

# The Lord's Prayer



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# The Lord's 'Our Prayer', a prayer of forgiveness

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## Introduction

In the beginning of His ministry Yahshua gave his disciples a prayer which is now known as the Lord's Prayer and is recorded in Luke and Matthew. It is a wonderful prayer of forgiveness which really should not be called the Lord's Prayer but 'Our Prayer' as He gave it to us, for us to pray. The true application and understanding of this prayer has remained unknown<sup>1</sup> by almost all of the people in His time and ever since up until now. The meaning was only meant to be known by those who were made ready to enter into the realm of Tabernacles, His Rest. The reason that this meaning comes to Light now is because Today is His Rest, His Seventh Day has started, and many of us will become aware of Him through this prayer by... forgiving.

Praying is not about reciting words but a desire and application of the Heart. It is therefore not the words written herein which communicate but our awakening to Him who communes with us through these words, and our awakening is the understanding of His words spoken, which is answered prayer.

The theme of 'Man's Prayer' is: 'His Manifestation through Forgiveness' and it consists of Three parts.

- The First part consists of 3 verses relating to our Father, it is the opening address to Our Father as 'The Sovereign', who will be Manifested in heaven and on earth.
- The Second part consists of 4 verses relating to the descendents of Israel and is a request of their need to be able to forgive and to be forgiven in order to become His Manifestation.
- The Third part is the last and 8<sup>th</sup> verse and is called 'the doxology' of this beautiful Ode to Him. This verse substantiates His Sovereign Manifestation in the earth.<sup>2</sup>

## The Prayer

1. *Our Father who art in heaven, hallowed be thy Name.*
2. *Thy Kingdom come.*
3. *Thy Will be done on earth as it is in heaven.*
  
4. *Give us this day our daily bread,*
5. *And forgive us our trespasses, as we forgive those who trespass against us,*
6. *And lead us not into temptation,*
7. *but deliver us from evil.*
  
8. *For thine is the kingdom, and the power, and the glory, for ever and ever.*

*Amen.*

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<sup>1</sup> Wikipedia: 'Lord's Prayer'.

<sup>2</sup> The first 3 verses characterises, as the number 3 confirms, 'Completion. The following 4 verses characterises, as the number 4 confirms, 'Material Completeness'. Three (3) and Four (4) add to 'Completion of Creation' and is Seven (7) which denotes: 'Spiritual Perfection of the Material World'. Seven is the number of healing and when completed it results in the New Beginning, which characterises number Eight (8) the number for resurrection and regeneration and which is Father's Sovereign Manifestation in the Earth.

The prayer is given to us by Yahshua, He is the manifested Father as He and the Father are One (John 10:30). Praying, as He told us to do, is not about the making known of our needs, nor about a multitude of words but it is all about our desire to become One with our Father as He said: *“Be ye therefore perfect as your Father in heaven is perfect”* (Matthew 5:48). Yahshua is the manifested Father and He gave us this prayer to be addressed to Him, our Father. The words He spoke in this perfect prayer, and still speaks today, contain His answer to Oneness with Him and is thus the fulfilment of our desire to become One with Him. When we come to be revealed the meaning of this prayer we know that He has made us intimately His Own.

## The First Part

1. *Our Father who art in heaven, hallowed be thy Name.*
2. *Thy Kingdom come.*
3. *Thy Will be done on earth as it is in heaven.*

*As the number 3 indicates ‘completion’, these 3 verses mark ‘His completion in the Earth’.*

### 1. *Our*

This first word ‘Our’ clarifies not just to whom we belong, but this word ‘Our’ defines that He knows us to be His children. We know Him to be ‘Our’ Father when we ‘hear’ Him, as He belongs to us. When we hear the words which He speaks in this prayer, becoming our words, He has given Life to this prayer. Then we know Him to be ‘Our Father’ and call Him ‘My Father’ and we will receive the Kingdom. This is the moment all of us, and all the generations before us, have been praying for. Our Father gave us the prophecy, of this moment in which we receive the Kingdom through hearing Him, in the book of Jeremiah 3:18,19 *“In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said: “Call Me, My Father...”*

### 1. *Father*

The word ‘Father’ is the Hebrew word אב *Ab*, which means ‘the First’ (א) of the ‘House’ (ב). Of which House? Of your House and mine, that is to say, of our bodies, there He resides and in our bodies He is the First and the only One, there is no other.

