

THE BEATITUDES

The expression “blessed are” (Gk *makarioi*) appears sixty-eight times in the LXX, usually for the Hebrew *ashrei* (“happy are . . .”; see, e.g., Ps 84.4, “Happy are those who live in your house, ever singing your praise. *Selah*”) known from the Jewish liturgy, where it introduces Ps 145. In terms of content as well, the Beatitudes draw upon scriptural precedent. For example, “Blessed are the poor in spirit” and “Blessed are those who mourn” may be dependent on Isa 61:1–3, which also speaks of the poor and those who mourn. “Blessed are the meek, for they shall inherit the earth” is a near-quotation of Ps 37:11 (LXX 36:11; see also LXX Isa 61:7). The Hebrew of the psalm speaks of inher-

iting the “land” (*‘aretz*), which should be taken as a reference to the land of Israel. The LXX and hence the New Testament reads *gē*, which could be translated as either “land” or “earth”; the reading of “earth” serves to de-Judaize Jesus by disconnecting him from any specific concern for the land of Israel. The concern for those who “hunger and thirst” evokes Ps 107.5–6,9 (see also Ps 22.26); LXX Prov 14.21 (LXX; see also LXX Prov 17.5) underlies the concern for the merciful. “Pure in heart” or “clean of heart” recalls Ps 24.3–6 (see also Ps 73.1), another reference to the land; it also echoes Ps 51.10 (Heb 51.12; LXX 50.12), *kardian katharan* in the Greek text of the Psalm and *katharoi tē kardia* in Matthew.

⁸“Blessed are the pure in heart, for they will see God.

⁹“Blessed are the peacemakers, for they will be called children of God.

¹⁰ "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

¹¹ "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely^a on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

¹³“You are the salt of the earth; but if salt has lost its taste, how can its saltiness be re-

stored? It is no longer good for anything, but is thrown out and trampled under foot.

¹⁴ "You are the light of the world. A city built on a hill cannot be hid. ¹⁵ No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

¹⁷ "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. ¹⁸ For truly I tell

^a Other ancient authorities lack *falsely*

Philo, *Life of Moses* 2.279). 6: See 1.19n. (cf. Isa 51.1–5; 1 En. 58.2–3). 7: *Merciful*, a highly regarded human attribute and one of the two primary aspects of God (along with justice; see Ps 145.9; *b. Shabb.* 151b; *Gen. Rab.* 33). 8: See Ps 24.3–4; *Lev. Rab.* 23.13. *Heart* represents the center of thought and conviction (Deut 28.47; Prov 27.11; Isa 35.4). 9: *Peacemakers*, see *b. Ber.* 64a; *Pesiq. Rav Kah.* 18:6–9. 10–11: *Persecuted for righteousness' sake*, Jesus' followers faced hostility from both Jews and pagans (cf. 1 Thess 2.2,14–15; 1 Pet 3.14; 4.14; 5.8; see also Ps 37.11). 12: See 23.30–37; Acts 7.52.

23.30–37; Acts 7.52.
 5.13–16: **Salt and light** (Mk 9.49–50; Lk 14.34–35). 13: *Salt*, following ancient Mesopotamian notions, symbolizing purity and wisdom (Ex 30.35; 2 Kings 2.19–22; Ezek 16.4; *m. Sot.* 9.15). 14: *Light of the world*, Phil 2.15; Jn 8.12 applies the epithet to Jesus. See also Isa 42.6; 49.6; 51.4–5; Dan 12.3; Prov 6.23; Jn 1.4–5; Sir 31.17; *Midr. Tanh.* 2; 1QS 2.3; 3.3,19–21; 1QM 13.5–6,14–15). 16: *Good works*, Matthew insists that faith be accompanied by action (see 25.32–46).

(see 25.32–46).

