The Prayer of Jesus in Matthew

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Two forms of Jesus' Prayer (=JP) are transmitted in the Gospels, Matt 6,9-13 and Luke 11,2-4. This fact raises questions as to the original composition of JP and as to the historical process of its dual transmission. The Lukan shorter version seems to be original, since liturgical texts tend to grow with time. The Matthean longer version appears to have preserved the original wording and the Semitic poetic balance. The liturgical development is credited to the oral transmission of JP in two separate churches, or even to the redactional work of Matthew expanding on Mark. However, JP in either form was originally transmitted as "lectio brevior" to be used by his followers. The knowledge of JP and the privilege of using it were reserved for the full members of the church only. No author would have dared to produce additional brief petitions or to make alterations in JP on his own.

The differences in the form and its intended usage must be first seen in light of composition criticism. The particular location in the Gospel, as governed by the structural presentation of the surrounding material, is to be examined in view of the redactional arrangement, given stresses, added comments and the specific terminology of the writer. Thus, the particular orientation, purpose and meaning of JP can be determined for each Gospel. The compositional evaluation must take into account the total tradition on prayer as it appears in Matthew and in Luke-Acts respectively. This is to be considered in relation to the liturgical practice of the early church and in view of Jewish prayer in the Temple and in the synagogue. The results of this investigation are to be separated from the study of JP itself. Its meaning can be only understood in

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relation to other reliable teachings of Jesus and in the context of Jewish practice.

JP appears to have been transmitted prior to the composition of the Gospel in two ways. 1) JP like other teachings of Jesus, in particular the parables, were viewed as Scriptures to be interpreted. The Gospel writers record not only JP but also its commentary in the form of a derived lesson (Matt 6,14.15) or in the form of juxtaposition to parables illustrating particular meaning (Luke 11,5-13). It would be incorrect to argue that the writer composed both JP and its commentary. 2) JP appears to govern the redactional arrangement of other sections in Matthew. This clearly demonstrates that his circle was already acquainted with its particular petitions. For Matthew is consciously employing them as a guide to the composition of his Gospel. The Lukan shorter form preserves with slight variations petitions identical to the Matthean text. It appears to be an early reliable Palestinian tradition, which Luke would not attempt to alter. Why then were two forms of JP transmitted as sacred texts, i.e. as Scriptures to be interpreted, during the Apostolic period? This article reexamines both the Matthean understanding of JP as reflected in his composition and the meaning of “Pater Noster” as a teaching of Jesus. It also distinguishes between the two forms as originally transmitted. However, the Lukan version in the context of his composition deserves a separate study.

Matthew presents JP of seven brief petitions in a section on the Jewish pietistic triad of almsgiving, prayer and fasting (6,1-18). This section which appears in the Sermon on the Mount as a redacted collection of Jesus’ teachings, is introduced with an admonition: “Beware of practicing your piety before men in order to be seen by them, for then you will have no reward from your Father who is in heaven.” It then enumerates the acts of piety in three similarly structured paragraphs that reiterate the admonitory phrases. The three paragraphs speak of “when you give alms” (2-4), “when you pray” (5-6) and “when you fast” (16-18). They repeat the caution: “As the hypocrites . . . that they may be praised/seen by men. Amen, I say to you, that they have their reward.” They offer the contrasting advice: “But when you give alms/pray/fast . . . do so in secret and your Father who sees in secret will reward you.” Matthew employs here the homiletic admonitory form, which usually refers to heavenly reward and punishment. It was a common theological appeal made by the rabbinic and Christian preachers as reprovers of the community. Thus, elsewhere in the Gospels Matthew concludes with similar admonitory forms.

In this section the homiletic stress on reward and punishment brings into question the public Jewish pietistic acts which seek God’s favor in time of distress. The community is summoned to give alms, to fast and to stand praying in the synagogues or in the town-square (Matt 6,5 the corners of plateia = rehobh, M. Ta’anit 2,1). The public display of penitential acts is solicited by the religious teachers during a period of national calamity, especially at the time of drought affecting the agrarian society. The proscribed acts on a fast day as referred to in Matt 6,17 (no washing nor rubbing with oil) were occasioned by a period of drought extending into the mid-third month of Fall (M. Ta’anit 1,6). This was the practice before the Destruction to gather in the Temple or locally in the town-square and synagogue. It remained the practice for the latter after the Destruction. Two centuries later R. Elazar ben Pedath captures its meaning with a summary statement. “Three things cancel out the harsh decree and they are prayer, almsgiving and repentance.” He bases all three on God’s response in a vision to Solomon following his prayer (2Chr 7,13-14). “When I shut up the heavens and there is no rain . . . and My people, who are called by My name humble themselves, pray (i.e. prayer) and seek My Face (i.e. the righteous act of charity, in view of Ps 17,15) and turn away from their wicked ways (i.e. repentance). Then I will hear from heaven.” This addition in Chronicles to 2Kgs 9,2 indeed reflects the scribal understanding of the practice during the Second Temple period.

At such calamitous occasions, trumpets were sounded and the elders conducted the service (M. Ta’anit 2,1,2,5). In the Matthean section, they are the scribes and Pharisees who are called hypocrites (compare 6,1 with 5,20). Matthew did not develop this section in opposition to a Jamnian revised agenda of pietistic practice. Matthew is preserving redactionally Jesus’ response to public demonstration of piety in time of distress. This teaching relates to the common knowledge of public Jewish practice during and after the time of Jesus. Thus, Jesus taught that your alms should be in secret, alluding to Prov 21,14: “Alms in secret avert anger.” The stress is on averting evil judgment. Jesus taught also that the prayer should be in private, alluding to Isa 26,20: “Go my people, enter into-your storeroom (LXX and Matt 6,5: tamieion), shut your door . . . until the anger of the Lord has passed away.” The stress is again on averting the evil judgment. Jesus taught that public fast should not become simply an act of bodily abstinence. He alluded to Isa 58,5, the admonitory lesson preached on such occasions: “Is such the fast that I choose . . . to bow down the head like a rush and to spread sackcloth and ashes?” In contrast to these overt penitential actions, Isaiah depicts in the following verses the proper acts of righteousness. These are feeding the hungry, welcoming the oppressed stranger, clothing the naked (v 7) and visiting those who are in chains (including
the sick, v 6). Matthew cites them in the scene of the Judgment Day, attributed to Jesus (25,42,43). In the performance of these altruistic actions, Matthew understands Jesus' demand for sincere pietistic expression as seeking closeness to God (Isa 58,2c; for Matt 25,40,45: an identity with Jesus). Thus, the admonitory introduction of Matt 6,1 refers to “practicing your piety (dikaiosyne=sedaqah)” in view of Isa 58,2: “As a people (goy; Matt 6,7 ethnikes, included the Jewish community) who practiced righteousness (sedaqah).” Matthew opens the section with an allusion to Isa 58,2 and he closes with a lesson on fasting, which echoes verse 5 of Isa 58. He reserves the reference to verses 6-7 for the last long discourse of his Gospel. For the reference is repeated redactionally (25,35-39,42-44) in the apocalyptic teaching of Jesus on final reward and punishment.

JP is attached to the homiletic paragraph on prayer. This section provides the public Jewish practice in time of distress as background. For Matthew wishes to introduce the abbreviated JP in contrast to the longest liturgical service held on communal fast days. The public Jewish prayer included six petitions with respective Scriptural readings, following “Redeemer of Israel”, in the daily Eighteen Benedictions. The twenty-four petitions were recited in the Temple or locally in the town-square by religious officials. The additional petitions make also an appeal to God, “who hearkens to prayer”. This formula, which echoes Ps 65,3, became the liturgical seal for public and private intercession. It is already reflected in the appeal which Solomon repeated to God in the First Temple that in time of distress, public prayer and private supplication will be heard in heaven (1Kgs 8,30,32,34,36,39,43). Similarly it is found in the Levitical prayer to God in the Second Temple during a period of national fast (Neh 9,27,28). In both cases it is an appeal to God’s mercy. For it captures the ultimate expression of faith for the one who prays. It is heartfelt speech before God, whose Presence is addressed and whose mercy is sought.

Tefillah in biblical Hebrew means intercession, to plead a case before the merciful Judge in heaven for the sake of the community. Thus, the Middle Section of the daily Tefillah consists of collective petitions for existential and eschatological needs. It converts the singular to the plural, in conformity with the “We” petitions, when citing Ps 119,153 for “Redeemer of Israel” and Jer 17,14 for “Healer of the Sick”. This Middle Section concluded with an appeal: “Hearken, O Lord our God, to the voice of our prayers for you are merciful and compassionate. Blessed are you the Lord who hearkens to prayer” (the Palestinian recension). The private petitions of the High Priest, following the public reading on the Day of Atonement, conclude with: “Supplication and entreaty before you in behalf of your people Israel who need to be redeemed. Blessed is the Lord who hearkens to prayer” (MYoma 7,1; bYoma 70b and bSotah 41a). Both private and collective Tefillah have the same liturgical seal.

The Lengthy and Abbreviated Communal Prayers

During the Second Temple period in addition to the special communal fast days, there were daily gatherings in the synagogue or in the town-square for a public liturgical service. Communal fast days were proclaimed by the religious teachers in time of distress only. Yet, every day of a particular week, the townpeople would also gather to witness a liturgical service conducted by the members of the Ma'amad. They were the religious lay delegates of the community on their way to the Temple to be present during the sacrificial and prayer service. They acted as the community’s intercessors before God’s Presence in the Temple. Thus they fasted during the week: “on Monday in behalf of sea voyagers; on Tuesday in behalf of those who travel in the desert (the caravans); on Wednesday in behalf of infants that croup may not attack them; on Thursday in behalf of pregnant women that should not miscarry and in behalf of nursing mothers that their children should not die” (jTa'anit 4,4,68b and bTa'anit 27b). Each day they read a selection from the Story of Creation, referring to God’s providential care of his work on the particular day (MTa’anit 4,2 and above, compare Sopherim 17,4). They offered the Tefillah in which the Middle Section concluded with the clause: “The Lord who hearkens to prayer.”

