

Matthew 6:9

Authorized King James Version (KJV)

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Analysis

Jesus begins the Lord's Prayer with 'Our Father which art in heaven, Hallowed be thy name' (Greek: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, 'Our Father in the heavens'). The address 'Our Father' (not 'my') emphasizes corporate relationship - prayer is communal. 'Father' (Πάτερ/Abba) expresses intimacy yet 'in heaven' maintains transcendence; God is both near and exalted. 'Hallowed be thy name' (ἀγιασθήτω τὸ ὄνομά σου) is passive voice - may Your name be sanctified/treated as holy. This first petition prioritizes God's glory before any human requests. The 'name' represents God's full character and reputation.

Historical Context

Jewish prayer typically began with extended praise (Kaddish prayer shares structure with Lord's Prayer). Addressing God as 'Father' was relatively rare in Second Temple Judaism, though not unprecedented (Isaiah 63:16). Jesus' habitual use of 'Abba' shocked contemporaries with its intimacy. The petition for God's name to be hallowed echoes Ezekiel 36:23 where God acts to vindicate His profaned name among nations. Early Christians prayed this prayer three times daily.

Related Passages

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does addressing God as 'our Father' shape our understanding of prayer as corporate, not merely individual?
2. What does it mean to hallow God's name in practical, daily living?
3. How does beginning with God's glory reorder our prayer priorities?

Interlinear Text

οὕτως	οὖν	προσεύχεσθε	ὑμεῖς	Πάτερ	ἡμῶν	τὸ
After this manner	therefore	pray	ye	Father	Our	which
G3779	G3767	G4336	G5210	G3962	G2257	G3588
ἐν	τὸ	οὐρανοῖς	ἀγιασθήτω	τὸ	ὄνομά	σου·
art in	which	heaven	Hallowed be	which	name	thy
G1722	G3588	G3772	G37	G3588	G3686	G4675

Additional Cross-References

Revelation 4:11 (Parallel theme): Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Romans 8:15 (Parallel theme): For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Ezekiel 36:23 (Parallel theme): And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

Psalms 111:9 (Parallel theme): He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

Malachi 1:11 (Parallel theme): For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

Isaiah 64:8 (Parallel theme): But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Isaiah 6:3 (Parallel theme): And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Isaiah 57:15 (Parallel theme): For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Galatians 4:6 (Parallel theme): And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Revelation 5:12 (Parallel theme): Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.