

**PRAYERS FROM THE BIBLE, THE  
LORD'S PRAYER ENLARGED  
IN THE WORDS OF SCRIPTURE,  
WITH A FEW OTHER PRAYERS**

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Prayers from the Bible, the Lord's prayer enlarged in the words of Scripture, with a few other prayers by Anonymous

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**ANONYMOUS**

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# PRAYERS FROM THE BIBLE.

THE LORD'S PRAYER

*ENLARGED IN THE WORDS OF SCRIPTURE.*

WITH A FEW OTHER PRAYERS.

FOR USE IN FAMILIES.

*With a Brief Introduction,*

TAKEN FROM ARCHBISHOP LEIGHTON.



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## INTRODUCTION.

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THE one and only difficulty, the problem not easily solved, in reference to the Lord's Prayer, has always been its great brevity. And this has often led to attempts to extend it by paraphrase.

That these attempts should have been made by men of great eminence in the Church, such as Erasmus and John Bradford, implies a conviction on their part that the prayer was scarcely intended to be constantly used in its original brevity. Had they supposed that it was the intention of the Divine Author that it should be kept within its apparent limits, they would never have dared to attempt, in the face of the Church, what Christ Himself never meant to be done.

Their conviction evidently was, that it prescribed and set forth what should be the purport, the subject-matter, of all Christian prayers. Beginning with this principle, they then went on to enlarge and expand the Prayer by the addition of words of their own.

A question has occurred to the compiler of the following pages, whether such an expansion might not be more safely made by introducing Inspired rather than Uninspired words; by adding the language of God's own Word, rather than the language of His servants of different ages and different predilections! This doubt, this inquiry, has led to the production of the following pages.

Before the examination of which, however, it cannot be inexpedient, it cannot be otherwise than useful, to devote a few moments to some of the fervent utterances of such a man

as Archbishop Leighton. The following passages are taken, chiefly, from his 'Exposition of the Lord's Prayer:—

'The Lord calls for our burdens; would not have us undertake them ourselves, but roll them over upon Him.'

The desires that are breathed forth in prayer, are this unloading of the heart; each request that goes forth carries somewhat of our burdens with it, and lays it upon God. "Be careful for nothing," says the Apostle; "but in everything, by prayer and supplication, with thanksgiving, make your requests known unto God."

'In this the graces of the Spirit are exercised, and they gain by the exercise, as all habits do. They are strengthened by acting faith, in believing the promises, and that is the very basis of prayer; it cannot subsist without the support of faith.'

'The more the soul converses with God, doubtless the more it will love Him. And this converses with God makes the heart more holy, and teaches it to entertain new desires, but such as it may acquaint God with.'

'The Spirit of prayer hath not His seat in the invention, but in the affections. His work is not in furnishing new supplies of thoughts and words; it is mainly in exciting the heart to break forth in ardent desires to God, whether the words be new or old; yea, sometimes without words. Our Lord understands the language of such perfectly, and likes it best. He knows and approves the meaning of His own Spirit; He looks not to the outward appearance, the mere shell of words, as men are too apt to do.

'This prayer, given to us by our Saviour Himself, is given as the pattern and model of all our prayers; and the more they resemble it, the more acceptable they are.'

'But whenever the tongue outruns the affections, then prayer is turned into babbling. Yea, though a man use this very short form by his Lord prescribed, he may commit the



very fault against which he was warned ; he may babble in doing so, and it is to be feared the greater part do so. Alas, how few there be that keep watch over their affections in prayer ! How much sin is committed by us this way without our observing it.'

'It is one great cause of our wanderings, that we do not, first, seek to settle our minds on right thoughts of God, so as to place ourselves in His presence. How much help would it give if we resolved never to open our mouths to Him till the eye of our soul were fixed upon Him, and our thoughts engaged in thoughts of His presence !'

'The Lord Jesus says not, and teaches us not to say, *My Father*, but *Our Father*. He Himself became the Son of man to make us anew the sons of God. And when leaving the earth, He said : "I go to My Father and your Father, to My God and your God." So then, you that would have this confidence, in approaching God, to call Him "Father," lay hold first on Jesus Christ ; attempt not to come unto God but through Him ; rest not satisfied till you find some evidence that you are in Him.'