Every day at the sacrificial service of the Temple, the Levitical choir chanted a given Psalm (MTamid 7,4; see the explanation of R. Aqiba in bRosh Hashanah 31a) and the priests offered the intercessory petition for God’s acceptance of the service (bTa’anit 27b). This petition ended with: “You alone shall we serve in awe,” echoing Deut 6,13. This text is cited by Jesus in the Temptation Story, while Q preserves the liturgical phraseology “alone”. It is also used by the Tannaim as Scriptural basis for the inclusion of prayer along with or without sacrifices in the service before God (Sifre to Deut 11,13 in view of Midrash Hagadol to Deut 6,13). For it was the practice in the Second Temple to offer intercessory prayer and private supplications at the time of sacrifice (e.g. Luke 1,10). In response to prayer in the Temple the priestly petition for the service reads: “Accept in favor, O Lord our God, your people Israel and their prayers and may daily the (sacrificial) service of your people Israel be acceptable in favor before you.” The prayer service of the synagogue Ma’amad and the priestly liturgy for the Daily Offering and the Festivals gave rise to the liturgical structure of the synagogue after the Destruc-
tation. Their combined petitions were arranged and edited in Jamnia as the daily Eighteen Benedictions corresponding to the times of sacrifices in the pre-Destruction days. Their essential structure preserved the wording of the Second Temple period. Jamnia reserved the Middle Section for the weekdays only and its liturgical seal, “who hearkens to prayer”, for private supplication and fast days, as it was the practice in pre-Destruction days. Three times daily the synagogal community offered Tefillah of the Ma’amad and the priests as intercession for those who are in distress or are threatened by it. This is the historical background for public lengthy Jewish prayer known from the time of Jesus to the time of Matthew. The communal fast days fell on Mondays and Thursdays (MTa’anit 2.9); whereas the private fasts of the Ma’amad lasted from Monday to Thursday. On both occasions the Tefillah was offered to the “Lord who hearkens to prayer.” This relationship between fasting and public prayer is the background to the Didache’s section on fasting not on Monday and Thursday and on praying the abbreviated JP in the Matthew form with a communal doxology. Like Matthew, it views JP in light of public Jewish prayer in time of distress (fast days) and for those in distress (daily). Curiously, the Tiberian Amora Yoḥanan of the Third Century, who was acquainted with the Nazareans of Galilee, offers the reason for the Ma’amad not fasting on Sunday: “So they will not say while we (the Christians) celebrate, they (the Jews) are fasting” (bTa’anit 27b and Sopherim 17.4, ed Higger 300 n 22). For the tradition of the lay Ma’amad and priestly watches were kept alive liturgically, and Yoḥanan produces an explanation elicited by the Jewish-Christian conflict. Only after the Bar Kochba period, the conflict with Jewish-Christians gave rise to the inclusion of “Nazareans” in the Jamnian malediction against Minim, the heretics of the Jewish community. The Genizah text of the later centuries adds “Noserim” to “Minim”, and the Patristic heretical lists preserve this distinction between “Minim” in pre-Bar Kochba days (Justin, Dialogue 80: Genistai) and “Noserim” of the Third Century (Epiphanius, Panarion 29.1; Compare Jerome, Epistle to Augustine; Commentary to Isa 2, 18; 49,7,52,4).

Matthew transmits JP as an abbreviated form of ecclesiastical intercession in time of distress. This is developed in the introductory comments to JP. “Do not use stammering (batto-) phrases as the Gentiles do, for they think that they will be heard for their many words” (6.7). This appears as the first explanation, pointing to the cacophonic litany of the crowds, who repeat the cry: “Answer us”, in time of distress. The stammering manner of collective shouts reflects disorder, lack of confidence or even scruple. Likewise the frenzied Gentile crowds in worship were seen by Jews and Christians in Syria. The Gentiles were participating in mystery cultic service with its mytho-dramatic forms of purgation and jubilation. The abbreviated form of JP is offered in contrast. The Christian community is to pray in harmony and in order, displaying confidence and unity in their appeal to God. Matthew’s particular stress on no hypocrisy but purity of the heart (5.8) and integrity (5.48) supports this observation. A contemporary pious teacher, Hanina ben Dosa, noted for his efficacious intercession, related that only such prayer spoken in a non-stammering manner (“shegurah bephyio” in contrast to “megamgem”) is acceptable to God (MBerakhot 5.5 and the story in bBer 34b). Thus, R. Aqiba maintains that the Jamnian standardized Eighteen Benedictions can only be said if spoken in a non-stammering manner; otherwise an abbreviated form should be recited (MBer 4.3).

The second introductory comment to JP states: “For your Father knows what you require before you ask him” (6.8). The object-clause reads alliteratively in Aramaic: “debaḥa’ihun qadam debaḥa’ihun.” Significantly, “debaḥa’ihun” can be translated as what “you require” or “you ask” as well as “you pray”. For speech before God points to a faith in the Omniscient One, who searches the human heart and is cognizant of its needs. God alone knows the sincere act of repentance and prayer of the community in time of distress. Thus, the Palestinian Targum to Exod 2,25 renders “God knows” (the plight and the cry of Israel in bondage) as “The repentance that (Israel) did in secret, for no one knew of his fellow’s (act of repentance), was known to him”. (Compare Mekhilta to Exod 19.2). Matthew prefaces the second explanation to JP as Scriptural support for the efficacy of abbreviated prayer. He alludes to Isa 65,24a: “Before they call (Targum: pray) I will answer them (Targum: receive their prayer).” The later Christian homiletic work (2Clem 15) refers to the second half of this verse: “While they are yet speaking I will hear,” as an exhortation to pray with confidence to God. He conflates it with Isa 58,9a: “I will say behold I am,” the prospect of God’s Presence at time of prayer and fasting (2Clem 15.4 thinks of Jesus’ Presence; see Apostolic Constitutions 7.38: “The Lord be with you upon earth” in response to the entreaty of “You receive the prayers of your people”, 7.37). Like Matthew, the homilist relates the proper performance of the pietistic triad of almsgiving, prayer and fasting (2Clem 16.4).

Matthew introduces JP with an allusion to Isa 65,24. This is significant in light of the rabbinic use of the Isaiah verse as a demonstration for the efficacy of brief prayer. “There is a prayer that even before one utters it, it is answered,” citing Isa 65,24 (Deut Rabba 2.10 to 4.8; the reading of
Yalqut Simeoni to Isa 65,24 (509). It is compared with the brief intercession of Moses (Num 12,13) which averted God’s judgment (Sifre ad loc. and Midrash Prov 4,27b). The example of Moses became the practice of the Righteous in formulating brief Tefillah (Mekhilta Simeon to Exod 15,25). It also prompted R. Eliezer of the First Century to question the sincere intent of the one who abbreviated his prayer in public in order “that they will say: He is a disciple of the Sages” (idem, omitted in bBerakhot 34a). Similarly Jesus criticized those who pray in order to be seen by men. For Jesus, like the Sages, as well as the Righteous and the Prophets before them, also lived a life of intercessory prayer in healing and in solitude (the Synoptic tradition). The prayers of Jesus preserved in the Gospels reflect his use of brief forms. JP as transmitted in both Gospels consists of brief intercessory petitions. However, the liturgical intent for the followers is different. In Matthew JP is intended for the community and in Luke for the apostles. The difference between the communal prayer (Tefillah = proseuche) and the private supplication (Tahanun = deesis) will be reflected in their respective forms. The meaning and usage of “brief prayer” (Tefillah Qesarah) for the community and for the individuals must be first discussed.

The biblical orientation for Tefillah Qesarah is reflected in the Isaiah verse (65,24). Prayer can be a continual human exercise in seeking closeness to God’s Presence. God, however, is always ready to respond to sincere appeal in moments of despair. Total reliance on God’s mercy in the expression of humility and love is the sincere attitude of the one who prays. He relates to God as a son or as a servant in doing his will. The Prophets and the Psalmists, who lived a life of prayer in closeness with God, assumed such an attitude. They related to God affectively and they expressed theophatically their desire before him. At the same time they stressed purity of the heart and the purity of action in daily life. For they themselves were deeply affected by the needs and the misdeeds of the community. They approached God in behalf of the people as a defense attorney arguing his case before the heavenly court. In pathos of altruistic love they interceded for the salvation of the community, which has rejected and even persecuted them. The Righteous or the Pious in the later period adopted the life style of the Prophets and the Psalmists. They were known for their life of prayer and efficacious intercession. This was the life style of John the Baptist and James the brother of Jesus (Eusebius, Historia Eccl 2,23), who were called the Righteous (Mk 6,20 and Eusebius ad loc. respectively.) Also among the early rabbis, before and after the Destruction, there were the Righteous or the Pious who lived a life of intercessory prayer. They are mentioned in the Tefillah, the petition on the Righteous. The Christian community was acquainted with the prayer life of the Baptist’s disciples and the Pharisees (Lk 5,33). It promoted the same among their own members (Acts 1,14; 2,42; Col 5,2; 1Thess 5,16, 1Tim 2,1; Jam 4,13; 1Pet 4,7). It, therefore, treasured as efficacious prayer the particular brief petitions of Jesus. For Jesus, who was called “ho dikaios” (Acts 3,14: Peter; 22,14: Ananias; Jam 5,6), remained in the mind of his Jewish believers even greater than all the Prophets.

Two types of brief forms of Tefillah are described by R. Joshua the Levite, who was acquainted with the Temple liturgy. He transmitted a private brief supplication, which begins and ends with the phraseology of the last private petition of the High Priest on the Day of Atonement (MBerakhot 4,4). This intercessory form (which is also alluded to in Rom 9,1) is to be said on the road in the face of danger. In addition, R. Joshua speaks of the abbreviated form of the communal Eighteen Benedictions (ibid. 4,3). Both brief forms, for the community and the individual on the road, conclude with the seal, “who hearkens to prayer”. Curiously, the Palestinian Talmud (Ber 4,4; 8a) preserves the reference to supplication in the end of the seal, corresponding to the opening phrase of the High Priest’s petition. Different formulations of “Brief Prayer” are ascribed to the early Tannaim, who adopted and echoed the supplications of the Temple period. This indicates the desire among the rabbis to preserve the private supplications as used efficaciously and taught by the different teachers. However, only two slightly different Palestinian versions of the communal “Abbreviated Prayer” are transmitted. One version preserves the seals of the Eighteen Benedictions. The other version, which is called by its initial word, “Hablhenu”, is also transmitted by the early Babylonian academy of Samuel in a modified form of the Middle Section’s petitions, which corresponds to the seals. This dual transmission reflects a history of the standard “Tefillah Qesarah.”