### 1. *Our Father*

Our Father is our ‘Life Giver’. By nature that is what Fathers do, they ‘Give Life’. He became our Father when He blew into our nostrils the ‘Life Giving Spiritual Force’ called ‘Breath’, though we did not know Him. He made a Covenant with us called the ‘Breath Covenant’. In a sense He ‘Passed Over’ us with His Breath. We received His Life and were conceived in the earth. We were babies to be made ‘children’, who knew only our mother, our ‘living’ physical existence, and we started to know Him who ‘gave’ us Life. At our Pentecost we were made ready to become Sons, we learned that we had to become ‘like’ Him as the ‘Manifested’ Father. The timing was perfect when we received His Breath for the second time, now from ‘Him Manifested’ as the First Son Yahshua when He ‘breathed’ upon us. Yahshua said: *“My Father hath sent me (to be the Son), even so I send you (to become the Son) ...and He breathed on them (John 20:21).* Then, at the end of our sixth day, when we die to ‘self’, He qualifies us to be His Sons and we will call Him: ‘*My Father*’. For some this moment has arrived now at the time they know their body to be the Tabernacle and themselves to be ‘like’ Him, as the Son, becoming the Manifested Father in His Rest.

### 1. *who art in heaven*

See for an explanation, where or what heaven is, on page 7 under paragraph: *‘Thy will be done, on earth as it is in heaven’.*

## 1. hallowed

When we pray 'hallowed be thy name', we say: 'the meaning of your name will be divinely established in this earth'.

## 1. be thy Name

Our Father's Name is not ~~God~~, the word God is merely a title. Our Father's name is the Tetragrammaton; יהוה YaHWaH. Do we need to know His Name? Yes, we will come to know Him as His Name will be hallowed, or divinely established. That will not happen 'outside' of us but 'through' us. Through His Name we are kept to become established or hallowed. Yahshua prayed for us to Father and said:

John 17:11 *"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me."*

The most wonderful text in the Scriptures is the prayer of Yahshua which He directed to Our Father at the end of His Life. It is recorded in the book of John verses 1-26. Of course the verse above is part of this prayer. It is a prayer of His unity with the Father and with us who were given to Him. His unity with us through His Manifested Name.

John 17:6 *"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me..."*

How did Yahshua manifested His Name, the Name יהוה YaHWaH to us? The answer is recorded at the end of His prayer.

John 17:26 *"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."*

The manifestation of His Name is 'Love'. The word Love in this verse is the Greek word: ἀγάπη *agape*, which is derived from the much older Hebrew word for Love: אהב *ahab* (Strong's 0157). This word אהב *ahab* has the pictographic meaning of: "Father (אב) revealed (ה)". The Manifestation of Father's Name is thus: Love, אהב *ahab*. To restate John 17:26 with the understanding of the meaning of 'Love' it says: **"Yahshua declared the Name יהוה YaHWaH to us, and declares it again, that the Father, who is revealed in me, may be revealed in them and I in them."**

Now that we know that the Manifestation of His Name is 'Love' or 'Father Revealed' and this is declared by Yahshua to be In Us can we come to understand the meaning of His Name expressed in the four letter word יהוה YaHWaH?

Many may know His name to be יהוה and call Him Yahweh, Jehovah or some Yahwah. Knowing His Name is not about knowing this four letter word, nor is it about how to pronounce it, or how to correctly transliterate it. Knowing His Name means to have knowledge of Him through His Name, to know Him intimately as His Name describes His identity and His character. To know Him intimately causes Him to share Himself with us, which makes us free. When we come to be revealed His name, we are ready to enter into His Rest, into Tabernacles, ready to enter into our Promised Land. Then, when we have entered in, the knowledge of His Name has Hallowed His Name.

Not knowing the meaning of His name is our captivity. The 'Revelation of the meaning of His Name' releases us from the captivity of our flesh. This was foreshadowed by Father's revelation of His Name to Moses. Through making His Name יהוה YaHWaH 'known', Father took the people of Israel out of their captivity and so it will be today.

