will also forgive you." According to scholars, the phrase in verses 14-15 is typical of Matthew's Gospel because it is not found in Luke's text. Hill emphasizes that these last two verses are Matthew's reaffirmation to his congregation to avoid pretense of piety.⁶⁶Matthew deliberately highlights the issue of "forgiveness from God and others." Perhaps because Matthew saw that the Christian congregation was experiencing a moral decline. While in their daily lives, they always tried to fulfill and implement religious requirements. On the one hand, they hoped for God's forgiveness, but on the other hand, they did not love and forgive the mistakes of others.

The Meaning of the Text for the Matthew Community

Matthew wants the Christian congregation not to be mistaken and deviate in praying, especially those who are used to praying in congregational gatherings. To further complete the congregation's understanding of how to pray, Matthew provides a model of prayer for the early Christians, namely the prayer taught by Jesus to His disciples. Thus the Christian congregation gets a model of prayer, namely the Lord's Prayer, not only to be said but also understood and lived. The model of the Lord's Prayer does not just appear in Matthew's account, but is closely related to the fundamental reasons as highlighted by Jesus in verses 5 to 8.

Through the Lord's Prayer taught by Jesus, the congregation gained a new paradigm regarding the content or form of prayer starting from prayer addresses, worship, petitions and doxology.

- Prayer address

It was very clear to Matthew and the Christian congregation that the content of the prayer taught by Jesus was an example of a prayer that was not long-winded. This prayer begins with the phrase "Our Father who art in heaven". Not long-winded at all. A simple phrase; not convoluted; words that were not flowery. The Christian congregation, especially those who came from Jews, could see that the concept of prayer taught by Jesus was different from one of the following Jewish prayer examples: "Blessed are You, Lord our God and the God of our fathers; the God of Abraham, the

⁶³The masculine dative plural article of the word ὁ (that) + the masculine dative plural noun of the word ἀνθρώπος (a human being)

⁶⁴The accusative neuter article of ὁ (that) + the accusative neuter noun of παράπτωμα (error).

⁶⁵Plural genitive pronoun from αὐτός (himself; he; it; his)

⁶⁶Hill, p. 140.

God of Isaac and the God of Jacob; God Most High. Lord of heaven and earth, our Protector and the Protector of our fathers. Blessed are You, Lord, the Protector of Abraham." The concept of the Lord's Prayer is also not long-winded like the following pagan prayer. "O Lord, hero of the gods, glorified in his specialness in heaven and on earth. Compassionate ancestor in governing, who regulates the life of the whole earth...O ancestor of gods and men, Father who considers good the living Creations...O Lord, the decider of the fate of heaven and earth whose word is unchanging." This further confirms one of the main teachings of Jesus that has been explained above when He corrected the erroneous understanding of how to pray that seemed only for formality and prestige. The congregation was taught to understand that prayer was directed to God, not humans. So when they prayed, the first thing that was said was the name of God, which meant that God was the priority. To Him, the congregation conveyed their requests. The expression "Father" teaches that the Father of Jesus is also the Father of His disciples and the Father of the Christian Church; God is the Father of all Christians through faith in Christ. The expression Father also brings the congregation into an atmosphere of intimacy and harmony between them and God in His Kingdom. In this way, when praying, the congregation will greet or call on God's name with all their sincere hearts, not by pretending.

- Worship

After greeting the Father or the name of Allah at the beginning of the prayer, the congregation glorifies the name of Allah. This element of worship is depicted in the phrase "Hallowed be Thy name" or "Glorified be Thy name," which can also mean "Honored as holy is Thy name. A simple expression of worship prayer but has a very deep meaning. The congregation is guided to worship God and glorify His holy name through prayer. So praying is not to glorify oneself or humans. Thus the congregation is made aware to live holy or maintain holiness because God is holy. Different from the names of idols which are the work of unclean human hands. The Christian congregation is guided to humble themselves before Him who dwells in heaven. The congregation is directed to come into His presence with a clean heart, thus demanding people to live in repentance; live in absolute obedience to all the words of God. People who will pray when they realize their sins must first sanctify themselves by resolving to repent; regret their sins and hope for forgiveness from God.