During the Second Temple period a longer form of public prayer and a corresponding abridgement were in use. The hymns of thanksgiving were chanted responsively on the Festivals, as a longer form of Hallel (Pss 113-118). Correspondingly, a liturgical abbreviation of a second shorter version41 of Hallel (Ps 135) was recited in the Temple (Ps 136, called the Great Hallel). At the behest of the Levitical invitation42: “Give thanks to the Lord who (=ki) is good,” the crowds repeated the refrain: “For his mercy endures forever.” This commonly known liturgical appeal to God who is good prompts Jesus to respond that the apppellative “good” is reserved for God alone (Mark 10,18; Luke 18,19).

Ben Sira too preserves an abbreviated form of Thanksgiving (append to ch 51). It echoes the seals of praise and eschatological petitions of the Eighteen Benedictions and the seals of the High Priest’s
petition, Ben Sira transmits brief intercessory petitions in seeking God's Presence and his mercy (36, 12-19). It opens (36, 1) with the appeal, "Save us," and concludes (v 22) with: "You hearken to the prayer of your servant." This is an abbreviated communal Tefillah preserved by Ben Sira of the Second Century B.C.E. Thus, it also includes brief formulations, which echo the later edited Benediction following the Scriptural reading in the synagogue (vv 20,21, compare Sopherim 13,8. 10). Scriptural reading in public was introduced in the period of the Scribes (Neh 8,1-9,3) and it was continued during the Second Temple period (Acts 15,21). The practice was maintained after the Destruction with its particular Festival and Sabbath cycles.44

Another abbreviated form of the communal Tefillah appears in the First Letter of 2 Macc 1,24-29. It was recited by the priests, as the custom prevailed later, for the acceptance of the sacrifice (v 26). It closes with the brief phraseology of the eschatological petitions of the Eighteen Benedictions, and it opens with a list of God's appellatives as found in the first petitions of the Tefillah. Psalm 103 too opens with brief existential petitions of the Eighteen Benedictions. It enumerates God's merciful acts with a penitential appeal (vv 12b,13) to "remove our iniquities from us" and to "love those who revere him like a Father." "Father" becomes a significant popular address to God in intercession and repentance.45

Ben Sira reserves the address for private supplication "to be delivered from evil" in time of distress (51,10). "Yea, I cried: You are my Father (Hebrew: 'Abhi)." It echoes the collective lament of Deutero-Isaiah (63,16; 64,7): "For you are our Father (Hebrew: 'Abhinu)." The Targum renders the address in light of the above cited Ps 103,13 reading 'Abba. The meaning of Jesus' address "Father" will be discussed at the end. The Palestinian and the Babylonian abbreviated versions of the communal Tefillah contain the Isaiah proof text (65,24). However, a different Scriptural insertion appears in connection with private brief supplication (Jer 4,4; 8b: Tefillah of the Others). It cites Ps 28,6: "Blessed is the Lord for he hearkens to the voice of my supplication." The text refers to the brief petition in verse 9: "O save your people." This form was said by the High Priest as the concluding private petition and likewise transmitted as Tefillah Qesarah by the Levite R. Joshua. Thus, the later homilist suggests that this verse was the last intercessory Benediction recited by Moses before his death (Pesiqa de R. Kahana on Deut 33,1, ed Buber 1988).

The two different Scriptural proof texts as introduced later into the brief prayers reflect the rabbinic distinction between the two forms. These relate to two different prayer settings, one for the community and the other for the individual. Luke employs in particular the term "deesis" (supplication). He preserves the Psalm text in the angel's reply to Zechariah's private supplication. "Your deesis has been heard" (1,13). Matthew, however, alludes to the Isaiah verse in his introductory comment to JP. Thus the form of JP is presented in Luke to the disciples on the road (11,1-2); whereas JP in Matthew appears in the sermon addressed to the crowds as well as to the disciples (5,1,7,28).

Matthew in his introduction to JP is thinking implicitly of the Jewish model of lengthy prayers, while explicitly he refers to the Gentiles (also 6,32). He reveals a knowledge of the Jewish public service, which he subjects to Jesus' criticism. However, he does not fault their practice of offering abbreviated prayers. On one hand, the Matthean tradition promotes a mission to the Gentiles within a Jewish-Christian church (24,14;28,19). On the other hand, Matthew still preserves the contrast of Gentiles and the tax-collectors, i.e. the wicked of the community (5,46-47: read "Gentiles"; 18,17) with the people of God who are the lost sheep of Israel (10,6;15,24). This reflects a common biblical orientation for Matthew's circle and the Jewish community. The former adopts the liturgical and homiletic forms of the latter, while protesting the Scribal interpretation of the Pharisees. The early church indeed felt free to adopt the Jewish liturgy of the synagogue and the Temple, as evidence clearly shows.

In shifting from "hypocrites," i.e. the scribes and the Pharisees, to "Gentiles", Matthew suggests, as he explicitly states in 23,2, that their liturgical tradition should not be criticized but only their practice. A similar tendency appears in the Didache, which employs the Jewish prayer at mealtime christologically for the Eucharist while criticizing their practice.

Matthew in his first introductory comment also alludes to Isa 1,15b: "Even though you make many prayers, I will not listen." The first half of the verse is rendered in the Targum with reference to the priestly prayer in the Temple. For "I (God) will cause my Presence to be removed from you." This Prophetic indictment is addressed to the religious teachers and the priests, whose acts are compared to those of Sodom and Gomorrah (v 10; compare Matt 10,15;11,22,24). Matthew is thinking of his contemporary generation of Jews who witnessed the destruction of the Second Temple. The Jewish community has experienced the removal of God's Presence from the Temple. The religious crisis was effected by "this (the present) evil generation", according to Matt 12,46. The cause offered in Isaiah is: "Your hands are full of blood". This is developed explicitly in Matt 23,29-39 with the historical reference to the actions of Zealots during the war with Rome.

Matthew presents JP with a lesson derived from the petition for Forgiveness (6,14-15). The same lesson is attached to another teaching of
Jesus, the parable of the unmerciful servant (18,23-43). The parable refers to remittance of debts, the Matthean phraseology in the petition for forgiveness. For "rabbihyn" in Aramaic also means sins (Luke 11,4). The parable also preserves the penitent's appeal: "Lord, have patience with me and I will pay you all" (Matt 18,29). The first half of the petition refers to God's attribute of patience, as recorded in Exod 34,6. This text became the standard model for penitential address to God. Thus, God responds in the parable: "You have mercy on your fellow servant as I have mercy on you." It echoes the prospect of God's grace in Exod 33,19 with the meaning: "I will have mercy on the one who shows mercy." This lesson is employed by early Jewish interpreters. Similarly, God's act of grace as pronounced by the priests (Num 11,6), is also understood to mean: "He will give you (sympathetic knowledge) da'ath so that you will show mercy to one another" (Sifre Zuta, ad loc.). For the same is reflected in the arrangement of the petition for "da'ath" prior to the petitions for "Repentance" and "Forgiveness" in the daily Tefillah. Thus, R. Elazar ben 'Azariah of Jamnia taught: "Transpersonal matters will be forgiven to you but not interpersonal matters until you reconcile your friend" (Sifra to Lev 15,30; the Palestinian Targum refers to penitential confession, which included the above petitions). The same teaching is advanced by Jesus fifty years earlier.

Matthew attached the lesson of forgiveness to JP in order to underscore the significance of purity of action in addition to purity of the heart (no hypocrisy) at the time of prayer. For prayer is an expression of agape in a transpersonal relationship. It cannot be sincere unless agape is likewise reflected in the interpersonal realm. This association between worship and ethics was taught emphatically by the Prophets. Yet many of the worshiping community did not conduct themselves accordingly, as indicated in Ben-Sira's exhortation (28,2). The second half of the penitent's petition in Matt 18,29 reflects the common practice of making payment to God in the form of sin or votive offering. In protest Jesus taught, according to Matt 5,23-24: "First be reconciled to your brother and then come and offer your gift (=sacrifice)." The Jamnian teachers also saw the need to legislate the same rule in post-Destruction days (MYoma 8,9). Apparently Jesus, as Ben Sira before him and the Tannaim later, sought to discourage insincere acts of repentance by the people in the Temple and in the synagogue respectively.

Matthew too promotes this understanding for his Church in the curious arrangement of Jesus' teaching on prayer for those who persecute you under the commandment of "love your neighbor" (5,43-44). One would expect that the example of altruistic love should be depicted in terms of interpersonal acts such as lending. For prayer is the service of the heart, the expression of love for God. It appears that Matthew is thinking of intercession as indicated in Pater Noster's shift to the collective in the last four petitions. Thus, no one can offer intercessory prayer unless he is free of ill feelings toward his fellowman. The test for purity of the heart before God can only be measured by the purity of action in the interpersonal realm. This becomes the Matthean lesson of perfection (5,48), which is juxtaposed to the section on communal prayer. JP can only be recited with a pure heart and in consequence of pure action: the lesson on forgiveness (6,14.15).