Exodus 6:2,3,6 *"And Elohim spake unto Moses, and said unto him, I am יהוה YaHWaH. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai, but by my name יהוה YaHWaH was I not known to them.... Wherefore say unto the children of*

*Israel, I am יהוה YaHWaH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage.”*

Scriptural references show that Abraham, Isaac and Jacob knew of the four letter word יהוה YaHWaH, yet He had not introduced Himself to them, or was not ‘known’ to them by that Name. They did not ‘know’ Father intimately in the same way as He had made Himself known to Moses. The word ‘known’ in Exodus 6:3 is the Hebrew word ידע *yada* and means: ‘He causes you (י) to enter in (ט) so that you see (צ)’. This pictographic meaning reflects more accurately the meaning most dictionaries give for this word as: ‘to know’ or, ‘to be revealed’. This meaning shows that the authority of the ‘knowing’ rests with the Father, He opens the door of your Heart where you will see Him. His Life is inside of you where the transformation of your mind into the awareness of His Sovereignty occurs.

Thus Moses, who took the children out of their captivity, foreshadowed the Firstfruits in the time we are living in today. Today the people of Israel live under the captivity of the flesh. They work harder as ever before to obey the one taskmaster: ‘Self’... and are completely subservient to her. Self, who has made herself, through placing value on money by her paying of taxes<sup>3</sup>, totally dependent upon the governance of Esau and seeks inspiration from him<sup>4</sup> to receive an illusion of progress and security. As it was for Moses so will it be for those of Israel who hear Him at the present time, the time that

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<sup>3</sup> See the paper: “Is it Lawful to Pay Taxes?” <http://www.returning-home.net/taxes.pdf>

<sup>4</sup> Egypt in former times depicted ‘flesh’ and the people of Israel were taken out of their captivity, as the people of Jacob, to be placed as the people of Israel in the Promised Land. Esau or Edom depicts ‘flesh’ too as his name means ‘Red’ and he is the ‘hunter of the flesh’ of his brother Jacob/Israel’. The people of Jacob/Israel are in Esau’s captivity because they are blinded to their identity to be the people of Isra-El, as they are trusting in ‘self’, their flesh. Thus presently, the blinded people of Jacob will be taken out of their captivity to be placed as spirit ‘Beings’, or as truly the people of Isra-El, into His Rest. The transformation from Jacob to Israel, which is a precursor to ‘entering in’, occurs when one sees the Face of Father in one’s adversary, or Flesh, or Esau/Edom. This is pictured by our Father Jacob who saw, at the end of his life, at the end of his night long fight, at the breaking of his New Day, the Face of Father in the face of his adversary, his brother Esau. As he said:

Genesis 33:10 “...I have seen thy face, as though I had seen the face of Elohim...”

After this event his name was changed into Israel, which means ‘El Rules’, not ‘ruling with El’. Then Jacob/Israel could be united with his adversary, his brother, as He had ‘seen’ that Esau served him to his death in order that he could receive Life. In other words, his adversary had made him whole.

Genesis 33:4 “And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.”

Jacob’s adversary, his ‘self’ consciousness, was his yoke, a yoke which was a necessary burden for Jacob to become transformed. This yoke laid on the neck of Esau, as it made Esau dependent on Jacob. Yes indeed, though Esau exercised dominion of the flesh over Jacob, he was dependent because he lived at the expense of the ‘self’ consciousness of Jacob. Therefore, when Esau’s dependency exhausted Jacob to the point that Jacob’s ‘self’ consciousness died, Esau had broken the yoke of Jacob from off his neck. This prophecy spoken by their father Isaac has come to its fulfillment at this time in history and has started.

Genesis 27:40 “And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck”.

The people of Israel are those people who are going to see Father in their adversary, their ‘Trust in Self’. Briefly, their ‘Trust in Self’ was their yoke, and this has given power and dominance to Esau, which was thus laying on his neck. When this people of Israel see their Father in ‘self’, Esau’s power and dominance has done its task, then they have learned their identity, then Esau’s oppression has set Jacob free and through Israel himself.

The identity of Esau or Edom is in modern Jewry. (Jewish encyclopaedia 1905 edition).

they will be released from their captivity by the knowledge ( ידע *yada* ) of His Name ( יהוה *YaHWaH* ).

The word יהוה *YaHWaH* is the most wonderful word you will ever hear. The more you hear this word the more intense the Love grows for your Father. It is a feminine word because the last letter is the letter ה 'Hey'. Of course this puzzles the linguists, as this word is the only word in the Hebrew language which apparently denotes a 'male' Father while according to the rule of the Hebrew grammar this word should be feminine.