- Application

The petitions in the prayer taught by Jesus are not long-winded. The main points of the petition in the Lord's Prayer include two large parts. First, the petition for the coming of the Kingdom of God and the implementation of His will. Second, the petition for food, forgiveness of sins and salvation. First, the petition for the coming of the Kingdom of God and the implementation of His will. Through this part of the prayer taught by Jesus, Matthew wanted to direct the Christian congregation to prioritize God's desire to reveal His Kingdom and His will in their lives (6:33-34). This must inspire the prayers of Christians that in every prayer they always prioritize God's will above all else. Second, the petition for food, forgiveness of

sins and salvation. Through this part of the prayer, Matthew wanted to show the Christian congregation that Jesus taught a petition prayer that was to the point or straight to the point; not branching out; there were no repetitions of sentences of petition, because God already knew what they needed before they prayed (6:8). Thus the Christian congregation understood that the contents of the petition in prayer to God were primary needs; things that were very important for the sake of daily survival. Next, the content of the prayer of petition is a request for forgiveness of mistakes or sins. The concept of this petition is also not long-winded; there is no repetition of sentences. So through this part of the prayer, Matthew guides the congregation to build a good relationship with God but also with each other. This provides a new perspective and direction in the development of Christianity, which goes beyond the mindset and habits of the Jews, based on the teachings of Christ including the teaching to love enemies (Matthew 5:43-48). Next is the request for salvation. This expression is also simple; not convoluted. Through this part of the prayer of petition, the Christian congregation is taught to be aware of their existence as humans who are vulnerable to temptations that can cause humans to fall into sin. The Christian congregation must diligently pray for God's protection to be protected from various kinds of temptations. Various temptations are used by the devil or evil powers to make humans submit to him and do the devil's will.

- Doxology

For the Jewish Christian congregation, this doxology is a rich heritage to conclude the Lord's Prayer taught by Jesus. Because the doxology contains praise and thanksgiving to God. There was no prohibition from Jesus against using doxologies in Jewish prayers. What Jesus didn't want was to pray like a hypocrite and make long-winded prayers. So that the doxology increasingly helps Christian congregations to better appreciate the teachings of the Lord's Prayer given by Jesus. Through the doxological elements in the Lord's Prayer, Christian congregations are guided to truly acknowledge God who has power over everything and forever; including the power to answer or grant prayers submitted to Him. When the congregation prays to Allah, it means that at the same time they have hope and confidence in Allah who will answer their prayers, which is marked by the word "amen."

IV. RESEARCH IMPLICATIONS

General Condition of Tomohon One Region

Tomohon Satu Region is one of the territorial areas of the Evangelical Christian Church in Minahasa (GMIM). Administratively, this church area is located in the Tomohon City area, North Sulawesi Province. The administrative data of Tomohon Satu Region according to the database at the GMIM Synod as of January 1, 2024, Tomohon Satu Region currently has 7 congregations, namely the GMIM Baitani Matani Congregation, the GMIM Elim Kolongan Congregation, the GMIM Maranatha Paslaten Congregation, the GMIM Eben Haezer Matani Congregation, the GMIM Nazaret Matani Congregation, the GMIM Anugerah Paslaten Congregation and the GMIM

Elohim Kolongan Satu Congregation. Complete data regarding the number of columns, the number of members and the number of Special Servants can be seen in the table below.

Table 6. Tomohon One Region

No	Congregation Name	Klm	KK	Soul	Dkn	Pnt	GA	Rev.
1	The Matani Temple	23	490	1,700	23	28	-	5
2	Elim Kolongan	17	350	1.155	17	22	-	4
3	Maranatha Paslaten	27	558	1,933	27	32	-	5
4	Eben Haezar Matani	13	245	843	13	18	1	2
5	Nazareth Matani	25	500	2.133	25	30	-	5
6	Paslaten Award	12	291	1,007	12	17	-	3
7	God of the Kingdom	5	98	340	5	10	-	2
TOTAL		122 klm	2,532 KK	9.111 soul	122 Dkn	157 Pnt	1	26 Rev.

Data This shows that the number of GMIM Special Servants (Servants of God) in Tomohon Satu Region is 306 people consisting of 122 Deacons, 157 Elders, 1 Religious Teacher, and 26 Pastors serving in 7 Congregations. Based on the 2021 GMIM Church Regulations, special servants have a number of duties including leading testimony services including worship services in which they play an important role as prayer leaders in congregational worship services.

