



The **Methodist** Church



MWiB

Swanwick Conference 19th – 21st April 2024

**‘Words create Worlds’**

# “What’s in a Word”

The Lord’s Prayer translation

according to \_\_\_\_\_



## The Lord's Prayer in Luke 11

Πάτερ<sup>(A)</sup> ἁγιασθήτω<sup>(B)</sup> τὸ ὄνομά<sup>(C)</sup> σου·<sup>(D)</sup> ἐλθέτω<sup>(E)</sup> ἡ βασιλεία<sup>(F)</sup> σου·<sup>(D)</sup> τὸν ἄρτον<sup>(G)</sup> ἡμῶν<sup>(H)</sup> τὸν ἐπιούσιος<sup>(I)</sup> δίδου<sup>(I)</sup> ἡμῖν<sup>(K)</sup> τὸ καθ' <sup>(L)</sup> ἡμέρα<sup>(M)</sup> καὶ<sup>(N)</sup> ἄφες<sup>(O)</sup> ἡμῖν τὰς ἁμαρτίας<sup>(P)</sup> ἡμῶν<sup>(Q)</sup> καὶ<sup>(N)</sup> γὰρ<sup>(R)</sup> αὐτοῖ<sup>(S)</sup> ἀφίομεν<sup>(T)</sup> παντὶ<sup>(U)</sup> ὀφείλοντι<sup>(V)</sup> ἡμῖν· καὶ<sup>(W)</sup> μὴ<sup>(X)</sup> εἰσενέγκῃς<sup>(Y)</sup> ἡμᾶς<sup>(Z)</sup> εἰς<sup>(AA)</sup> πειρασμόν<sup>(BB)</sup>

### Verse 2

**Πάτερ** <sup>(A)</sup> \ {pat-ayr'} (*Father*) *Noun*

1) generator or male ancestor

1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents

1b) a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David

1b1) fathers i.e. ancestors, forefathers, founders of a nation

1c) one advanced in years, a senior

2) metaphor

2a) the originator and transmitter of anything

2a1) the authors of a family or society of persons animated by the same spirit as himself

2a2) one who has infused his own spirit into others, who actuates and governs their minds

2b) one who stands in a father's place and looks after another in a paternal way

2c) a title of honour

2c1) teachers, as those to whom pupils trace back the knowledge and training they have received

2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others

Notes

- 3) God is called the Father
- 3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler
  - 3b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector
    - 3b1) of spiritual beings and of all men
  - 3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father
  - 3d) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature
    - 3d1) by Jesus Christ himself
    - 3d2) by the apostles

**ἀγιασθήτω** <sup>(B)</sup> \ {hag-ee-ad'-zo} (*let revered*) *verb*

- 1) to render or acknowledge, or to be venerable or hallow
- 2) to separate from profane things and dedicate to God
  - 2a) consecrate things to God
  - 2b) dedicate people to God
- 3) to purify
  - 3a) to cleanse externally
  - 3b) to purify by expiation: free from the guilt of sin
  - 3c) to purify internally by renewing of the soul

**τὸ ὄνομα** <sup>(C)</sup> \ {on'-om-ah} (*the name*) *noun*

- 1) name: univ. of proper names
- 2) the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.

**Notes**

3) persons reckoned up by name

4) the cause or reason named: on this account, because he suffers as a Christian, for this reason

**σοῦ** <sup>(D)</sup> \ {soo} (your) pronoun

1) you - genitive possessive

**ἐλθέτω** <sup>(E)</sup> - 3<sup>rd</sup> person imperative active of root word

**ἔρχομαι** \{er'-khom-ahē} (let come) verb

1) to come

1a) of persons

1a1) to come from one place to another, and used both of persons arriving and of those returning

1a2) to appear, make one's appearance, come before the public

2) metap.