The Matthean stress on "beware of hypocrisy" highlights the proper usage of JP. Moreover, the Matthean form of JP preserves the acrostic: "rShaMoR MiHoNePH" (I shall protect from hypocrisy). It was the practice to transmit liturgical texts acrostically as a mnemonic device. Each initial letter of a substantive, i.e. the second word, in the petitions forms the acrostic. It begins with "Our Father" and avoids the last substantive which refers to "Evil" (see Appendix). In contrast to Luke, the Matthean form of JP is an intercession for the distressed community living in an evil-infested world. Therefore, it opens with a collective address to the Father, "who is in heaven" (so Isa 63,15: "Look down from heaven", v16: "You are our Father"). It includes a third petition, an expression of hope for the fulfillment of God's will on earth. It ends with a plea for deliverance from evil. For the earthly community seeks presently a release from the evil residing in the heart (Matt 15,19) which is implanted by the Satan in the world (13,39). This last appeal conforms to the acrostic theme of the Matthean JP, God's response (compare Ps 12,8 in view of 3). The community recites JP in Aramaic as reflected in the dual meaning of remit/forgive and debt/sin in the fifth petition. For the community in prayer is taught to offer its petitions in the vernacular (later in Greek). In response to their prayer, God's blessing as pronounced by the priests in Hebrew only (MSotah 7,2 in contrast to prayer, 7,1) governs the acrostic. "God will bless you and protect you" (Num 6,24). Matthew's circle preserved in the Hebrew acrostic the particular blessing of God's protection. For the priestly Benediction was also interpreted by the Essenes and the Rabbis with reference to protection from evil or demons (IQS 2,3; Targum, Sifre, Midrash Hagadol to Num 6,24).

The Matthean descriptive expression, "Father who is in heaven", is replaced by Luke with the "Most High" (6,35=Matt 5,45) and the "angels of God" (12,9-10=Matt 10,32-33). This suggests that the Matthean address, as found in Jewish liturgical sources (prayers, homilies
Matthew's JP is an epitome of Jesus' teachings in the sense that it coheres with his other sayings. This would indicate that the wording of the petitions was original to Jesus. However, it is necessary to preclude the possibility of redaction by Matthew.

Matthew arranges the three episodes differently than Luke. The latter offers the order of the last two in light of the Scriptural sequence cited by Jesus (Deut 6,13-16). Matthew deliberately reverses the order in conformity with JP's existential petitions. The first Scriptural reply of Jesus refers to "bread", the second to "trial" while the third introduces the denunciation: "Begone Satan!" Similarly Jesus silences Peter (Matt 16,23=Mark 8,33) who questions the messianic purpose of his master's ministry. In both cases, Jesus perceives the evil thoughts of the bearer and commands his departure. For Jesus has the authority, according to Matt 12,25-28, to perceive the evil thoughts of a person and to command the departure of the Satan. Thus, Peter's intention is questioned, "for your thoughts are not with God" and the Satan's temptation is rejected, "for . . . him (God) alone shall you serve." The latter is also the liturgical phraseology of Deut 6,13, recited by the priests in the Temple for the acceptance of the service. Jesus employs it as a repudiation of magical use of prayer associated with the worship of Satan. Likewise, the converts of the Christian community are asked to foresake in time of trial their former custom of using long and tedious magical formulas (Matt 6,7; examples in C. K. Barrett, New Testament Background, New York; Harper and Row, 1961 p 29-35). Instead, the worshiping community can only plead for deliverance from evil thoughts.

Luke does not mention "Begone Satan!" as he does not transmit the last petition. For his form of JP is intended for the apostles who share in
Jesus' victory over the world of evil, symbolized by the Fall of Satan (Luke 10,18). Significantly this introductory background to Lukan JP preserves the same Psalm text quoted by the Satan. Psalm 91 was recited as a Scriptural poem of exorcism (Shir shel pegaHm; compare the Qumram Psalms ed Sanders, Col 27,10, mistranslated p 87); to repel the evil spirits and to invite God's protection (Midrash Ps 91,1; bShehu'oth 15b; Sabbath 6,2,8b). In Luke's Temptation Story, Jesus has conquered the Satan and the Psalm reference: "He will give his angels charge to protect you", has been realized. Thus, Luke does not need to mention in the conclusion: "And the angels ministered to him." The apostles who are sent to the seventy nations of the biblical world (10,1.17 in view of Gen 10: the seventy nations) receive authority to exorcise the demons. Jesus transfers this authority with a reference to the Psalm of exorcism (91,13.10.12b): "You will tread on (the lion and) the serpent, (the young lion) and the basilisk (Luke 10,9a:scorpion) ... no evil shall befall you and no demon (Targum, Luke 10,9b: power of the enemy) ... nor shall you stumble because of the evil inclination" (Targum, Luke 17,1.2). The signs accompany the apostles on the road for the Spirit of God is upon them (see the longer ending of Mark 16,17.18). Thus, Luke relates that Peter and John, who are filled with the Spirit to exorcise and to heal, can confidently say: "Is it right before God to listen to you rather than to listen to God?" (Acts 4,19). In apostolic life the prospects expressed in the two Matthean petitions (one closes the "You" petitions; the other the "We" petitions) have been actualized. They have been delivered from evil and their missionary life is a continual expression of doing God's will on earth.

As an apostolic JP, Luke included originally an appropriate petition, which was preserved by Marcion and in given manuscripts (162,170) as well as recorded by Gregory of Nyssa and Maximus the Confessor.61 It reads: "Let the Holy Spirit come upon us and cleanse us". The distinctive reading of Codex Bezae anticipates the wording of this petition ("upon us let come"). For the petition for the Holy Spirit appeared in lieu of the petition for the Kingdom (except Marcion). Luke offers this petition obliquely in a section following the account of JP. It appears as a lesson on prayer (11,13). "How much more will heavenly Father give the Holy Spirit to those who ask him!" The lesson is inferred from the parable of a son asking his father for food. In a Galilean town, Greek and Aramaic words were common speech forms. A human father may hear his son making the sound PTR1. The form "patit" in Aramaic denotes flat bread but its Greek homonym "petra" means rock. The father will immediately perceive the intention of his small child and he will not be confused by the similarity of speech sounds.62 The gift of the Holy Spirit is given to the apostles so they too can intuit the intentions of others and respond wisely (Luke 12,11.12). This gift was promised by Jesus to his disciples, according to Luke (24,49; Acts, 1,4.5.8). Its public manifestation in form of glossolalia was climaxed by Peter's preaching on the intended meaning of God's promise (Acts 2). Thus, the inclusion of the petition for the Holy Spirit is consonant with the guiding prayer for the apostles on the road. Jesus invites his disciples to call upon Abba, i.e. to share in Jesus' closeness to God (Rom 8,15.16; Gal 4,6.7). They already enjoy the Presence of God in doing his will. The Kingdom of God is within them (Luke 17,21, compare Matt 18,20) but attention is directed to the Spirit (compare John's Supper Discourse).

b) The Sermon on the Mount (Q): the section on communal prayer and pietistic acts is followed by a triad of sayings on storing heavenly treasures (6,19-21: through the act of charity, jPe'ah l,l;15b); on sound eye (6,22-23: no covetousness, MAboth 2,9 in view of Aboth de R. Nathan II 30) and on serving one Master (6,24: repudiating Mammon). These teachings point to the proper religious orientation for the worshipping community. It is to become a community of "the poor in spirit" (5,5). To such a community in prayer the following section is addressed. It opens with a pericope on anxiety (6,25-31) and ends with lessons echoing the phraseology of JP. Verse 32 refers to the "heavenly Father". Verse 33 speaks of seeking (i.e. praying for) "his Kingdom" and "his righteousness". The latter is understood in the sense of "doing God's will" (3,15). Similarly Ps 40,9-10: "To do God's will" is "to announce righteousness before a vast assembly". Verse 43 refers to the petition for bread of "tomorrow... for today.

These liturgical lessons are given in contrast to the Gentiles' manner of praying. This obliquely suggests the way the Jewish community prays. It first begins the entreaty of the Middle Section with the existential petitions (Da'ath, Repentance, Forgiveness, Redemption, Healing and Blessing of the Seasons) and then it concludes with the eschatological petitions (Ingathering, Judgment, Defeat of Evil, Maintenance of the Righteous and the combined petition for Rebuilding Jerusalem and the Davidic Kingdom). According to Matthew, the uniqueness of JP lies in the order of the petitions, "First seek his Kingdom and his Righteousness and all these (the existential needs, beginning with 'Bread for tomorrow') be yours." This is the shift in JP from the eschatological petitions addressing "You", to the collective petitions for existential needs. The community orients itself eschatologically in prayer and lives accordingly. It lives in anticipation of the Parousia (Matt 10,23; 15,28; 24,42.44) while proclaiming the Kingdom (10,7) and doing God's will (7,21;12,50). It expresses agapē in providing
the daily needs (24,45), in forgiving sins (18,22-35) and for some in not entering into trials (19,12). The first petition and the last petition are reflected in Matthew's exhortation for the members to pursue good works (5,16) and to avoid obstacles (18,7) respectively.63

c) Woes against the Scribes and the Pharisees (Q and Matt only): Matthean arrangement of the "Woes" is governed by all the petitions of JP. It addresses the hypocrites as in the Sermon's section on communal prayer. Thus, it opens (23,2-8) with a parallel indictment of their practice to be seen by men, enumerating in particular the pietistic acts. As interpreters and preachers of the Torah, the scribes sit on the Ketha­dah of Moses, the place of honor in the synagogue. They are greeted as rabbis (teachers) in the market place, where court sessions and public liturgical services were held. The Matthew introduces (v 9) the reference to JP's address to God. This address is reserved only for "one Father who is in heaven"64. Correspondingly, Matthew relates that there is only one leader for the Christian community,65 namely Christ. This reflects the employment of a baptismal formula for non-Gentile members, which referred to Christ (Acts 8,16: Samaritans; 10,48: semi-proselytes; 19,5: Baptist's followers; 22,16: Paul). Paul employs the priestly Benediction as an elliptical salutation: "Grace to you and peace from God our Father and the Lord Jesus the Messiah" (Rom 1,7). For he too was familiar with the Matthean lesson of correspondence: "To us (there is) one God-the Father ... and one Lord Jesus Christ" (1Cor 8,6). For only he who was baptized to receive the Holy Spirit can say: 'Lord Jesus' (12,3). Eventually the formula evolved into a triritarian form66 for the baptism of the Gentile members (Matt 28,19). Thus, Matthew is thinking of the Jewish converts in offering criticism of the Pharisaic practice. The polemical discourse is governed by Pater Noster, the prayer taught to the baptized members.