Interview Research Results

From the data of Tomohon Region, it shows that the number of GMIM Special Servants in Tomohon Region One is 306 people consisting of 122 Deacons, 157 Elders, 1 Religious Teacher, and 26 Pastors serving in 7 Congregations. While the number of samples determined by the researcher is 40 people. This number is determined in order to obtain a rational and representative number of samples from the total number of Special Servants in Tomohon Region One.⁶⁷

⁶⁷The researcher determined the number of informants using the assumption of quantitative research of at least 5 percent. In this study, the researcher took about 10% of the total Deacons, 10% of the total Elders and about 46% of all Pastors in the Tomohon Satu Region. Qualitative research science states that the researcher himself can determine the number of informants. There are two principles, namely data adequacy and data suitability. Adequacy can be based on 3 things. First, data can be added, second, data can be stopped, third, data or informants can be

The author in this study asked the same 7 questions to 40 informants or sources. The researcher took informants who represented Special Servants in the Tomohon Satu Region spread across 7 congregations. In the 2021 GMIM Church Regulations, the Regulations on Special Servants Chapter I General Provisions Article 1 paragraph 6 states: Special Servants are Deacons, Elders, Religious Teachers and Pastors. Of the four elements of Pelsus, the researcher took only the elements of Deacons, Elders and Pastors. The researcher conducted person-to-person interviews both face-to-face and telephone interviews with each informant who was considered to have the capability and was willing to be interviewed so that they could help the researcher achieve the research objectives. The 40 informants consisted of 12 Deacons, 16 Elders and 12 Pastors spread across seven GMIM Congregations in the Tomohon Satu Region, namely the Baitani Matani Congregation, the Elim Kolongan Congregation, the Maranatha Paslaten Congregation, the Eben Haezar Matani Congregation, the Nazareth Matani Congregation, the Anugerah Paslaten Congregation, the Elohim Kolongan Congregation.

Discussion of Interview Results for Deacon Category

The data tabulation shows that all deacons call the Lord's Prayer a perfect prayer, a great prayer, a complete prayer that includes all requests for human needs, so that this prayer perfects requests that are not conveyed. However, there are 2 deacons who provide additional explanations that the Lord's Prayer contains elements of prayer starting from gratitude to God and the structure of the Lord's Prayer becomes a reference for praying starting from the beginning of the prayer.

Data This shows that the understanding of most Deacons in Tomohon Satu Region is only based on the general view that has been rooted in the congregation for generations that the Lord's Prayer is a perfect prayer taught by the Lord Jesus that covers all aspects of human needs. Their understanding has not been based on the meaning of the Bible text, especially the Gospel of Matthew regarding the matter of prayer taught by Jesus to His disciples. Where the Lord's Prayer is a prayer given by Jesus after He criticized the way the Jewish religious leaders prayed. Among them are about praying to be praised by people and praying too long. There are no findings in the textual study that the Lord's Prayer was intended by Jesus as a perfect prayer or a prayer that perfects. However, what is clear is that Jesus intended to show a form or pattern of prayer to be followed by His disciples. That way, there will be no misunderstanding and misuse of prayer. This can be seen in the description of the theoretical study in Chapter II. Almost all deacons understand the Lord's Prayer as a perfect prayer taught by Jesus. In the end, in practice, the Lord's Prayer is only memorized and recited because they do not understand the true meaning based on the Bible text.

replaced. Ihsan Rahmat, How to Determine the Number of Informants. Ihsan Rahmat Talks YouTube Channel, September 4, 2023.

Next, when asked why Jesus taught the Lord's Prayer to His disciples according to Matthew 6:5-15, most of the deacons gave answers that were not in the text. For example, some answered "because Jesus wanted to strengthen the disciples' faith." Others answered "because Jesus was not with the disciples forever." Or "because Jesus wanted the disciples to know how to pray." The last answer can be justified if it is connected to the context of Luke because according to Luke, Jesus gave the Lord's Prayer at the request of the disciples who wanted to have their own prayer according to Jesus' teachings like the disciples of John the Baptist. In this tabulation, only four deacons gave answers that pointed to the reason Jesus taught the Lord's Prayer, although not in detail. The point is that the four deacons saw that Jesus taught the Lord's Prayer so that the disciples would pray correctly; simple, easy to understand, not too long. The understanding of most deacons regarding the reason Jesus taught the Lord's Prayer clearly needs to be corrected. Because based on the text of Matthew 6:5-15, Jesus taught the Lord's Prayer in order to correct the wrong understanding and practice of prayer that was actually shown by the Jewish religious leaders. What Jesus highlighted, for example, was the practice of praying to seek human praise and the assumption that with many words (long-winded) prayers God will answer them.

Regarding the deacons' understanding of the elements of prayer contained in the Lord's Prayer, all deacons understand that the elements of prayer are worship or praise, thanksgiving and supplication. No one answered the prayer elements starting from the prayer address element. This shows that the deacons do not yet have a complete understanding regarding the elements of prayer contained in the Lord's Prayer, and indeed there are deacons who admit that they have never received Pelsus briefing material regarding the Lord's Prayer which contains prayer elements or prayer patterns.