5:17–20: Views concerning the Torah. 17: *Law*, Gk “*nomos*,” in LXX for Heb “*torah*.” Here the reference (accompanied by “the prophets,” Gk “*prophētēs*,”) is to the writings, the Torah and *Nevi'im* of the Tanakh (as opposed to the prophets themselves in v. 12). *Not to abolish*, Matthew upholds Torah. Some of Jesus’ followers believed that he abrogated Torah (cf. Rom 8.4; 13.8; Gal 5.4; Acts 6.14; Heb 8). The Rabbis believed that the Torah should not be altered at all; it was the heretics who dismissed much or all of the Torah laws (*b. Shabb.* 31a; 116a–b; *Ex. Rab.* 47.1). 18: Mk 13.31. *Not one letter*, Gk “*iota*,” for Heb “*yod*,” the smallest letter (see translators’ note *a* on the next page). *Not one stroke of a letter*, rabbinic teachings do not allow a letter of Torah to be altered (*b. Sanh.* 90a; *y. Sanh.* 2.6; *Ex. Rab.* 6.1; *Lev. Rab.* 19.2). The “stroke” is the smallest part of a letter that differentiates it from another letter. 19:

you, until heaven and earth pass away, not one letter,^a not one stroke of a pen will pass from the law until all is accomplished.¹⁹ Therefore, whoever breaks^b (even) the least of these commandments, and teaches others to do the same, will be excluded from the kingdom of heaven; but whoever keeps them and teaches them will be included in the kingdom of heaven.²⁰ For unless your righteousness exceeds that of the Pharisees, you will not be included in the kingdom of heaven.

²¹ “You have heard that it was of ancient times, ‘You shall not kill,’^a ‘whoever murders shall be liable to judgment.’^b ²² But I say to you that if you are angry with a brother or sister,^c you are liable to judgment; and if you insult^d your brother or sister,^e you will be liable to the judgment. ²³ So when you are offering your gift at the altar, if you remember that your brother or sister^g has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother or sister, and then come and offer your gift. ²⁵ Do not agree to settle with your accuser on the way to court^h with the intent that your accuser may hand you over to the judge to be sent to prison, and

you, until heaven and earth pass away, not one letter,^a not one stroke of a letter, will pass from the law until all is accomplished.

¹⁹Therefore, whoever breaks^b one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

²¹"You have heard that it was said to those of ancient times, 'You shall not murder'; and 'whoever murders shall be liable to judgment.'²² But I say to you that if you are angry with a brother or sister,^c you will be liable to judgment; and if you insult^d a brother or sister,^e you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell^f of fire. ²³So when you are offering your gift at the altar, if you remember that your brother or sister^g has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother or sister,^g and then come and offer your gift. ²⁵Come to terms quickly with your accuser while you are on the way to court^h with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be

thrown into prison. ²⁶Truly I tell you, you will never get out until you have paid the last penny.

²⁷"You have heard that it was said, 'You shall not commit adultery.'²⁸ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell.^f ³⁰And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.^f

³¹"It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

³²But I say to you that anyone who divorces

^a Gk one iota

^b Or annuls

^c Gk a brother; other ancient authorities add *without cause*

^d Gk say *Raca* to (an obscure term of abuse)

^e Gk a brother

^f Gk Gehenna

^g Gk your brother

^h Gk lacks to court

Least of these commandments, all Torah commandments to be followed, but some are weightier than others (Deut 22.6-7; cf. Jas 2.10; *m. Avot* 2.1; 4.2; *m. Qidd.* 1.10; *b. Ned.* 39b; *b. Shabb.* 70b; *Avot de R. Natan* 35). *20: Exceeds that of the scribes and Pharisees*, setting the bar high, as Pharisees were known as righteous.