Matthew continues with the lesson on service as a reflection of humility (23,11-12). He employs the principle of "imitatio Christi" (10,25a): to serve even as Jesus served unto death (20,27-28). The poor in spirit is praised (5,3) since he follows in the way of Jesus, the lowly in heart (11,28). "Whoever humbles himself like a child, he is the greatest in the Kingdom of Heaven" (18,4). For, "He who is the Small One (i.e. Jesus)67 in the Kingdom of Heaven is greater than he (John)" (11,11). However, the stress on humility before God in the teaching of Jesus alludes to Isa 57,15. "Thus says the Highest (Targum: Rama)68 who dwells in heaven (JP: Father who is in heaven) whose name is holy (JP: hallowed be thy name) who dwells (Targum, 1Qlsa) in the highest (Targum: barama69) and holy (place) as well as with the contrite and the lowly in heart." God's name is hallowed among the lowly in heart. For his exaltation is found in the expression of humbleness (bMegillah 31a and Yelammedenu cited in Yalqut Makhir to Isa 57,15). Thus, Matthew repeats the lesson on service in connection with the example of Jesus' death as that of the humble Suffering Servant (20,27-28 in view of Isa 53,12c). For martyrdom (drinking the cup) is seen as an act of hallowing God's name.69 Matthew, therefore, arranges the lesson on service following the saying on one leader in conformity with the sequence of the address and the first petition.

The list of seven "Woes", omitting v 14 (not found in BSDAO), follows the order of the last six petitions with the separation between two-beat stichs of the third petition. This is a significant arrangement in light of the proper delivery of JP's Aramaic stichs (see Appendix). The address plus the first three petitions make five two-beat stichs. These are followed by three five-beat stichs, which are strung together with the copulative "ve (kai)." The last stich is constructed as two petitions with the conjunction "ella". This poetic structure indicates how the community recited the "Pater Noster" in Aramaic. First, they intoned two-beat unstressed cries with a stress on the last beat in the middle three petitions: the appeal to you (-akh). This stress is already reflected in the opening cry: "our Father". At the same time, the worshipers are guided by the eschatological orientation of JP, which is expressed by "in heaven" in the first and last stichs. With the cry "as on earth", reflecting their existential situation, the community alternates to a Qinah (Lament) rhythm. They recite the last three stichs in a measured form (2+3; 3+2; 2+3), repeating the sound "na-n" (we). This signifies the collective appeal for existential needs. They end with a lament: "Deliver us from evil," the evil affecting the community on earth.

First "Woe" (23,13) reads: "You shut the Kingdom of Heaven ... neither you enter (eiselthein) nor allow others to enter. "In contrast, the Christian's call is: "Your Kingdom come" (JP: elheto and Kerygma 10,7: enogiken).

Second "Woe" (23,15) reads: "You traverse sea and land to make a single proselyte." The Pharisaic proselytizing effort was seen as doing God's will on earth (Ps 40,9-10). In contrast, the spreading of the Besorah (good news) among the Gentiles is promoted in Matthew (24,14;26,13) without the imposition of a heavy yoke (11,30; Acts 15,10). Thus, "Your will be done."

Third "Woe" (23,16-22) ends with a lesson on correspondence, God's Presence in a punctual sense dwells on earth in the Temple. This corresponds to the durative existence of God in heaven. There God's Presence on the Throne is enjoyed continuously by the entire worshiping angelic community. This is a significant principle governing the
teachings of Jesus on the Kingdom. On one hand, the Kingdom is described as a future manifestation of God's durative Presence as it exists extratemporally in heaven. On the other hand, the Kingdom is proclaimed as a present reality, the punctual manifestation of God's Presence. The Christian community has become the new Temple on earth, which seeks the joy of God's Presence for all in the appeal: "As in heaven so on earth."

Fourth "Woe" (23,23-24) points to the strict observance of tithing in the Pharisaic Levitical practice (15,20). Thus, the community prays with no reservation: "Give us our bread." Matthew may have also in mind the play on the word Melkar (for tomorrow) in the petition (Gospel according to the Hebrews and Matt 6,34) and the transposed letters HomeR (weightier matter) in the "Woe".

Fifth "Woe" (23,25-26) refers to the strict observance of the law of purity in the Pharisaic association. God's act of atonement is described metaphorically in the Bible as cleansing (Lev 16,30; Ezek 36,25 etc.). The "Woe" teaches that the external act of cleansing is ineffective as long as one is not cleansed internally. Matthew reads "dakke" (cleanse) in contrast to Lk 11,41 "zakke" (give alms). For Matthew, cleansing means the elimination of extortion and rapacity, the evil ways affecting the interpersonal relationship. Likewise, the collective petition for Forgiveness is governed by the sincere act of reconciliation in the interpersonal realm.

Sixth "Woe" (23,27-28) depicts the Scribes and Pharisees metaphorically as sepulchers. They appear righteous but within they are full of hypocrisy and lawlessness. The Matthean denunciation of hypocrisy has become the test for righteous life in the Christian community. For the hypocritical intentions of the newcomers, the evil thoughts in the heart (Acts 5,4;8,22), were seen as "tempting the Spirit of God" (5,9). Thus the community prays: "Do not lead us into trial."

Seventh "Woe" (23,29-33) appears as an indictment against the last generation of the Scribes and Pharisees at the time of the destruction of the Second Temple. The fraternal war was intensified by the Idumeans at the call of the Zealots in year 67/68 (Josephus, Bellum 4.5). They were the followers of the Shammaitic Pharisees. Their actions led to bloodshed in the city and the Temple. Zechariah the son of Berachiah was led to a mock trial and executed by the Zealots in the Temple (Bellum 4.5.4). This defiant act is explicitly mentioned by Matthew in his sequel to the last "Woe" (23,34-35). The final "Woe", therefore, concludes with the admonition: "How shall you escape the judgment of Gehenna?" In contrast, the Christian community prays: "Deliver us from evil". "Evil" is a multifaceted word connoting also divine judgment. This was especially the case for the Jerusalem church, which at the behest of an oracle in response to prayer, departed from Jerusalem in the face of imminent catastrophe (Eusebius, Hist Eccl 3.5.3.).

Matthew has composed his Gospel in view of the apocalyptic events that befell the Jewish people as witnessed by the Jerusalem church. He refers to the events in a closing apocalyptic statement: "Amen, I say to you all these will come upon this generation" (23,36 in view of 22,7). This comment introduces God's lament for the city and the desolated Temple, as transmitted by Jesus (23,37-38=Luke 13,34-35). For Matthew, God's Presence has been removed from his people who committed bloodshed. The same reason is offered for the Silluq (Removal) from the generation of Menasseh prior to the destruction of the First Temple (2Kgs 21,12-15 in light of v 16. See Tosefta Yoma 1,10 and Cant Zuta 5, ed Buber 31). Thus God laments: "How often would I have gathered your children together as a hen gathers her brood under her wings." For God alone provides protection and care for his children in the City of Peace, as he did for the Mosaic generation in the Wilderness (Deut 32,10.12). God's lament ends in a promise: "You will not see me (the manifestation of God's Presence at time of pilgrimage to the Temple; Exod 23,17;34,23) until you say: "Blessed is he who comes in the name of the Lord" (the greeting of peace to the pilgrims; Ps 118,26;129,8). For God's Presence, an expression of his love, can only be experienced in the Temple by the pilgrims who relate in love and peace to the inhabitants. However, at time of fraternal war causing the desolation of the Holy Place (Matt 24,15), the Christian community in Jerusalem is instructed to pray that their escape may not be in the winter. To which Matthew adds "nor on the Sabbath" (24,20). In light of the reference to a season, Sabbath connotes here the Sabbatical year, which occurred in 68/69 C.E. It is possible to date the departure of the Jerusalem church to Pella in Summer 68. The opportunity for escape from Jerusalem was still available (Bellum 4.6.3). Until then the church, following the example of James the Righteous Intercessor (Eusebius, Hist Eccl 2.28), saw itself as a holy community in prayer averting the evil decree (3.5.3).

Matthew has composed the Gospel in Syria a decade or so after the Fall of Jerusalem. His work reflects Scribal criticism and interpretation (13,52: new and old), which he most probably shared with the Jerusalem church, whose members were familiar with the teachings of the scribes and the practice of the Pharisaic association. The indictment of the generation of the War and the criticism of the Shammaitic school were transmitted to Matthew's circle by knowledgeable members of the
Jerusalem church who developed them along the lines of Jesus’ teaching. Thus, Matthew’s Sermon as well as the Epistle of James and the Didache emanate from a similar Jewish-Christian circle.

Matthew did not, however, compose his Gospel as a polemical response to the Jamnian academy established after 70. This can be refuted on two grounds. 1) Matthew’s circle could not have direct access to the Academy’s discussion unless the latter’s members had joined his church or the Jerusalem church has restored intimate contacts with Jamnia. Both possibilities are ruled out for lack of evidence. The Jewish community in Diaspora only gradually became acquainted and then adopted the revised agenda of the Jamnian Academy. 2) The Jamnian community was not threatened by Christianity, as assumed in contemporary studies (see n.15). Moreover, the Tannaim have developed their interpretation in the Hillelite manner, which did converge independently upon formulations similar to those taught by Jesus.81

Matthew has transmitted the Jesus tradition as developed in the Palestinian church. He composed his work as a result of the apocalyptic events affecting his generation at the time of the Destruction. Matthew sought to preserve what his circle accepted as the authentic meaning of Jesus’ didactic and messianic ministry. In their view it was confirmed by the apocalyptic events of their day. Matthew transmits JP as brief intercessory petitions to be recited by the community in time of distress. As an ecclesiastical prayer, it eventually concluded with the Temple’s doxological refrain82 (1Chr 29:11): “For yours is the power and the glory for ever” (Did 8,2). In Christian practice “Pater Noster” was used three times daily in lieu of the Jewish Tefilah. For the early Christian community lived in an atmosphere of persecution and distress. JP was offered by the community as an affective expression of fellowship with the angelic familia in doing God’s will and in seeking God’s Presence collectively for the fulfillment of their needs.