When Moses was introduced to our Father as: יהוה *YaHWaH*, he came to know Him through the meaning of His Name. Now, you will be introduced to Him with His Name and, Father willing, you may be revealed the meaning.

## י ה ו ה

- The י Yood, as the first letter<sup>5</sup>, shows in the old Hebrew alphabet to be a closed Hand, it represents 'Work' as a 'Deed done'. In the Tetragrammaton; יהוה *YaHWaH*, this letter shows to be His Manifested Power, **His Presence**. As this letter is also the 10<sup>th</sup> letter of the Hebrew Alphabet it signifies 'Perfection of Divine order'.
- The second letter, the letter ה 'Hey', shows a man with his 'hands up high' as: 'behold'. The letter means: 'Breath', as in 'Breath of Life'. It is therefore the Life of our Father, **His Life**.
- The Hebrew letter ו 'Vav' is the picture of a Nail. The nail, or ו 'Vav', is in the middle of the two ה Hey's (יהוה) and attaches the one ה 'Hey' indissolubly with the other. Furthermore the letter ו 'Vav' is the 6<sup>th</sup> letter of the Hebrew alphabet and indicates a 'Union', as the completeness of man's labour (6) will be united with His Rest, so man will be made spiritual perfect (7). The ו 'Vav' is therefore a Covenant letter and illustrates here the 'Breath Covenant' wherein Father unified Himself with Man. The three letters יהוה together shows thus: 'My Life in agreement and united with My Life which came out of Me', they indicate to mean: 'My Breath is Your Breath' or, better still: 'I am You'.
- The ה 'Hey', as the last letter, signifies His Breath which came out of Him as His 'given Life'. This last letter ה 'Hey' (יהוה) shows to be, not just 'given Life', but its source is from the origin of Life, as it is attached with the ו 'Vav' to the first ה 'Hey' (יהוה). It is the Life He breathed in us whereby He became Manifested as 'Our Breath' or '**Your Breath**'.

Genesis 2:7 "And יהוה *YaHWaH* Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

His Name יהוה *YaHWaH* means:

י His Presence

ה His Breath, or His Life

ו United with

ה Your Breath, as His Breath Manifested

To describe His Name for you, who can hear Him:

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<sup>5</sup> The words in the Hebrew alphabet are read from right to left.

He has made Himself divinely perfect in You, as your New Beginning, by making you aware ( י ) of His Life ( ה ) in You and You in Him ( ו ) Manifested ( ה ).

Then, when you realize this, He has led you out of the captivity of your 'self consciousness' into His 'right-see-ness' (righteousness).

See note Six<sup>6</sup>.

## 2. *Thy kingdom come,*

Primarily the Kingdom is inside of us:

Luke 17:20,21 *"And when he was demanded of the Pharisees, when the Kingdom of Elohim should come, he answered them and said, The Kingdom of Elohim cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of Elohim is within<sup>7</sup> you."*

It is only when the Kingdom is established inside of us that we can ex-(s)pect, or look outside, to see the Kingdom there. The Kingdom is His Reign and He is the Sovereign, there is no 'other', no 'self'.

When we pray '*thy kingdom come*' we desire to 'see' His Sovereignty, His Reign or, His Kingdom within us, in order that His Kingdom will be established in the earth, to release the rest of creation

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<sup>6</sup> Father will now become 'known to' His people by the Name יהוה *YaHWaH*. This word יהוה *yahwah* is the third person of the verb יהוה or היה *hayah* and carries the thought that He caused ( י ) His Breath ( ה ) to be ( ו ) Your Breath ( ה ), this confirms the meaning of the Name יהוה *YaHWaH* by which Father is known. This verb היה *hayah* was given to Moses as His Name.

Exodus 3:13 *"... Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"*

Elohim answered:

Exodus 3:14 *"... Thus shalt thou say unto the children of Israel, I AM (יהי HaYaH) hath sent me unto you."*

Father continues:

Exodus 3:15 *"...this (יהי HaYaH) is my name forever"*

Is there a difference? No not in the meaning of the word but only in the grammar. Father does not have 2 names. When we talk 'about' Him, as in יהוה *YaHWaH*, the third person singular of the verb is used for His Name. It shows, as the first letter, the י *yood*, which indicates that 'He' caused, made present or, performed as a deed done and the ו *vav* as the connecting letter. When He introduces Himself, in regard to who He IS, He uses the first person singular of the verb יהוה or היה which shows 2 breaths, His Breath and Your Breath (הה), 'manifested' ( י ) as One, or 'connected' ( ו ) as One.