However, when asked for their views on the prayer address found at the beginning of the prayer, almost all deacons knew that the prayer address refers to the Father in heaven who is the center of prayer and even the center of life. It's just that they admitted that they had only just learned the term prayer address as an element of prayer. Related to this question, it emerged in interviews with a number of deacons that there were deacons who often prayed without a prayer address. The name of the Father or God is not addressed first when praying. Ignorance of the elements of the prayer address and its meaning can affect prayer patterns that are not in accordance with the teachings of Jesus. One deacon had a very wrong assumption because according to him the prayer address refers to the people who will be prayed for. An understanding of the elements of the prayer address is indeed mandatory for believers, especially deacons. Because based on the textual study in Chapter II, the prayer address is a very substantial and central element in prayer. That every prayer is addressed to God, not to humans. Prayer is not a prayer without the correct prayer address. Meanwhile, regarding the element of worship or praise to God and the element of petition or request, all deacons clearly stated that the element of worship occupies the beginning of the prayer before the element of petition.

When asked what Jesus meant by teaching the Lord's Prayer when associated with long-winded prayers, most viewed that this prayer was given so that the disciples would pray to the point or directly to the point/main point. A small number of deacons, namely 4 people, gave varying answers, including that the Lord's Prayer was given by Jesus with the intention that the disciples would not just convey requests but in order to build a close relationship with God. The answers of most deacons showed that they actually understood that one of the reasons and intentions of Jesus teaching the Lord's Prayer was in order to provide a simple, to the point and not long-winded prayer pattern. This had been clearly conveyed by Jesus to His disciples so that they should not pray long-windedly because the Father in heaven already knew what they needed before they asked Him.

The last question to the informants in the interview was how the pattern of Christian prayer should be based on the pattern of prayer contained in the Lord's Prayer, all deacons strongly agreed to follow the pattern or elements of prayer that Jesus had taught. They finally understood that the elements of prayer contained in the Lord's Prayer could help them to pray correctly not only to fulfill the habit of praying as in the context of Judaism and the context of Matthew's community where the practice of prayer had become a habit but had lost its true meaning. In addition, a correct understanding of the elements of prayer allows them to better appreciate the contents of the Lord's Prayer, not just to memorize and recite it.

Based on the findings of the hermeneutic study of Matthew 6:6-15 which has been explained in Chapter II, Matthew wants the Christian congregation not to be mistaken and deviate in praying, especially those who usually bring prayers in congregational gatherings. To further complete the congregation's understanding of how to pray, Matthew provides a model of prayer for early Christians, namely the prayer taught by Jesus to His disciples. Thus, the Christian congregation gets a model of prayer, namely the Lord's Prayer, not only to be spoken but also understood and experienced.

In Jesus' teachings about prayer, there are two issues that are highlighted and criticized by Jesus. First, the way of praying like a hypocrite, and second, the way of praying long-windedly like the habits of nations who do not know God or idol worshipers. Jesus wanted His disciples in praying not to have the motivation to pray only for formality, popularity and prestige. Jesus wanted His disciples to understand that praying is facing God, not humans. Prayer is directed to God, not humans. The hope of praying is to be seen and answered by God, not to be seen and praised by humans. The characteristics of a long-winded prayer are in addition to the many words, also the repetition of words. The tendency to pray with long sentences is seen in the practice of Jewish prayer. Matthew raises this teaching of Jesus so that the Christian congregation does not act like that. Christians are not the same as idol worshipers in praying to God. From Jesus' explanation that before people pray, God already knows

what they need, the Christian congregation can understand that when praying, they should not be long-winded.

The Lord's Prayer is a model prayer or example for the Christian congregation so that their prayers are not merely formalities and not long-winded. Through the Lord's Prayer taught by Jesus, the congregation gains a new concept regarding the content or form of prayer consisting of prayer address, worship, petition and doxology.

When connected with the results of the theoretical study of the text of Matthew 6:5-15, it was found that the deacons' understanding of the pattern and elements of prayer contained in the Lord's Prayer is still very lacking. So it is necessary to reconstruct the understanding of the Lord's Prayer according to Matthew 6:5-15, so that the deacons can understand the pattern and elements of prayer taught by Jesus. However, from the interview data obtained, it was found that all deacons supported the theory above and would follow the pattern and elements of prayer taught by Jesus in order to better appreciate the Lord's Prayer and avoid misunderstandings and misuse of prayer.