The Meaning of Pater Noster

The significance of “Pater Noster” can be determined by the way it offers an epitomized form of petitions which embrace the totality of human relational attitudes. In accordance with the address to the Father, the first three petitions reflect a relationship between the person who prays and God. The transpersonal and eschatological attitude affects the person’s existential petitions with reference to three human relationships: 1) The subpersonal relationship (the person and nature) gives rise to material possession and egoistic control. The fourth petition expresses temperance in living by Jesus’ teaching on the removal of material anxieties (Matt 6,25-35). 2) The interpersonal relationship can breed ill feelings and all forms of human evil. The petition for Forgiveness comes to eliminate such tensions by the anticipatory human action of forgive-ness. This conforms to Jesus’ teaching on precautionary measures in interpersonal matters (5,21-48). 3) The intrapersonal relationship (the person and himself) becomes an internal struggle between the good and evil inclinations in overcoming trials. The petition on Temptation linked to the plea for deliverance from evil recognizes the complexity of personal growth which is in need of guidance from beyond the human order. This corresponds to the Matthean lesson derived from the parable of father and son. It states that only “your Father who is in heaven can give good (eliminating the evil) to them that ask (pray to) him” (7,11).

Jesus employs the address “Abba” (Father) in prayer. In Matthew’s JP, the community members are instructed to lift their hearts collectively to “our Father”. Yet in the private supplication of Jesus, the address is to “Abba” only (Matt 26,39,42: “Abibi”; Mark 14,36: “Abba”=Luke 22, 42 and 23,34.46). This direct appeal to “Abba” is reserved for Luke for the apostles on the road. They are instructed to pray a different form of JP in response to their request, noting that the disciples of John offer supplication as taught by their Master (11,1 in view of 5,33: “make deesis”). In light of the original substitute second petition for the Holy Spirit, it reads: “Abba, let your name be hallowed. Let your spirit of holiness come upon us and cleanse us. Your (Marcion) bread for tomorrow give us each day. And remit (=forgive: shearboq) us our sins; for we also remit all who are indebted to us. And do not allow (tishboq, Marcion) us to be led into trial.” This form preserves the Aramaic phrases, “Abba” and “Shearboq” with its dual meaning of remit (=forgive) and allow. It also maintains the balance in the last two petitions with “ushabhoq” and “walet tishboq”.

The acrostic formed by the initial letters of the Lukian JP refers to the Father’s promise of pouring out the Spirit (Luke 24,49; Acts 1,5). “Abba” (Father), Shemakh (your name), Qadisha (holiness), Mehur (for tomorrow), Hobhynan (our sins) and Nisyona (trial) spell out acrostically resHaQem Hen (I will baptize them with grace). This eschatological promise is described in Joel 3,1: “I will pour out my Spirit” (Acts 2,17) and Zech 12,10: “I will pour out ... a spirit of grace”. The latter is a promise in response to supplication following the mourning period for the First Born, the Messiah.83 This account offers the Prophetic background for the early Christian understanding of the events following the crucifixion. The acrostic in Hebrew recalls the priestly Benedic­tion: “God will shine His Face upon you and give you grace” (Num 6,25). This response of God at the time of prayer in the Temple was interpreted by the Essenes and the rabbis with reference to the Holy
Spirit or illumination. The Lukan stress on the reception of the Spirit and on the apostles' prophetic mission is the context for said form of JP.

Paul too indicates the significance of the address "'Abba" in prayer. He specifically mentions the address with reference to those who received the Spirit being able to cry "'Abba" (Gal 4,6; Rom 8,15). In light of intercessory prayer in his private life, Paul repeats jointly or separately the priestly Benediction of God, "will give you grace" and "give you peace", in his epistolary greeting and farewell. For the gift of the Spirit has become a personal blessing for Paul (1Cor 2,13; 7,25; 15,8; 2Cor 1,11; 12,1; 8,9; Gal 1,15-16; 1Thess 1,4; 4,8). Paul wishes to share with the community the joy of God's grace which has so affected his apostolic life. Paul seems to be acquainted with the private petition of the apostolic JP (Rom 5,5). "The love of God has been poured out in our hearts (in view of 5,1: the grace in which we stand) by the Holy Spirit which was given to us."

Paul appears to be familiar as well with the ecclesiastical JP of Matthew. He depicts God's new covenant with the Christian community as: "I shall be unto them a Father and you shall be unto me sons and daughters" (2Cor 6,18). This covenantal formula is rooted in the liturgical experience of the community in their appeal to "Our Father". Paul attaches the formula to Isa 52,11.12b, which is preceded by the evangelion: "The Kingdom of God has manifested" (v 7, Targum) and is followed by the hymn of the Suffering Servant (52,13-53,12). The deliberate choice of the Prophetic text in connection with the new covenantal formula is significant for it is juxtaposed to Lev 26,11-12. The latter refers to the formula for God's covenant with Israel. It is prefixed with the promise of God's Presence in the Temple (Sifra ad loc.). The Essene Temple Scroll 29,7-10 utilizes the Levitical text with reference to the earthly and heavenly Temples, an apocalyptic view shared by the Christians (Rev 21,9; 1Cor 6,16; 1Cor 3,9.16). For God's Presence through Christ, in accordance with Pauline thought, now dwells among the believers in Jesus. Thus, Paul appeals to the Christian community to intercede in prayer for his deliverance from evil persons (2Thess 3,3). This is the formula that governs the acrostic of Matthew's JP; while the priestly Benediction of God's grace is used in connection with Lukán JP (Rom 5,5).

Clement of Rome too indicates the significance of the communal appeal to "'Abba" during a penitential service (1Clem 8,2.3). It opens with a citation of Ezek 33,11.12 similar to the conclusion of Nehilath's confessional service (bYoma 87b; see Amram's text in 'Abodath Israel ed Baer, 437). It concludes with an appeal, "to return with all your hearts and say: Father." This may refer either to the litanic cry: "Answer us/Have mercy on us/Save us, Father" or to the recitation of "Pater Noster". Clement, a contemporary of Matthew, also refers to Isa 26,20: "Enter into your storeroom" (50,4=Matt 6,6) in his exhortation to pray for God's mercy. For only sincere penitential prayer, through the expression of altruistic love and humbledmindedness (1Clem 13,2-4), can result in the forgiveness of sins. Clement, who has preserved other ecclesiastical prayers, reflects lessons similar to Matthew while not quoting his Gospel. He probably was acquainted with the ecclesiastical JP, but he was reluctant to cite it.

Jesus employed the address "'Abba" with reverential and relational meaning. This dual meaning must be seen first in light of its usage in Tefillah said in time of distress. It was the common Jewish practice on fast days during the penitential service for the people to cry the litany: "Answer us, our Father, answer us". After the Destruction, R. Aqiba follows his teacher R. Eliezer's recitation of the twenty-four petitions on a fast day with the litanic appeal: "Our Father, our King; you are our Father!" (bTa'anit 25b; R. Hana'n'e's text and see the litanic in Amram Siddur). This form of address did not originate with R. Aqiba. He simply used the spontaneous litanic form in lieu of the standard lengthy petitions. For the address to "our Father" was used in time of distress (Exod Rabba 46 to 34,1) as found in the Prophetic supplication (Isa 63,16; 64,7).

Before the Destruction, the humble grandson of Onias the Circle Maker (bTa'anit 23b; dated in light of Ta'anit 66d) is said to have heard the cry of school children in time of drought: "'Abba, 'Abba give us rain!" He spontaneously offered an intercessory appeal: "Master of the Universe! Do for the sake of these (children) who can not distinguish between 'Abba who gives rains and 'Abba who does not give rain." This does not mean that the address "'Abba" was used only in charismatic
Hasidean circles. Rather, the children's use of 'Abba elicited the spontaneous prayer of Onias' grandson. This reflects the type of religious instruction received in the schools prior to the Destruction. The teachers would substitute 'Abba, or similar expression, for God while reciting the Scriptures and prayers in deference to God's name. The children were instructed to pray in the style of the commoners, utilizing brief petitions and substitute terms for God. Onias' grandson was met by the children reciting the liturgical lesson taught by their teacher. In this instance, they recited the brief entreaty for rain ("Give rain"), which was used during the rainy season (M. Berakhot 5.2, Ta'anit 1.2). Since school children's recitation was seen as a divine omen, their cry "'Abba" prompted the brief intercession. For Onias' grandson was also addressed in the community as "'Abba", an honorific title given to a philanthropic person. He, therefore, employed the brief intercession: "Do for the sake of innocent school children" (see the litany in Amram's Siddur). He worded it as an appeal to 'Abba who gives rain in sympathy with the innocent cry of the children.

Jesus employed reverential circumlocutions for God's name in his prayer and teachings. According to Matt 5.34-35 and 23.21-22 Jesus instructs not to use related appellatives (Heaven, Earth, Jerusalem, Temple) in oath formulas in order "not to take God's name in vain" (Exod 20.9). "'Abba", therefore, is employed by Jesus in prayer when not citing Scriptures (so Mark 15.34=Matt 27.46; citing Ps 22) as a reverential address in God's Presence. It is not a unique speech form of Jesus, for it served this address exclusively for the heavenly Father. "Do not call any one on earth 'Abba" (23.9). Similarly, he instructs not to use the term "good", the liturgical attribute of God, even for himself (Mark 10.18=Luke 18.19). Thus, Jesus enjoin both the community and the apostles to address God as 'Abba, by not invoking his name but by linking the reverential address to the petition: "Hallowed be your name" (JP in Matt and in Luke). In a similar way, the Jewish liturgical setting of reading the Scriptures gave rise to the recitation of the Qaddish following the public preaching. Qaddish is a reverential petition used in response to hearing God's name spoken during the Reading. It opens with: "Magnified and hallowed be your name" and closes with the communal response: "Let his great name be blessed from eternity to eternity." The refrain in Aramaic was used in the Temple as a doxological response upon hearing God's name pronounced by the High Priest.