<sup>7</sup> Some are of the opinion that the Kingdom, referred to in this verse, was the man Yahshua and that the part of the last verse should read: '*amongst you*' rather than: '*within you*'. The reason for this assertion is that Yahshua is the embodiment and the Sovereign of the Kingdom of Elohim. This opinion, though true it is, is limited to the full revelation of His Kingdom inside of us as He resides in us. Thus those of us who advocate to read: '*amongst you*', they will become more than satisfied that the Kingdom is within them. See also: (Romans 8:10, 2Corinthians 13:5, Galatians 4:19, Colossians 1:27 etc.)

from their captivity wherein they live... because of us..., as they have served us in our captivation of our 'self' consciousness.

Romans 8:19 *"For the intense longing of the creation eagerly waits for the manifestation of the sons of Elohim."*

### *3. Thy will be done, on earth as it is in heaven.*

For many this suggests that at one stage His Will was not done on the earth, that someone else's will ruled. This implies then also that Father's Will reigns at a given time in heaven, but not on the earth. Of course this cannot be. Our Father does not know limitations, not to His presence, nor to His Sovereignty. How can we understand this part of our prayer?

The Kingdom, His Reign, is inside of us. Our body is a unity of Life. All the parts and systems of our body picture Him and desire to become recognised. Our body is His Temple, His House and is covered with Skin, which is the mantle of Love, or Unity, or Oneness. Our Father is the One and only One in this body and His purpose is to make this body, which He made so perfect according to all facets of Himself, conscious of Himself through His Rest.

In His Rest we will 'see' Him, the unity of Life, within us and as us. Each and everyone of us will thus come to Life by losing our idea of 'self' through the power of Him, who is within us. We come to see that our 'self' will was His Will all along.

Is 'heaven' a place? Yes and No. Heaven is the consciousness of our Father and He is within us. Here in our body His Will resides and is done and when we, as the earth, are being filled with this consciousness, our earth comes to know that His Will is done on earth, as 'Our Prayer' relates. Then our earth is made perfect through His Spirit.

Heaven is the universe and all there is within. To understand the earth as a convex globe, turning around her sun, in an obscure place somewhere in an endless space, is scientific knowledge which is built upon suppositions.

The reality is that the earth we live on, is a concave earth and does not move. We live on the inside curvature and our sun circles inside the universe<sup>8</sup> relatively close to the surface of the earth, much smaller than man pretend it to be. This concave worldview agrees with the Scriptures. To fully explain the concave worldview falls outside the subject of this paper, though I will relate this view to 'heaven and earth' as it is mentioned in this prayer.

Our universe, as pictured by a concave worldview, is heaven and is pictured by our body. Our Father is fully present there within this universe as He is also on the earth, which is, as the skin of our body, the ex-pression or mantle of His Love. However, as with our body, His consciousness is in the centre of the universe, in the centre His Life originates and emanates. We could say that it is there that His universal Heart is.

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<sup>8</sup> Not surprisingly the old word 'universe' supports a concave worldview as this word is derived from the two words, *unus* "one", and *versus* "turn to", they together form the word 'universe' and means: 'Turn to One'. If we take the centre of the universe, according to the concave worldview, all lines from the centre to the circumference come back to the One, the Centre. When we realise that the centre is the inner place where Life emanates from, the response from the earth turns to (versus) the One (unus) centre, or Unusversus, hence 'universe'. This 'Turn to One' will not happen with a convex earth within an endless space.

Of course we cannot locate our Father, because he is Spirit and without limit but, as we can only speak from our physical perspective, Spiritual Awareness is there in the centre of the universe<sup>9</sup>. When we desire to find Him, and taste Life, we go into the mountain and become more spiritual aware, or a-live. On the other hand, when this desire is absent, we find our 'self' in the valley where also death is.

Our purpose is that we lose 'self' by becoming aware of His presence in heaven and then we will see that His Will is done on the earth<sup>10</sup> as it is in heaven, when we reach that moment, we know we have heard our prayer.

