

Who Is Our Father?

By Jim Myers

This is the **first exploration** of the **Lord's Prayer** which is found in Matthew 6:9-13. I will be using **BHC's Primary Guideline** the **Primary BHC Linguistic Model** to answer the question – “*Who is Our Father?*”

Below is **BHC's Primary Guideline**:

*My belief system will be large enough to include all facts,
open enough to be examined or questioned,
and flexible enough to change if errors are found or new facts are discovered.*

This is **BHC's Primary Linguistic Model**:

*A word is a symbol or group of symbols
with an attached bundle of associations,
and those associations are the product of the **Source**'s culture,
time period, geographical location, and personal experiences.*

The Source is the person writing or speaking. In this context **the Source is Jesus**, and he was born around **6 BCE** (**B**efore the **C**ommon **E**ra). He began his movement around **25 CE** (**C**ommon **E**ra [**AD**]). I know many of you already have questions about the information above, but please keep in mind that the goal of this exploration is to introduce you to the Guidelines and Models we use to Explore the Bible. In future explorations you will learn how we arrived at the conclusions above.

The Source is Jesus, so the next question is **what kind of symbols did Jesus use** to communicate this message? First, I will tell you what kind of symbols **Jesus did NOT use**.

1. He **did not use English symbols** because the English language did not exist.
2. He **did not use a New Testament** because none of those books existed.

The personal experience below of Jesus reveals the symbols Jesus used and more. It is found in Luke 4:16-20 (*King James Version*).

¹⁶ And Jesus came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. ¹⁷ And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written:

¹⁸ “The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ¹⁹ to preach the acceptable year of the Lord.”

²⁰ And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

This story is loaded with linguistic evidence.

1. Nazareth was where Jesus had been brought up.
2. It was his custom to attend the synagogue on the sabbath day (Friday sundown to Saturday sundown).
3. He stood up to read. He stood up because he had been selected to read before services began.
4. A synagogue official delivered the book of Isaiah the Prophet. Books did not exist at that time. The official handed the Scroll of Isaiah to Jesus.
5. Jesus found the place in the scroll that he read. There are no chapter, verse markers, or English punctuation marks. This scroll is made up of 17 strips of leather that were sewn together to make the scroll. It is particularly large, being about 24 feet long and 11 inches high with **54 columns of text**. Jesus found the section he was looking for at the **49th column, 4 lines from the bottom**. After Jesus finished reading the scroll, he rolled it back up and handed it back to the synagogue official.¹
6. The part he read from Luke 4:18-19 is found in Isaiah 61:1-2a below.

¹ <https://www.ao.net/~fmoeller/qum-intr.htm>

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The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ² To proclaim the acceptable year of the Lord”

The symbols of the Isaiah scroll are the **letters of the Hebrew language**. **Hebrew is the language of Jesus**. The additional information about Jesus being able to turn the scroll to the right column, finding the right line, reading the Hebrew text, rolling the scroll up – without any help – means he was not just a reader – **Jesus was a well-trained scholar** (that will be verified in a future studies).

The answer to the question of “**who is our Father**” in the *Lord’s Prayer* is found in Isaiah, too. Below is Isaiah 63:15-16.

¹⁵ **Look down from heaven**, and see from Your habitation, holy and glorious. Where *are* Your zeal and Your strength, the yearning of Your heart and Your mercies toward me? Are they restrained? ¹⁶ Doubtless **You are our Father**, though Abraham was ignorant of us, and Israel does not acknowledge us. **You, O Lord, are our Father**.

The second place is Isaiah 64:8.

But now, **O Lord, You are our Father**; we *are* the clay, and **You our potter**; and **we are all the work of Your hand**.

Now I will transliterate the Hebrew letters that the English translators translated “O Lord above:

1. “You are **Yahweh** our Father.” This is a reference to the name “**Elohim**” in the first story in Genesis.
2. “O **Yahweh**, You are our Father.” This is a reference to the name “**Yahweh Elohim**” in the second story in Genesis.

The first story focuses on **the Creator**, while the second story focuses on **humans**.

Our Father is the Creator in the Lord’s Prayer.

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The beginning of the prayer is below (Matthew 6:9):

*“Our Father (**the Creator of the Heavens and the Earth**), in heaven,
hallowed be Your Name.”*

The title of this prayer was given by Jesus. It was inserted by the translators. The correct title is “**The Disciple’s Prayer!**”

Please find a fellow explorer and review the information above. It is impossible to explore without another person. These Explorations are on the BHC Website (see address below).

Thank you for Exploring the Bible with BHC!

Shalom,
Jim Myers