The first meaning of the address 'Abba comes to reflect on part of the person who prays a sense of reverence and humbleness before God's Presence. The second meaning reflects the particular relationship one seeks from God in prayer. It is significant that the address "our Father" is found only in penitential petitions and supplications of Jewish liturgy. As an example, the first three penitential petitions of the Middle Section are worded with an appeal to "Aboth (23,9)." Grace us, O our Father (with sympathetic knowledge (da'ath) from you); "Cause us to return, O our Father, unto your Torah;" “Forgive us, O our Father, for we have sinned." The theological principle governing the liturgical address is that God's actions are viewed in a dual way, in terms of judgment (din) and in terms of love (rahatim). The first form, as understood by the rabbis, is expressed biblically by the name Elohim (also means "judges") and the second by YaHWeH (which expresses his pathos duratively). In liturgy the biblical address YahWeH, Elohim was used in pre-Destruction time, corresponding to the reverential forms 'Abba, Melekh (king) used as descriptive circumlocutions. The distressed community addresses YahWeH as "our Father" in seeking his love and mercy to forgive their sins at time of judgment (see n. 46). Jesus, like the Prophets of old, addressed 'Abba in his prayer as an appeal to God's love at time of judgment. Thus, both forms of JP make the appeal to 'Abba. The community or the apostles intercede for Fatherly forgiveness of sins and for Fatherly protection in time of trial.

Jesus has taught his followers to use the address 'Abba as a sincere expression of humility before God and as complete reliance on his love.
Corresponding to the human biological experience, the father engenders the human species while he remains apart during the period of gestation. God likewise causes and maintains the human reality, while he exists as a numinous Other in the history of human evolution. This imagery of God evokes in the heart of the one who prays a deep sense of creaturehood and humility before the Wholly Other. Yet at the same time, in addressing the Father as “You”, one senses the nearness of the providential Presence. In sympathy with divine love, he opens his dialogue of prayer, a dialogue of human hope and divine promise. He petitions for existential needs that concern not only himself but mankind as well.

NOTES

1. For a review and discussion of the different scholarly questions, opinions and studies, see Jean Carmignac, Recherches sur le Notre Père (Paris: Letouzey 1969). He offers an artificial Hebrew translation of JP on p 396. The apparent Aramaisms in the fifth petition indicate that JP was not transmitted in Hebrew. For such prayers were recited also in the vernacular.


4. See F. H. Chase, The Lord’s Prayer in the Early Church (Cambridge, 1898) and Gordon J. Bahr, “The Use of the Lord’s Prayer in the Primitive Church,” JBL 84 (1965) p 153-159. There is also disagreement on whether the two versions of JP relate to Q or are to be credited to M and L. J. Jeremias, Prayers, p 88 distinguishes between the two in terms of the audience, Matthew to Jewish-Christians and Luke to Gentile-Christians.


26. Ch. 8. Contra J. Jeremias, Prayers p 84, that this impression is false. Lukan petition for the Holy Spirit is not only a baptismal prayer. This plea appears in the liturgy for ordination in Hippolytus ed G. Dix (Apostolic Constitutions, Book 8,5,18) as the appeal for forgiveness and deliverance from the snare of the Satan. The petitions of Pater Noster appear for the baptized (Book 8,8). For the Jewish liturgical and catechetical background to the Didache, see G. Alon, Studies in Jewish History (Tel Aviv, 1957) I p 274-294.


30. R. Eliezer's dictum: "One who makes his Tefillah Q'dabha', his prayer is not supplication" (Mberakhon 4,4). Q'dabha' means at fixed times, so Mber. 4,1 and compare Jer 1,5 (3b). For the other meanings see Mber 29a and J. Petuchowski, Understanding Jewish Prayer (New York: Ktav 1972) ch. 1.


32. As seen before God, e.g. Jer 7,25; 44,4 and Ps 116,16 etc.; as son, a donor of petitions for Israel (Exod 4,22; Deut 14,1) and in particular the king (the Royal Psalms). A prophet was called "Son of Adam (Man)," Ezek 2,1 (Dan 8,17); for he depicts God in the semblance of Man, Ezek 1,26 (Dan 7,9). Thus, the Targum does not translate "Adam". Contra G. Vermes, Jesus, ch.7 who cites the examples for "Bar Nesha,", an Aramaic circumlocution, which has nothing to do with the honorific title. The Righteous intercessor assumed the attitude of servant before God (Samuel the Small: bTan-in 329; Hanina ben Dosa: bBerakhah 34b) and as a son (qibba: bTan-in 23a).

33. See n. 19. For the example of Moses, see Assumptio Mosis 11 and Exod Rabbah 43 to 32,11 on Ps 106,23. The heavenly court appears in the vision of Micaiah (I Kings 22,19) and the prologue to Job (2,1).

34. Mekhilta to Ex 1,1; Lev Rabbah 10,2 ed Margolioth, p 197 and Yalqut Simeon to Jonah 1,3 & 500. Thus, the only sin of Moses at the Waters of Contention (Num 20,10-13) is attributed by the Rabbis to his angry use of the affection: "moros" (idiot) per "morim". See Midrash Haggadah to Num 20,10 and compare the strict teaching of Jesus in Matt 5,22.

35. The current studies on christology usually omit this significant designation. A future comparative study with early Jewish sources should include the meaning of "Sadai's" intercessory life and his effect in God's Presence, as well as the religious response to the "silhuq" (death) of the Righteous. The "Righ­teous," or in a related religious context, the "Pious," do not belong simply to anti-rival charismatic groups (so Vermes).

36. So the Synoptic depiction of Transfiguration. Jesus is proclaimed by the heavenly voice to be a prophet (Mk 9,7, parallels, citing Deut 18,15) and he appears alongside Moses and Elijah, the former and future great prophets of Israel. The tradition echoes the Jewish-Christian view, which is also preserved in the Gospel according to the Hebrews at Matt 3,16 (Jerome, Commentary to
Joshua ben Levi; jBerakhoth 2,4; 4d. Compare the text in M. Margolioth, Hilkhoth Eres Israel “Habhinenu” brief formulas used on a fast day. Others preserve a brief formula for prayer at mealtime. See the notes of S. Lieberman, Tosefta Kipthesutha p 33,34. He also indicates the later Palestinian tradition on combining the two brief forms of Tefillah ascribed to R. Joshua.

39. One version appears in the explanation of the liturgical arrangement by R. Joseph ben Levi; jBerakhot 2,4; 4d. Compare the text in M. Margolioth, Hilkhoth Eres Israel “Habhinenu” appears in jBer 4,3, 8a. The later poetic version from the Genizah appears in J. Mann, “Genizah Fragments of the Palestinian Order of the Service” Contributions (ed Petuchowski) p 419-420. See also M. Elbogen, Tefillot Me’en Shomemah Eshel (Berlin, 1933). The two versions are reflected in the two opinions of Rab and Samuel of the Babylonian academies (jBer 4,3; 8a). See also “Habhinenu” in Encyclopedia Talmudith ed Zevin (Tel Aviv, 1957) Vol 8 p 220-230.

40. The reading of Hallel on the festivals is mentioned in Mishnah Pesahim 5,7; ‘Arakah 2,3; b’Arakah 10a. The manner of recitation is described in Tosefta Sotah 6,2,3; see Lieberman’s notes p 668 and refer to I..Elbogen, “Studies in 220-230. See also “Habhinenu” Sifre to Num 18,3: a member of the Levitical choir.

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41. The Quaran Psalms ed J. Sanders, cols 14,7-16.6, preserve the shorter form and the litanic abbreviation with a conclusion of Ps. 118,15,16,8,9. It’s apparent use as in the Temple appears in the following Ps 145, called Hallel (bBerakhot 4b; bSabbath 118b), with the doxological refrain. Soferim 18,25 designates Ps 135 for the first day of Passover and Ps 136 for the last day: the apparent use as in the Temple appears in the following Ps 145, called Hallel (bBerakhot 4b; bSabbath 118b), with the doxological refrain. Soferim 18,25 designates Ps 135 for the first day of Passover and Ps 136 for the last day: the apparent use as in the Temple appears in the following Ps 145, called Hallel (bBerakhot 4b; bSabbath 118b), with the doxological refrain. Soferim 18,25 designates Ps 135 for the first day of Passover and Ps 136 for the last day: the apparent use as in the Temple appears in the following Ps 145, called Hallel (bBerakhot 4b; bSabbath 118b), with the doxological refrain. 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55. See "Acrostics" by Nahum M. Sarna and Yehudah A. Klausner, Encyclopedia Judaica I p 229-231. Aside from the alphabetical arrangement, there are thematic acrostics in Psalms: 2:1-10 LeYanuNeY WeShuTWA (To Jannaeus and his wife, the nuptial occasion in Maccabean times); 11: BeKHY ("cry"); 14 (not the Elohist 3:); aFeH HAsHeM ("Where is the Name = God?": the Nabhal's question); 15: MeHeloLe. WeNoKHeL (one who boasts and is deceitful); 26: LeBH KolShoLeLeYarok (I curse the intention of all who seek me); 100:1-3 Ha'rBHoDeDh (the [Todah] Service); 110: LeSHMeN =MeNeN (To Simeon Amen). At the time of installation of Simeon the Hasmonaein in 140 B.C.E.; 1Macc. 14:27. These acrostics reveal how the editors of the Psalms arranged the earlier hymns in light of their later usages.

56. See A. Marmorstein, The Old Rabbinic Doctrine of God (rep. New York, 1968) and E. E. Urbach, The Sages (Heb Jerusalem: 1969) ch. 4. J. Jeremias does not include in his study the reference to "Abba" in early rabbinic parables nor all the examples in the Palestinian Targums. (Both relate to Synagogue readings). He also failed (through his students) to check the manuscripts and the Midrashic anthologies preserving old sources (e.g. Midrash Hagadol), as well as Seliah prayers.


58. Compare Mishnah Abot 3,6 (see J. Siever's article). Ps 82 was recited on Tuesday in the Temple. Verse 1 points to God's Presence in the 'edah, the gathering of at least ten for public prayer (Deut Rabba to 28,1 ed Lieberman p 108 in view of bBerakhot 21P on Num 14,27: 'edah). It also points to God's Presence among the judges, who are called "elohim" (Mekhilta to Exod 20,24). Jesus used the Psalm in defense of his ministry (John 10,34-38). The Gospel according to Thomas, logion 30 reads "where there are three gods," meaning the judges (compare Didascalia ed. Connolly p 93).