## The Second Part

4. *Give us this day our daily bread,*
5. *And forgive us our trespasses, as we forgive those who trespass against us,*
6. *And lead us not into temptation,*
7. *But deliver us from evil.*

As the number 4 indicates 'Creation', these 4 verses mark 'His Creation in Us'. Thus, the first 3 verses marking 'His Completion in the Earth' added to these 4 verses marking 'His Creation in us' shows: 'His Creation in Us Completed in the Earth'. This is wonderfully confirmed by the sum of the verses 3+4=7 which is the number of 'Spiritual Perfection'.

4. *Give us this day our daily bread,*

'Our daily bread' is not the physical nourishment which keeps our bodies alive. 'Our daily bread' is Yahshua, as He is the Bread of Life.

John 6:33-35 "For the bread of Elohim is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Master, evermore give us this bread. And Yahshua said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

As He is the 'Bread of Life', the 'way' to the Father is through Him, through 'The Truth'.

John 14:6 "Yahshua saith unto him, *I am the way, the truth, and the life: no man cometh unto the Father, but by me.*"

Thus in our prayer we ask Him for 'Bread' to nourish us daily with 'Truth', in order to come to the Father. This Bread, or this Truth, which unites us with the Father through Yahshua, is the 'Truth of

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<sup>9</sup> Our Father is not 'located' in the Sun, nor in the Moon, these heavenly bodies merely sustain the exterior and are instruments regulating our consciousness and subconsciousness, our day and night. Our Father is the Life Giver and is located in the centre of the universe, as He is also in the centre of the universe of every cell of our body, and we see Him when this centre is opened up for us, when the 'Heart' is circumcised.

<sup>10</sup> The meaning of the words 'earth' and 'heaven' are noteworthy.

The word 'earth' is the word ארץ 'erets'. It is interesting that we can see that our word 'earth' is derived from this Hebrew word and that we recognise this word in our modern languages as the Dutch: 'aarde', the German: 'Erde', and even the French: 'Terre'. According to the meaning of the pictorial letters of the old Hebrew alphabet this word ארץ 'erets' means: The First (א = our Father) has flesh man (ר) hooked (ץ). The earth is thus the destiny of flesh man. He cannot escape nor lift himself up from it. Gesenius supports this and gives as the definition for this word ארץ 'erets' as: 'below' and furthermore this word is the root of the word ארצה which he translates as: 'the lowest part'. So, our Father has us hooked in the lowest part of the universe and out of our own we cannot escape.

The word 'heaven' is the Hebrew word: שמה 'shameh' and means: 'The Name (ש) revealed (ה)'. 'The Name' in the universe is the Name of our Father and when the meaning of His Name יהוה YaHWaH is revealed as the Manifestation of His Life, to be Your Life and mine, we know His Presence and our identity, then the earth has lost its grip as we encompass it.

'Who we Are'. When we thus feed on Him, we experience our suffering as *'the taking up of our cross'*, as our suffering is the fundamental meaning of *'our cross'*. (This is so, whether these sufferings are self-inflicted and called the sorrows of the wicked<sup>11</sup>, or caused by others and are called the afflictions of the righteous<sup>12</sup>, it makes no difference.)

Luke 9:23 *"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."*

This experiential suffering, caused by the eating of His Bread, leads us to the denial of 'self' in order to become a-live. This is the *'Pathway to Life'* that by eating Him, by our suffering, we become 'like' Him, that we come to realize that He and We are 'alike' and within Our Father. We then have come to know that our trespasses, or debts, are our cross which is sealed onto His Cross and on which our dead bodies hang.

#### *5. And forgive us our trespasses, as we forgive those who trespass against us,*

Indeed we then have come to know that our debts have caused our death into the denial of 'self'. Then, when we have lost 'self', we have come to see who we really are, we have come to 'know' the identity of our Father and our prayer *'for-give us our trespasses'* is answered, because we are 'brought' (*given*) 'back' (*for-*) to the relationship we had with Him 'be' *-for-e* this realm of time and space. The fullness of His Cross, expressed in our trespasses, has made us complete (we have eaten Him as our daily bread) and our risen bodies have become the Sons of the Most High (He has forgiven our trespasses). This will be the *'Pathway to Life'* for us all.

When we see the face of Father in those who *'trespass against us'*, as is explained under footnote 4 page 5, we know that their debt to us has brought us down to 'see' Him in us, as He has for-given us. Then we will for-give our debtors or, *those who trespass against us*, as we then see that they have not sinned against us, but to Him with whom we have become One. Knowing to be One with the Father we have truly received, the power to forgive sins in the earth, as Yahshua has.