Discussion of Interview Results for Elder Category

Tabulation of the understanding of the Lord's Prayer shows that most elders or as many as 10 out of 16 elders view the Lord's Prayer as the most holy prayer, the perfect prayer taught by the Lord Jesus that covers all aspects of human petition. Of the 10 elders, one of them added an answer that did not escape the meaning that the Lord's Prayer provides a kind of reference for elements of prayer that have a very deep meaning. That means that only 1 elder and 16 informants understand that the Lord's Prayer contains elements of prayer taught by Jesus.

Just like most deacons' assumptions about the perfect prayer, the elders see this prayer as a perfect prayer that can function to perfect other prayers, such as general prayers or intercessory prayers. This understanding clearly needs to be corrected because according to the results of the textual study of Matthew 6:5-15, the Lord's Prayer was taught by Jesus as a form of prayer or model of prayer, not a prayer to perfect prayers that are considered imperfect, because the Lord's Prayer contains patterns or elements of prayer, starting from the prayer address to the doxology.

Next, regarding the question of why Jesus taught the Lord's Prayer to His disciples according to Matthew 6:5-15, the 16 elders gave varying answers. There were 5 elders who answered: "because Jesus wanted to correct the wrong way of praying; there was something wrong with the way of praying, a prayer that was not in accordance with the lives of the disciples." Meanwhile, there were 5 elders who answered: "so that the disciples could understand the way of praying that Jesus taught." There were also 4 elders who gave answers as explained in the discussion of the deacon's results, where their answer was "so that the disciples would know how to pray." This answer is in accordance with the meaning of the Bible text if it refers to the context of Luke's version of the Lord's Prayer teaching. The elders' understanding is still very inadequate based on the meaning of the text of Matthew 6:5-15. Because according to textual studies, the Lord's Prayer was given by Jesus in connection with

Jesus' spotlight and criticism of the wrong understanding and practice of prayer from religious leaders.

The elders' understanding of the elements of prayer in the Lord's Prayer also varies. There were 4 informants who answered only two elements, namely thanksgiving and petition. There were 4 elders who said that the Lord's Prayer consists of elements of thanksgiving, petition, confession and forgiveness of sins. Meanwhile, there were 5 elders who answered like this: "first, the theme is directed at glorifying God, then conveying requests." However, there was 1 elder whose answer was similar to the elements or patterns of prayer taken from the textual study of the Lord's Prayer. His answer was like this: "First, glorifying God, then requests according to needs including good relationships with others, and the last element is praise to God." From the various answers of the elders, we can see that the understanding of most elders regarding the elements of prayer taught by Jesus through the Lord's Prayer is not in accordance with the understanding according to the textual study of Matthew 6: 5-15. Where, the elements of prayer contained in the Lord's Prayer are first the address of prayer, then worship, requests and doxology.

When asked why the beginning of the Lord's Prayer is called the prayer address, all the elders gave similar answers, where in essence each informant could understand that the prayer address refers to the Father (God) in heaven who is the goal or center of the prayer. Understanding the elements of the prayer address is indeed mandatory for believers, especially Special Servants who usually lead prayers in congregational worship. Because based on the textual study in Chapter II, the prayer address is a very substantial and central element in prayer. That every prayer is addressed to God, not to humans. Prayer is not a prayer without the correct prayer address. The correct prayer address is the true God, not other gods. Meanwhile, regarding the position of the element of worship or praise to God and the element of petition or request, just like deacons, all elders know very well that the element of worship occupies the beginning of the prayer before the element of petition.

Regarding the relationship between the Lord's Prayer and Jesus' focus on long-winded prayers, 12 of the 16 elders gave answers with the same meaning that Jesus' intention in teaching the Lord's Prayer was so that when the disciples prayed, the words conveyed did not need to be long-winded, the sentences did not need to be long, but the content of the prayer was simple and straight to the point. Referring to the textual study of Matthew 6:5-15, the Lord's Prayer was given by Jesus after He raised the issue of long-winded prayers.

The last question in the interview was how should the pattern or model of prayer of believers (Pelsus) be based on the prayer pattern contained in the Lord's Prayer, all elders expressed more or less the same views that the pattern of the Lord's Prayer should be a guideline, reference and example in praying. There are elders who consider the Lord's Prayer as a means to learn to pray properly.

Based on the findings of the hermeneutic study of Matthew 6:6-15 which has been explained in Chapter II, Matthew wants the Christian congregation not to be mistaken and deviate in praying, especially those who usually bring prayers in congregational gatherings. To further complete the congregation's understanding of how to pray, Matthew provides a model of prayer for early Christians, namely the prayer taught by Jesus to His disciples. Thus, the Christian congregation gets a model of prayer, namely the Lord's Prayer, not only to be spoken but also understood and experienced.