60. Contra W. D. Davies, Torah in the Messianic Age (JBL Monograph Series 7, 1952). See P. Schaefer, "Die Torah der messianischen Zeit," ZNW 65 (1974) p 24-42. In addition, all the references to a new Torah or to its abrogation are understood rabbinically in the context of Ezekiel's prospect (11,19; 36,26). Once the evil inclination is eliminated, given commandments become inapplicable.


62. On the Galilean dialect of Aramaic see Eduard Y. Kutscher, Hebrew and Aramaic Studies (Jerusalem, 1977). Compare G. Vermes, Jesus, p 52-54 and M. Black, An Aramaic Approach to the Gospels and Acts (Oxford: Clarendon, third edition 1967). The phenomenon of Mischsprache (Greek, Latin and Hebrew terms incorporated into Aramaic vernacular) in Galilee, as attested to in the Palestinian texts, was not fully explored by the above. The glossolalia indicates that the


75. A rabbinic version of God’s words for his children is recorded in bBerakhot 34 (R. Eliezer of the First Century). Compare Echa Rabbah (ed Buber) 9,15.

76. God’s Presence is the expression of love, see Cant Rabbâ to 3,10 on “appiryon” as the Temple inlaid with love. Compare Pesijota (ed M. Ish Shalom) p 22a. On the experience of “homonioa” see E.E. Urbach, *Sages, ch. 3: 43. Thus, God’s relationship to the pilgrims is described as a “Father who dwells among his children” (Exod Rabbâ 34, to 25,10:8 and Midrash Haggadot, ad loc.).

77. The Temple was destroyed in Summer of 70, a post-Sabbatical year (Seder Olam Rabbah 30). Consult B. Z. Wacholder, *Essays in Jewish Chronology and Chronography* (New York: KTAV 1976), who fixes the date as 69/70.

78. Eusebius preserves the religious view of the church: “When holy men desert the city, the judgment of God will overtake them in the city.” In view of Abraham’s appeal to God, Gen. 18,24-32 (Gen Rabbâ to 18,32; Pirke de R. Eliezer 25). In addition, Eusebius offers a later Christian view on the punishment: “For all their crimes against Christ and his apostles”. He ends with a lament: “Let the Nazareans and the demons among his children” (Exod Rabba 34, to 25,10:8 and Midrash Hagadol, ad loc.).

79. A significant example is the midrash of the Scribe on *Shema* (Mark 12,39-34). The scribe interprets love for God and the neighbor as greater than sacrifices, citing Hos 6,6. *Hosê* expresses love for neighbor and *da’ath* love for God. Matthew employs Hos 6,6 as Scriptural support for the teaching of Jesus on the religious views of the scribes (9,13) and teaching on the Sabbath (12,7). Hos 6,6 was likewise used by R. Johanan of Jamnia (Aboth de R. Nathan 1:4; II 8). This was not a revolutionary discovery (sic) as claimed by J. Goldin, which misled J. Neusner, *Yohanan*, p 193. The common liturgical wording of the pre-Destruction scribe was already known to Mark. Compare Pal Targum to Gen 35,8 and Deut 34,6, enumerating the acts of piety in *imitatio Dei* (see Pirke de R. Eliezer 12). Contra J. Neusner, *Development of a Legend* (Leiden: Brill 1970) p 114.

80. A. Finkel, *The Pharisees*, p 134-143. This would clearly show that Matthew’s detailed knowledge of the Pharisaic practice was prior to the Hillelitic revision of the Halakhat at Jamnia. Compare the recent studies of E. Levine, “The Sabbath Controversy According to Matthew” (arguing for a pre-70 setting of the Omer controversy) and J. Neusner, “First Cleanse the Inside” (pointing to the Shammatic practice) in N.T.S. 22 (1976). The latter does not acknowledge my work. In his conclusion, he is not able to explain this phenomenon satisfactorily; contra his thesis in *Rabbinic Traditions about the Pharisees* (Leiden, 1971).

81. The example of healing on the Sabbath (Mekhilta to 31,12) and the stress on love for the person, the Hillelitic teaching (Aboth 1,12). Thus, transpersonal commandment is set aside by interpersonal commandment in a conflict situation (so the criticism of the priestly practice pre-70, Tosefta Yoma 1,12). Jesus similarly debates with the Pharisees of his day: 1) Saving a life on the Sabbath (Mark 3,4 parallels); 2) Acts of piety cannot be set aside due to pollution caused by a seemingly dead person (Luke 10, 30-35: the priest and the Levite cross over to the other side); 3) Support for parents cannot be cancelled by declaring the food sacred (Mark 7,9-13 = Matt 15,3-9: “You transgress the (interpersonal) commandment of God for the sake of your tradition” (on making vows in transpersonal matters). Jesus himself is not a Hillelite but he appears to interpret the Scriptures in their spirit. His messianic consciousness cannot be simply determined by a particular religious personality.


83. The text is cited by John 19,37 (the Scriptural sign for Jesus’ messianic death) and by Matt 24,30, the sign for the coming of the Son of Man (so Rev 1,7). Thus, both aspects of Jesus’ advent are interpreted by this Prophetic verse. The text was likewise used by the later rabbinic apocalypticists with reference to the dead Messiah, the Son of Joseph (bSukkah 52a). The “grace” referred to in the verse is connected with the priestly Benediction on God’s grace, i.e. the reinstallation of prophecy (printed Talmudic Nos 6,12).

84. See *QiSb 2,2: “eternal da’ath”*: IQSb 2,24: “the Holy Spirit ( = 1,5; “da’ath of the Holy”) and Sifre to Num 6,25: “Light of the Presence (= the Face)”, i.e. illumination (ayin). Most significantly, the transmission of the lections recited by the Levites in the Temple at the Sabbath additional sacrificial service is governed by an acrostic (bRosh Hashana 31a; Megillah 3b; 74b; Sophernm 12) (= the doers of God’s illumination unto you (singular)).


86. Originally the covenantal formula: “I am unto you . . . and you are unto me . . .” expresses a nuptial declaration (Hos 2,20 in view of 2,4, see Elephantine marriage certificate, ed Kraeling 2,3,4). The Prophets depict matrimonially the relationship between God and Israel (e.g. Ezek 16; see A. Neher, op. cit., part III,2). For the earthly community, the nuptial union with God was experienced liturgically and ritualistically in the Temple. Thus, Canticles (the songs of the lover and the beloved) were interpreted allegorically in the First Centuries (so Cant Rabbâ; Pesijota Rabbatin 5; Pesijota de R. Kahana 1, compare Origen’s Commentary). The homilist preserves the covenantal formula as an expression of God’s declaration (Exod Rabbâ to 25,8): “You are my sheep/vineyard/sons and I am your Shepherd/Keeper/Father,” or as the community’s response (Cant Rabbâ to 2,16): “He is unto me a God/ a Father/ a Shepherd/ a Keeper and I am unto Him a nation/ a son/ sheep/ vineyard”, Thus, the liturgical recitation of *Shema* is offered as an example of this covenantal experience (idem and Sifre to Deut 33,26). See also K. Haubly’s article.

87. The litanic cry *eleison* is preserved in early Christian liturgy. Correspondingly the litantic appeals to Jesus are transmitted in the Gospels as “save”
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(Matt 8:25; 14:30; 21:9, 15) “help” (15,25) “have mercy” (Mark 10:47-48 parallels).

88. The prayers appear in chs 24, 27, 29, 53, 59, 60, 64. Clement preserves lessons on the proper orientation in prayer similar to Matt: on repentance 8; on righteousness 9; on humble-mindedness 13, 17, 56; on peacefulness 15; on purity and integrity 21, 23; on reconciliation 48; on prayer 50 and on deliverance from evil 51.

89. The litany are preserved alphabetically in Amram’s Siddur with the appeal to “our Father.” The repeated cries appear as “Hosanna” (the liturgy for Tabernacle Festival); “Answer us” (prayer for the fast day); “Do for the sake” and “our Father, our King” (as above).

90. Contra D. Flusser, Jesus (tr New York 1969) p 95 and G. Vermes, Jesus, ch 8, 4. J. Jeremias, Prayer, p 35-48 distinguishes between “our Father” and “my Father” of ‘Abba. This is nothing but a distinction between the collective address and the substitute form for God’s name, as used by individuals.


92. The litany are brief without even referring to God (Tosefta Berakhot 4,45; see S. Liebermann’s notes). However, the substitute terms of “Rahmana” (Merciful One) or “Mara” (Master) and “Hamaqom” (the Place) were also used (bBer. 40b).

93. See the examples in A. Finkel, The Pharisees, p 110. The particular significance attached to child’s recitation is mentioned by Matt 21,15-16, citing Ps 8,2 (read Yisarta’ = you are praised in song, in view of IChr 15,22). The Tannaim employ this verse to illustrate the innocent children’s recitation of the Song at the Sea as a perception of God’s Presence (Tosefta Sotah 6, 4.5 and Mekhilta to Exod 5,1).

94. So Onias’ cousin, Hilqiyah, is called ‘Abba (bMakkoth 24a) and see Y. Heilprin, Seder Hadoroth (rep. Jerusalem, 1956) on Onias’ grandson who was called the meek. ‘Abba denotes patron or communal administrator. Compare Matt 23,9 on the use of the honorific title Abba in the community (examples in Strack and Billerbeck, Kommentar I p 918).


96. BKiddushin 31b. See Gerald B. Schleifer, Honor Thy Father and Mother (New York: Krav 1976).


99. The employment of YHWH, ELOHIM in prayer is discussed and used as a criterion for judgment of pre-Destruction forms of prayer. See L. Finkelstein, “Development of Amidah,” Contributions (ed. Petuchowski). J. Heinemann, Prayer, p 120 indicates that JPs addresses God as Father as well as King in the petition for the Kingdom, as both conceptions appear in Jewish liturgy. However, he also maintains that “Pater Noster” is a private prayer, since it does not contain the name in the address nor a praise formulation. Jesus indeed offers his