'Do you draw near to God in His Son Jesus Christ ? Do you give yourselves up to be led by His Spirit ? Then you may indeed call him "your Father ;" and if you can rightly use this word, you will find abundance of sweetness in it. It is a spring of comfort that can never run dry ; no child may go to his earthly father with more confidence, than you may to your Father Who art in Heaven.'

'Yea, though we have run astray from Him, and forgotten very far the duty of children, yet He cannot forget the love of a Father ; and our best course is to return to Him. It cannot be well with us so long as we go anywhere else. The prodigal found it so ; and therefore, though he was conscious of his own unworthiness to be called his son, still he resolves at last, "I will arise and go to my father."''

'So Job saith, "Though He slay me, yet will I trust in Him;" and in like manner resolve thou; cry to Him: "Father, reject me not!" No one ever perished with such a cry on his lips!

"Amen." In this word concentre all the requests, and are put up together: *So be it!* It implies a confidence that it shall be so. And this is the excellence of the prayer of faith—that it quiets and establishes the heart in God. When once a child of God hath put his petition into his Father's hand, he rests content, not doubting that whatsoever the answer may be, it shall be both gracious and seasonable. But the reason why so few of us find the sweetness and comfort that there is in prayer, is, because the true nature and use of it is so little known.

'Strive to keep up a continued remembrance of that Presence of God, which from the beginning ought to be kept before the eye of the soul.'

'But how strange that the mind, even the renewed mind, should be so ready, even in the act of prayer, in which we profess to draw near to God, to step out and leave Him, and follow some poor vanity or other! Surely the godly man, when he looks back on his own doings, will feel exceedingly ashamed of this, will hardly know what to think of it. "God is exceeding joy;" and yet, when speaking to Him, to break off and hold discourse with some base thought that steps in and whispers to him! Surely, this is no small piece of our misery here!—a warning to us that we are not yet at home! Strive, then, against the miserable evil that is within thee; but still cast not away thy only happiness. Go on praying still.'

**“AFTER THIS MANNER PRAY YE.”**

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	PAGE
<b>THE LORD'S PRAYER: I. OUR FATHER</b>	- 2
II. OUR FATHER, WHO ART IN HEAVEN	- 4
III. OUR FATHER, WHO ART IN HEAVEN	- 6
IV. HALLOWED BE THY NAME - - -	- 8
V. THY KINGDOM COME - - -	- 10
VI. THY WILL BE DONE - - -	- 12
VII. IN EARTH, AS IT IS IN HEAVEN	- 14
VIII. GIVE US THIS DAY OUR DAILY BREAD	- 16
IX. GIVE US THIS DAY OUR DAILY BREAD	- 18
X. FORGIVE US OUR TRESPASSES - - -	- 20
XI. FORGIVE US OUR TRESPASSES - - -	- 22
XII. AS WE FORGIVE THEM THAT TRESPASS AGAINST US	24
XIII. AND LEAD US NOT INTO TEMPTATION	- 26
XIV. AND LEAD US NOT INTO TEMPTATION	- 28
XV. BUT DELIVER US FROM EVIL - - -	- 30
XVI. BUT DELIVER US FROM EVIL - - -	- 32
XVII. FOR THINE IS THE KINGDOM	- 34
XVIII. AND THE POWER - - -	- 36
XIX. AND THE GLORY - - -	- 38
XX. FOR EVER: AMEN - - -	- 40
<b>THE LORD'S PRAYER: FIRST PORTION</b>	- 42
<b>THE LORD'S PRAYER: SECOND PORTION</b>	- 44
<b>FROM THE PSALMS - - -</b>	- 46
<b>FROM THE PSALMS - - -</b>	- 48
<b>FROM THE PSALMS - - -</b>	- 50
<b>FROM THE PSALMS - - -</b>	- 52
<b>FROM THE PROPHETS - - -</b>	- 54
<b>FROM THE PROPHETS - - -</b>	- 56