In Jesus' teachings about prayer, there are two issues that are highlighted and criticized by Jesus. First, the way of praying like a hypocrite, and second, the way of praying long-windedly like the habits of nations who do not know God or idol worshipers. Jesus wanted His disciples in praying not to have the motivation to pray only for formality, popularity and prestige. Jesus wanted His disciples to understand that praying is facing God, not humans. Prayer is directed to God, not humans. The hope of praying is to be seen and answered by God, not to be seen and praised by humans. The characteristics of a long-winded prayer are in addition to the many words, also the repetition of words. The tendency to pray with long sentences is seen in the practice of Jewish prayer. Matthew raises this teaching of Jesus so that the Christian congregation does not act like that. Christians are not the same as idol worshipers in praying to God. From Jesus' explanation that before people pray, God already knows what they need, the Christian congregation can understand that when praying, they should not be long-winded.

The Lord's Prayer is a model prayer or example for the Christian congregation so that their prayers are not merely formalities and not long-winded. Through the Lord's Prayer taught by Jesus, the congregation gains a new concept regarding the content or form of prayer consisting of prayer address, worship, petition and doxology.

When connected with the results of the theoretical study of the text of Matthew 6:5-15, it was found that the elders' understanding of the pattern and elements of prayer contained in the Lord's Prayer is still very lacking. So it is necessary to reconstruct the understanding of the Lord's Prayer according to Matthew 6:5-15, so that the elders can understand the pattern and elements of prayer taught by Jesus. However, from the interview data obtained, it was found that all elders could accept and support the theory above and would follow the pattern and elements of prayer taught by Jesus in order to increasingly appreciate the Lord's Prayer and avoid misunderstandings and misuse of prayer.

Discussion of Interview Results for Pastor Category

The tabulation of the pastors' understanding of the Lord's Prayer is not much different from the understanding of deacons and elders. Almost all pastors have the same view that the Lord's Prayer is the perfect prayer taught by Jesus to be the prayer of the disciples. Only 1 pastor did not really agree with the view that the Lord's Prayer is perfect because in the Bible there is no teaching from Jesus about the perfect prayer. However, he did not blame if there were subjective views that considered the prayer

taught by Jesus to be the perfect prayer. He argued that this prayer teaches how God's people build good relationships with God and fellow human beings. Of the 11 pastors who called the Lord's Prayer a perfect prayer, 7 of them considered the Lord's Prayer to be seen as a perfect prayer because the contents of this prayer have covered all aspects of life.

On the other hand, out of 12 pastors, only 4 pastors have an understanding that the Lord's Prayer is not just a perfect prayer, but also contains a simple structure and elements of prayer. This prayer is an example of a prayer shown by Jesus on how his disciples should pray. A perfect prayer is not to be simply memorized and recited so that it seems as if the prayer becomes a kind of mantra every time it is said. From this data presentation, it shows that most pastors do not understand that the Lord's Prayer teaches about the structure, pattern or elements of prayer.

Related to question point 1, when asked why Jesus taught the Lord's Prayer to His disciples according to Matthew 6:5-15, there were 4 pastor informants who gave answers that had more or less the same meaning, namely "because Jesus wanted to give direction to correct the wrong way of praying while teaching the right way to pray; so that the disciples do not just pray out of routine. Meanwhile, 4 pastors answered that Jesus intended to provide a framework for prayer, a description of the main points of prayer, for example how to start a prayer, that there must be a clear and correct prayer address. Jesus wanted the disciples to pray according to His way or pattern so that the disciples do not pray carelessly. 4 informants who had different answers; Jesus wanted to teach prayer so that the disciples would build a good relationship with God, Jesus wanted the disciples to know how to pray because they were uneducated and so that they would not pray like the Pharisees.

The data above shows that most pastors actually understand that Jesus' intention in teaching the Lord's Prayer is to correct the understanding and practice of prayer of the Jewish leaders. However, only a small number of them understand specifically about the elements of prayer contained in the Lord's Prayer. The small number are 3 informants who can mention the elements of prayer in the Lord's Prayer starting from the prayer address, worship and petition. However, there are 7 pastors who can actually describe how to deliver prayers based on questions about the elements of prayer contained in the composition of the Lord's Prayer. For example, they answered like this: "the first thing in praying is to acknowledge and glorify God, then enter the element of physical and spiritual human requests; and then the last element returns to praising God and surrendering everything to God.