5.21-48: Antitheses. The common term "antitheses" (lit., "oppositions") for these six teachings is inaccurate; some teachings proclaim not antithesis, but intensification (comparable to "making a fence around the Torah"; see *m. Avot* 1.1). *21: You shall not murder*, Ex 20.13; Deut 5.17. *Whoever murders . . .*, perhaps paraphrasing Gen 9.6; Ex 21.12. *Judgment*, a sentence for murder could only be ordered by a Jewish court (Deut 16.18; 21.1-9. See *m. Sanh.* 1.4; 7.1; *b. Sanh.* 35a; 72a-b). *22: Insult*, name-calling could be a legal offense (*m. B. Kamma* 8.1; *m. Ketub.* 3.7; see also *b. Metz.* 58b). *Council* (Gk "sanhedrin") refers to the Jewish high council in Jerusalem, or a local court (see 26.57; *m. Makk.* 1.10; *m. Sanh.* 1.6; *t. Sanh.* 1.7). *Hell* (Gk "Gehenna"), based on Heb "Gehinnom," a valley south of Jerusalem associated with child sacrifice (2 Kings 23.10; Jer 7.31; 2 Chr 28.3; 33.6). Gehinnom later became associated with purgatory and/or hell, where the wicked, according to some traditions, are tortured after death (cf. 25.41; see also *b. Eruv.* 19a; *b. Pesah.* 54a; *m. Ed.* 2.9-10; *b. Rosh Ha-Shanah* 17a; *t. Sanh.* 13.3; cf. 1 En. 90.24; 2 Bar. 59.10; 85.13; *Sib. Or.* 1.103; 2.292; 4.186; Rev 19.20; 20.14-15). *23-24: At the altar*, Matthew presumes Jesus' audience continued to participate in Temple sacrifice; perhaps also an allusion to Gen 4 (Cain and Abel). *24: Be reconciled*, Jews were required to seek peace with their neighbors before reconciliation with God was possible (Prov 6.1-5; 16.7; *m. Avot* 3.10; *m. Yoma* 8.9; *Gen. Rab.* 93.1). *25-26:* (Lk 12.57-59), see Prov. 6.1-5. *27: Adultery*, Ex 20.14; Lev 20.10; Deut 5.18. *28: Lust*, Jewish sources show a deep disdain for this offense (e.g., Job 31.1,9; Sir 9.8; 23.35; 41.21; *b. Ber.* 16a; *Lev. Rab.* 23.12 [on the adulterous eye]; 11QSTemple 59.14). *29-30:* (Mk 9.43-48); Mt 18.8-9. *Cut it off*, Jewish sources linked the loss of limbs to martyrdom (e.g., 2 Macc 7.7-11; 4 Macc 10.20). The language here is hyperbolic. *31: Certificate of divorce* (Heb "get"), see 19.9; Deut 24.1-4. *32:*

his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

³³ "Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.' ³⁴ But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶ And do not swear by your head, for you cannot make one hair white or black.

³⁷ Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.^a

* ³⁸ "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' ³⁹ But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; ⁴⁰ and if anyone wants to sue you and take your coat, give your cloak as well; ⁴¹ and if anyone forces you to go one mile, go also the second mile. ⁴² Give to everyone who

begs from you, and do not refuse anyone who wants to borrow from you.

⁴³ "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers and sisters,^b what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.