2a) to come into being, arise, come forth, show itself, find place or influence

2b) be established, become known, to come (fall) into or unto

3) to go, to follow one

**ἡ βασιλεία** <sup>(F)</sup> \{bas-il-i'-ah} (the reign) noun

1) royal power, kingship, dominion, rule

1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom

1b) of the royal power of Jesus as the triumphant Messiah

1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom

2) a kingdom, the territory subject to the rule of a king

3) used in the N.T. to refer to the reign of the Messiah

Notes

### Verse 3

**τὸν ἄρτον** <sup>(G)</sup> \ {ar'-tos} (*food*) *noun*

- 1) food composed of flour mixed with water and baked
  - 1a) the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter hence it was not to be cut but broken
  - 1b) loaves were consecrated to the Lord
  - 1c) of the bread used at the love-feasts and at the Lord's Table
- 2) food of any kind

**ἡμῶν** <sup>(H)</sup> *possessive plural of root*

**ἐγώ** \ {eg-o'} (*our*) *pronoun*

- 1) I, me, my

**τὸν ἐπιούσιος** <sup>(I)</sup> \ {ep-ee-oo'-see-os} *unknown noun*

- 1) word found in the phrase

Scholars are united in admitting that they do not know the exact translation of ἐπιούσιον, yet are divided in agreeing its etymology (the origin and development of a word). Translators such as Origen believe we should obtain the meaning from Semitic equivalents, such as 'necessary for existence' ἐπι+ούσια, or 'for the current day' ἐπι την ουσαν, or 'the following day' ἡ ἐπιούσια or 'the bread we need for today' ἐπιεναι. Black argues it is an Aramaic idiomatic phrase, literally meaning 'today and tomorrow'. However other scholars argue that the phrase must be taken in context to understand it as a whole, 'the bread necessary for existence' or 'bread for the coming day'.

**δίδου** <sup>(J)</sup> *2<sup>nd</sup> person singular past tense active dative of root*

**δίδωμι, ν** \ {did'-o-mee} (*give*) *verb*

- 1) to give
- 2) to give something to someone
  - 2a) of one's own accord to give one something, to his advantage
  - 2a1) to bestow a gift

Notes

2b) to grant, give to one asking, let have

2c) to supply, furnish, necessary things

2d) to give over, deliver

2d1) to reach out, extend, present

2d2) of a writing

2d3) to give over to one's care, intrust, commit

2d3a) something to be administered

2d3b) to give or commit to some one something to be religiously observed

2e) to give what is due or obligatory, to pay: wages or reward

2f) to furnish, endue

3) to give

3a) to cause, profuse, give forth from one's self

3a1) to give, hand out lots

3b) to appoint to an office

3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them

3d) to give one to someone as his own

3d1) as an object of his saving care

3d2) to give one to someone, to follow him as a leader and master

3d3) to give one to someone to care for his interests

3d4) to give one to someone to whom he already belonged, to return

4) to grant or permit one

4a) to commission

**ἡμῖν** <sup>(K)</sup> **dative plural 1<sup>st</sup> person or root (us)**

**ἐγώ** \ {eg-o'} (us) *pronoun*

1) I, me, my

**τὸ καθ'** <sup>(L)</sup> **abbreviation of root**

**κατά** \ {kat-ah'} (according) *conjunction*

1) down from, throughout

2) according to, toward, along

**Notes**

**ἡμέρα** <sup>(M)</sup> \ {hay-mer'-ah} (*the day*) *noun*

1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night

1a) in the daytime

1b) metaph "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness

2) of the civil day, or the space of twenty four hours (thus including the night)

2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.

3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom

4) used of time in general, i.e. the days of his life.

**Verse 4**

**καί** <sup>(N)</sup> \ {kahee} (*and*) *conjunction*

1) and, also, even, indeed, but

**ἄφες** <sup>(O)</sup> 2<sup>nd</sup> *person singular imperative or root*

**ἀφίημι** \ {af-ee'-ay-mee} (*release*) *verb*

1) to send away

1a) to bid going away or depart

1a1) of a husband divorcing his wife

1b) to send forth, yield up, to expire

1c) to let go, let alone, let be

1c1) to disregard

1c2) to leave, not to discuss now, (a topic)