Next, when asked why the beginning of the prayer is called the prayer address, all the pastors immediately understood that the prayer address refers to God the Father himself. Each informant said that prayer must have a correct and clear address. Prayer is directed to God, not other gods. In praying, God is the one who must be addressed first; because the center of prayer is centered on Him. Apparently, the mention of the element "prayer address" is not familiar to most pastors, as are deacons

and elders. Because most pastors already know that prayer begins by acknowledging and glorifying the name of God or the Father. It's just that it doesn't specifically emphasize that prayer begins by mentioning or greeting the name of the Father or God.

Likewise, regarding the question of which comes first, the element of worship or the element of petition in every prayer, all priests clearly state that the element of worship or praise precedes the element of petition. As explained in the textual study, the element of worship in the Lord's Prayer is indicated by the phrase "hallowed be Thy name" or "glorified be Thy name" or "honored as holy be Thy name" from the phrase ἁγιασθήτω τὸ ὄνομά σου (hagiastheto to onoma su). The word ἁγιασθήτω⁶⁸ which means (he has been) sanctified (KJV and NIV both use the word "sanctified"). "hallowed"), namely he who is sanctified is the name of God, "thy name", ὄνομά σου⁶⁹ This word onoma also means "power" and "position."

Then the question about what Jesus meant by teaching the Lord's Prayer to His disciples was related to Jesus' criticism of praying too long, 9 pastors gave their own answers which meant more or less the same thing that Jesus gave the Lord's Prayer so that the disciples would not pray too long but to the point. This data shows that the pastors' understanding of the Lord's Prayer supports the theory that Jesus taught a simple prayer pattern with orderly prayer elements from the beginning to the end of the prayer so that the disciples would not pray too long. Because in the context of Matthew, Jesus is indeed criticizing the wrong way of praying and providing a correct understanding of prayer and showing a prayer that contains the arrangement of prayer elements so that it becomes a prayer pattern for the disciples when praying.

The last question to the pastor informants was how is our pattern after understanding the pattern taught by Jesus. 12 pastors did not hesitate to give answers that meant the same thing that the Lord's Prayer was given by the Lord Jesus as a framework or pattern of prayer to be followed by His disciples. Therefore, every believer in praying should have a correct understanding of prayer and in the practice of praying should follow the pattern or model of prayer that Jesus has shown through the arrangement of the Lord's Prayer. Although some pastors admitted that they had never received an explanation of the pattern or model of prayer taught by Jesus based on the Gospel of Matthew 6:5-15.

As explained in the theoretical study in Chapter II, starting from the hermeneutic study of Matthew 6:5-15, Jesus showed how the structure of prayer is from beginning to end. Jesus showed how the content of prayer includes various elements. Jesus taught the main points of prayer that were truly in accordance with His will, and he also showed how the words or sentences of prayer were truly simple, to the point, and not long-winded.

⁶⁸Third person singular aorist passive imperative of ἁγιάζω (to sanctify)

⁶⁹Neuter noun from the word ὄνομα (name) + personal pronoun from the word σύ (you; thou; you; you)

When connected with the results of the theoretical study of the text of Matthew 6:5-15, it was found that the understanding of the pastors regarding the pattern and elements of prayer contained in the Lord's Prayer is still very lacking. So it is necessary to reconstruct the understanding of the Lord's Prayer according to Matthew 6:5-15, so that pastors can understand the pattern and elements of prayer taught by Jesus. However, from the interview data obtained, it was found that all pastors could accept and support the theory above and would follow the pattern and elements of prayer taught by Jesus in order to increasingly appreciate the Lord's Prayer and avoid misunderstandings and misuse of prayer.

FINDINGS

1. It turns out that most of the GMIM Special Servants, namely deacons, elders and pastors in the Tomohon Satu Region still do not understand the Lord's Prayer taught by Jesus according to Matthew 6:5-15.
2. It turns out that the Lord's Prayer in the context of Matthew is intended to provide a new paradigm regarding the pattern or model of prayer to Jesus' disciples and the congregation that is the address of Matthew's Gospel.
3. It turns out that the Lord's Prayer taught by Jesus contains patterns and elements of prayer, namely prayer address, worship, petition and doxology.
4. It turns out that the GMIM Special Servants in the Tomohon Satu Region stated that they would follow the prayer pattern taught by Jesus as a model of Christian prayer according to the Gospel of Matthew 6:5-15.