Mark 2:10 *"But that ye may know that the Son of man hath power on earth to forgive sins."*

The power of *'for-giving'* has only he to whom suffering is given and because of this cross he is enabled to see His Face in his debtors, only this New Man can and will forgive his debtors.

This 'forgiving' is wonderfully expressed by Yahshua who saw the Face of His Father in those who spat on Him. On the flesh level they became, by that act, indebted to Him, or, they trespassed against Him, but, as He knew Himself to be One with His Father, He forgave their debt in an execution of the greatest gift of Love through His comm(e/a)nding words: *"... Father, forgive them; for they know not what they do"* (Luke 23:34). So will we, who see 'The Light', realize our daily prayer of 'forgiving', manifesting His Glory by forgiving flesh. This realisation of 'forgiving' is the driving power of our transformation..., the ONLY driving power.

#### *6. And lead us not into temptation,*

All the days of our life we long to become fulfilled. This longing is the Life or energy of His Breath. With this Life He draws our body, or our mind, to Him. Most of our time this happens in our subconscious. That is how our Father 'sires' us. It is a feeling which we experience generally speaking as 'a desire'. This desire prompts us to feed ourselves, to have shelter, to seek security, to marry, in short, this inner desire drives us to be comforted. Because of our blindness we experience these comforts as good things and as evil things. This is the temptation our Father has placed us in. This is our 'playing field' which we, as children of our mother Eve, have received from our Father to eat all the days of our life of that Tree of Good and Evil.

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<sup>11</sup> Psalm 32:10

<sup>12</sup> Psalm 34:19

This Tree of Good and Evil is our body and also our earth. Our Father has expelled us out of His realm of Life into a realm wherein we are led into temptation 'to do' either Good or Evil. However 'doing' both, the Good things and the Evil things, are perceptions of blind people to 'be-come', driven by the energy of Life to be united with Him. 'Doing' or eating Good and/or Evil is trusting 'Self' and leads to death and not to Life. When 'our debts are forgiven, as we have forgiven our debtors', we are revealed to be the Tree of Life knowing that the Tree of Good and Evil has tempted<sup>13</sup> our 'self' to death, then we know that we will not be led into temptation ever again.

This 6<sup>th</sup> verse marks the end of our 6 days of labour, wherein we are made ready to enter into His Rest.

### *7. but deliver us from evil*

These last few words of this second part, which are authored by Him to whom we pray, gives us our surest expectancy to Life. These words do not finish the temporary communion we thought to have with our Father in times past, through a prayer recited repetitively and without much meaning, but these words reveal now the inauguration of our perpetual Spiritual Oneness with Him we call YaHWaH.

As we see the Face of Father in our 'self', which is our adversary, then 'self' has died. 'We are thus de-live-red... from evil', that means we are 'not' (*de*) 'living' (*live*) in the evil realm any more, we are then born or delivered as a New Man into a New Realm. Though from where are we born, what has made us ready to be born? Indeed, from Evil (self) and when Evil has been made complete we are de-live-red and we will Live. We then come to see that our flesh existence was but a reflection of Life. When we thus mirror the word EVIL we see that we are de-live-red from EVIL and LIVE. This is the purpose of our ex-istence, this is the purpose of Evil or Sin, so that we will be removed or delivered from evil and Live.

Psalm 103:12 "*As far as the east is from the west, so far hath he removed our transgressions from us.*"

With this verse concluding, forgiveness is established into Spiritual Perfection as we have heard 'Our Prayer'. This verse marks the end of our 7<sup>th</sup> day, our Healing, our Rest in Him.

## The Third Part

### *8. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

The number 8 indicates the substantiation as a New Beginning. This One verse, as the eighth, marks '*The Beginning of His Manifested Power*' (in all the earth).

### *8. For thine is the kingdom, and the power, and the glory, for ever and ever.*

This wonderful verse is like a New Verse added onto this Prayer. While the first 7 verses show us a pathway to the Spiritual Perfected Man, this verse is His New Beginning and substantiate His Manifestation in Man. This sentence has been controversial and was omitted by many from ~~The~~ Lord's 'Our Prayer' during their years of 'flesh man', and 'naturally' so! In reality we could not say these words as these words belong to the Sovereign Father, but when we have arrive in our eighth year and are 'given back' to Him, and so Spiritual Perfected, we have come to see that His Sovereignty belongs to Us.