1c2a) of teachers, writers and speakers

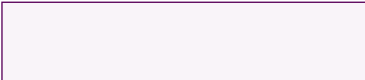
1c3) to omit, neglect

Notes

- 1d) to let go, give up a debt, forgive, to remit
- 1e) to give up, keep no longer
- 2) to permit, allow, not to hinder, to give up a thing to a person
- 3) to leave, go way from one
  - 3a) in order to go to another place
  - 3b) to depart from any one
  - 3c) to depart from one and leave him to himself so that all mutual claims are abandoned
  - 3d) to desert wrongfully
  - 3e) to go away leaving something behind
  - 3f) to leave one by not taking him as a companion
  - 3g) to leave on dying, leave behind one
  - 3h) to leave so that what is left may remain, leave remaining
  - 3i) abandon, leave destitute

**ἡμῖν τὰς ἀμαρτίας** <sup>(P)</sup> \ {ham-ar-tee'-ah} (*the evil deeds*) **noun**

- 1a) to be without a share in
- 1b) to miss the mark
- 1c) to err, be mistaken
- 1d) to miss or wander from the path of uprightness and honour, to do or go wrong
- 1e) to wander from the law of God, violate God's law, sin
- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
- 3) collectively, the complex or aggregate of sins committed either by a single person or by many



**Notes**



**ἡμῶν** <sup>(O)</sup> **possessive plural of root**

**ἐγώ** \ {eg-o'} **(our) pronoun**

1) I, me, my

**γάρ** <sup>(R)</sup> \ {gar} **(for) conjunction**

1) for

**αὐτοῖ** <sup>(S)</sup> **plural of root**

**αὐτός** \ {ow-tos'} **(we) pronoun**

1) himself, herself, themselves, itself

2) he, she, it

3) the same

**ἀφίμεν** <sup>(T)</sup> **1<sup>st</sup> person plural indicative active past of root**

**ἀφίημι** \ {af-ee'-ay-mee} **(release) verb**

1) to send away

1a) to bid going away or depart

1a1) of a husband divorcing his wife

1b) to send forth, yield up, to expire

1c) to let go, let alone, let be

1c1) to disregard

1c2) to leave, not to discuss now, (a topic)

1c21) of teachers, writers and speakers

1c3) to omit, neglect

1d) to let go, give up a debt, forgive, to remit

1e) to give up, keep no longer

2) to permit, allow, not to hinder, to give up a thing to a person

**Notes**



**ἡμῖν** <sup>(W)</sup> **possessive plural of root**  
**ἐγώ \ {eg-o'} (our) pronoun**

1) I, me, my

**μή** <sup>(X)</sup> \ **{may} (not) negation particle**

1) no, not least

**Ἐισενέγκης** <sup>(M)</sup> **2<sup>nd</sup> person singular aorist active subjunctive from the root**  
**εἰσφέρω \ {ice-fer'-o} (shall bring) verb**

1) to bring into, in or to 2) to lead into

**ἡμᾶς** <sup>(Z)</sup> **Active plural of root**  
**ἐγώ \ {eg-o'} (us) pronoun**

1) I, me, my

**εἰς** <sup>(AA)</sup> \ **{ice} (bringing) preposition**

1) into, unto, to, towards, for, among

**πειρασμόν** <sup>(BB)</sup> **accusative form of root**  
**πειρασμός n \ {pi-ras-mos'} (a trial) noun**

- 1) an experiment, attempt, trial, proving
- 1a) trial, proving: the trial made of you by my bodily condition, since condition served as to test the love of the Galatians toward Paul (Gal. 4:14)
  - 1b) the trial of man's fidelity, integrity, virtue, constancy
    - 1b1) an enticement to sin, temptation, whether arising from the desires or from the outward circumstances
    - 1b2) an internal temptation to sin
      - 1b2a) of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand
      - 1b3) of the condition of things, or a mental state, by which we are enticed to sin, or to a lapse from the faith and holiness
      - 1b4) adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness
    - 1c) temptation (i.e. trial) of God by men
      - 1c1) rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves.

**My final version**