CONCLUSION

The Lord's Prayer taught by Jesus according to the Gospel of Matthew was intended to provide a new paradigm regarding the pattern or model of prayer to Jesus' disciples and the congregation community that was the address of the Gospel of Matthew. The reason is because in the congregation there appears to be a wrong understanding and practice of prayer; prayer is merely a formality and the motivation to pray is only to get praise from humans and a long-winded prayer to persuade God. In the Lord's Prayer taught by Jesus, there are elements of prayer, namely prayer address, worship, petition and doxology. This Lord's Prayer also shows a simple and straightforward prayer pattern. Christians, especially Special Servants (Servants of God) must truly follow the prayer model taught by Jesus in every prayer. The prayer consists of prayer address, worship, petition and doxology. Along with that, the prayer is simple but clear and should not be long-winded (to the point).

REFERENCES

Balz, Horst. Schneider, Gerhard. Exegetical Dictionary of The New Testament. Grand Rapids: William B. Eedermans Publishing Company, 1990.

- Barclay, William. Daily Bible Study Gospel of Matthew Chapters 1-10. Jakarta: Gunung Noble, 1995.
- Buttrick, GA The Interpreter's Bible Vol. VII. New York: Abingdon Press, 1951.
- Dharma, Agus. The Lord's Prayer as a Path to Recovery. Jakarta: Waskita Liberata Foundation, 2015.
- Drewes, B.F. Haubeck, Wilfrid. Heinrich von Siebenthal. Key to the Greek of the 19th and 20th Testaments.
- New: The Gospel of Matthew to the Acts of the Apostles. Jakarta: Gunung Mulia, 2008.
- Fee, Gordon D, Stuart, Gordon D. Hermeneutics: How to Interpret God's Word with Accuracy. Malang: Gandum Mas, 2000.
- Gavin, John. Mysteries of The Lord's Prayer; Wisdom from the Early Church. Washington, DC : The Catholic University of America Press, 2021.
- Gavin, John. "Mysteries of the Lord's Prayer." Theological Studies 81, no. 4 (2020): 680-699.
- Gundry, Robert H. Matthew; A Commentary on His Handbook for a Mixed Church under Persecution. Grand Rapids, Michigan: WB Eerdemans Publishing Company, 1994.
- Hammerling, Roy. The Lord's Prayer in the Early Church: The Pearl of Great Price. New York: Palgrave Macmillan, 2010.
- Hill, David. The Gospel of Matthew. Grand Rapids: WMB Eedermans Publishing Company, 1972.
- Ismail, Andar. Good luck in the struggle. Jakarta: Gunung Mulia, 2012.
- Johnston, Ron. The Lord's Prayer; Jesus Defining Who God The Father Really, 1974, published January 19, 2014 in the Journal Scholar.google.co.id, 2016 ([http://www.theseekerblog.org/7 THE LORD S PRAYER.pdf](http://www.theseekerblog.org/7_THE_LORD_S_PRAYER.pdf), accessed).¹
- Jones, D. Martyn Lloyd. Studies in The Sermon on the Mount. Grand Rapids: WM. B. Eerdemans Publishing Company, 1989.
- Laymon, Charles. The Lord's Prayer. New York: Abingdon Press, 1968.
- Moleong, Lexi J. Qualitative Research Methods. Bandung: PT Remaja Rosdakarya, 2006.
- Packer, JI True Christian III: The Lord's Prayer. Surabaya: Momentum, 2018.
- Pereira, Contzen. Understanding the Lord's Prayer, Journal: Scientific GOD Journal October 2015, pp. 531-534, 2016 (<http://www.scigod.com/index.php/sgi/article/view/412>).
- Sanders, EP Jesus and Judaism. London: SCM Press, 1985.
- Situmorang, Jonar TH The Lord's Prayer is Not Just a Liturgical Prayer. Yogyakarta: ANDI, 2015.
- Sugiyono. Educational Research Methods; Quantitative, Qualitative and R&D Approaches. Bandung: ALFABETA, 7th ed., 2009.
- Sutanto, Hasan. Greek-Indonesian Interlinear New Testament. Jakarta: LAI, 2003.
- Turnage, Marc. The Lord's Prayer; The Essence of Jesus' Model Prayer in the Context of

- First-Century Judaism, accessed 2024
(<https://enrichmentjournal.ag.org/Issues/2011/Spring-2011/The-Lords-Prayer>).
- Virkler, Henry A. Ayayo, Karelynn Gerber. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker Book House Company, 2007.
- Wellman, Jack. *The Lord's Prayer; Meaning and Lessons From The Our Father Prayer*, accessed 2024 (<https://www.patheos.com/blogs/christiancrier/2014/05/13/the-lords-prayer-meaning-and-lessons-from-the-our-father-prayer/>).