The first word of this verse; '*For*' indicates, that because of the 'forgiveness', revealed in the first 6 verses, followed by our Life into Our Spiritual Perfection in Him, in the 7<sup>th</sup> verse, we have become

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<sup>13</sup> See Appendix.

Him. Therefore *'the kingdom, and the power, and the glory is Thine = Ours' for ever and ever*...!  
Because all *Thine are Mine and He is Glorified in Us.*

John 17:10 *"And all mine are thine, and thine are mine; and I am glorified in them.*

### 8. Amen.

Amen is not the final word of a matter but the 'beginning' of a New Thing because this word אֱמֵן 'Amen' means: *'The Life which the Mother brings forth'* or, *'it comes into being'*.<sup>14</sup> This Hebrew word אֱמֵן 'Amen' is the same Hebrew word as for the word 'Faith'. This word אֱמֵן 'Amen' is therefore a beautiful opening word as it shows all previous words become the outworking of 'Faith'.

Hebrews 11:1 *"Now faith is the substance of things hoped for, the evidence of things not seen."*

In order for Us, to become Him, the Victory.

1 John 5:4 *"... and this is the victory that overcometh the world, even our faith."*

Henk Beerepoot  
Melita Park  
30 September 2011

## Appendix

Our Father has led us into the realm of Good and Evil, this is our realm of temptation wherein we are tempted, made ready to 'become'. It is our realm of perceptions wherein we are not able to 'see', or have access to, Life. These perceptions are limitations to Life and we, not He, are the beholders of our limitations.

James 1:13-15 *"Let no man say when he is tempted, I am tempted of Elohim, for Elohim cannot be tempted with evil, neither tempteth He any man, but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."*

For a good understanding I use the Hebrew word for 'temptation', which is Strong's 4531: מַצַּח 'maccah'.

Through the pictures of the three letters this word shows us:

- מ Mem which means: **Water**
- ס Samech which means: support or **sustain**
- ה Hey which means: behold or **to reveal**

Together the word מַצַּח 'maccah' shows: **'The water which sustains is revealed'**

When we think about this 'water' we want to think about the water wherein we lived before we were born, the water in the amniotic bag within the womb. As the world we live in now, this water was our reality, in this water we were 'prepared' or tempted. With our senses we relied on this fluid, we grew in it and it gave us security. We were only partially fed by this water though, unbeknown to us, we received Life from Father through our mother, who is also our earth.

As we were formed in the womb, and were sensual, we relied on those things that satisfied our senses, which we, in 'our world' regarded as Lust because lust satisfies flesh. This relying on Lust fell short

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<sup>14</sup> אֱמֵן 'Amen' has a numerical value of 101, which is significant as this shows the product of ordinal perfection (10x10), of both Flesh and Spirit, and marks the beginning of Perfect Unity (+1).

on coming to Life, it only partially fed us and, as Lust can never reach 'good', is called Sin. It is our Father who has fed us all along through his creation, our mother, and made us grow in the water of the womb, or in temptation, wherein we, through our blindness, relied on self.

When the time of the fullness of our temptation comes, we start to realise that we cannot accomplish our destiny. Our subconscious desire to 'become' has moved us through our life, but we do not know what, why, or how to be satisfied and, oppressed by the ever growing outside pressure, we turn, as the unborn baby, our head to the ground ready to die. Father has now grown us sufficiently, the pressure of our temptation gives way, the water breaks and indeed we die.

Our Father has taken the responsibility of the space wherein we could grow and wherein He gave us security. He has led us into the realm of preparation or temptation wherein we relied on our perceptions, we lusted and sinned, but these lusts and sins were in reality a limitation, a carnal response to the fullness of our subconscious inner desire to become One with Him. It is for this reason, as His response to our sins that He broke the water<sup>15</sup> through His Son, as He died for us, in order that we will be born through the Door.

When we see His Face in our Adversary, our Limitations and we thus have been for-given as we have for-given others, we are 'Born Again', yes 'From Above'. Then we know that He does not lead us back into the womb nor in the realm of Good and Evil, but that we are born into Life, participating of the Tree thereof, which we are.

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<sup>15</sup> In the light of this paper it is interesting to note that the name 'Moses' means '*Drawn from the Water*' and he was introduced to our Father, to come to know Him by His Name יהוה *YaHWaH*.