6 "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

^a Or evil

^b Gk *your brothers*

Unchastity (Gk "porneia"; see 19.3–9; cf. Mk 10.2–12; Lk 16.18; 1 Cor 7.11–13), encompasses more than adultery, e.g., marriages viewed by Leviticus (18.6–18) as incestuous. Jesus' sexual ethics are stricter than found in most other branches of early Judaism, but see 11QTemple 57.17–19; CD 4.12–5.14; *m. Ned.* 11.12; *b. Sanh.* 22a. ³³: *Swear falsely*, paraphrase of Ex 20.7; Lev 19.12; Num 30.3–15; Deut 5.11; 21.21–23. ³⁴: *Do not swear at all*, see Eccl 5.4 and Jas 5.12. Some rabbis forbid certain oaths (*m. Sebu.* 4.13; *m. Ned.* 1.3; *m. Sanh.* 3.2), but Jesus goes farther. *Throne of God*, see 23.22; Heb 12.2; Rev 7.15; 22.1,2. ³⁵: Isa 66.1. ³⁷: See *b. B. Metz.* 49a; *Ruth Rab.* 7.6. ³⁸: *An eye for an eye*, Ex 21.23–25; Lev 24.19–20; Deut 19.21; 11QTemple 61.10–12; *Jub.* 4.31–32; *L.A.B.* 44.10; Cf. Lk 6.27–36). *M. Bava Kamma* 8 states that such injuries should be compensated financially. ^{39–40}: Cf. 1 Thess 5.15. Jesus will be slapped and have his cloak removed (26.67; 27.35). *Right cheek*, presumes a back-handed slap. *Turn the other*, respond with neither violence nor abjection (see also Lam 3.30). *Give your cloak*, most people owned only two garments; to strip naked would uncover the judiciary injustice. ⁴¹: *Second mile*, Roman soldiers could conscript locals to carry their gear for one mile; going the second is nonviolent resistance. Giving to charity was mandated in the Torah; interest was forbidden on loans as well (see Ex 22.25; Lev 25.36–37; Deut 15.7–11). ⁴³: *Love your neighbor*, Lev 19.18. *Hate your enemy*, no biblical text records this saying but cf. 1QS 9.21. ⁴⁴: *Love your enemies*, Jews were not to mistreat enemies. See Prov 24.17; 25.21; Josephus, *Ag. Ap.* 2.211. ⁴⁵: (Lk 6.35; 10.6; Jn 8.39). *Children of your Father*, see Jn 1.12; Rom 8.14–15; Gal 3.26–27; 4.5; Eph 1.5. Jewish sources also portray God in parental terms (2 Sam 7.14; Ps 82.6; 1 Chr 22.9–10; *b. Qidd.* 36a; *Ex. Rab.* 46.4). ⁴⁶: *Tax collectors*, agents of Rome; for Matthew, those needing evangelization (9.10–11; 11.19; 18.17; 21.31–32). ⁴⁸: Cf. Lk 6.36; Rom 12.2; Col 3.13; 1 Jn 4.19. *Be perfect* (Gk "teleios"), the word in this sense appears in the NT only in Matthew's Gospel (19.21) and the Letter of James (1.4; 3.2); it implies maturity or wisdom (19.21; cf. Lev 19.2; Deut 18.13 [and Targumic commentaries]; 1QS 1.8–9,13; 2.1–2; 8.9–10; *Midr. Tehillim* 119:3; Lk 6.36 demands disciples be merciful). In Jewish tradition, Heb "tamim" ("complete, sound"; see Gen 6.9, where Noah is "blameless") could indicate "completeness" with God, though not necessarily in a moral sense (e.g. Deut 18.13; 32.4).

6.1–8: Piety. 1: *Piety* (Gk "dikaiosynē"), lit., "righteousness" (in LXX for Heb "tzedakah"); see 1.19n.; 3.15; 5.6, 10,20; 6.33; 9.13; 21.32; 25.37,46; cf. 1 Sam 16.7; Rom 2.28–9; *b. Meg.* 20a. *To be seen by them*, on practicing righteousness in private, see *b. Sukk.* 49b. *Y. Ber.* 4.6 and *y. Meg.* 3.1 mention prayer recited in streets and markets. *Reward*, see *m. Avot* 1.3 ("Be not like servants who minister unto their master for the sake of

² "So whenever you give sound a trumpet before you, the critics do in the synagogues so that they may be praised; tell you, they have received when you give alms, do not know what your right hand does; your alms may be done in secret; your Father who sees in secret will reward you."

⁵ "And whenever you pray, do not be like the hypocrites; for they love to pray in the synagogues and corners, so that they may be seen by others. Truly I tell you, they have no reward. ⁶ But whenever you pray, shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

⁷ "When you are praying, do not use empty phrases as the Gentiles do; they think that they will be heard by many words. ⁸ Do not be like the hypocrites; for they know what you need him.

receiving a reward . . ."). *Fath. Git.* 11b; an increasingly value to popular Christian preaching, "came to mean one who: usually Pharisees (6.2,5,16; 7.2; Josephus, *J.W.* 2.587; *m. Avot* own time. *Synagogues*, see 4 Maimonides advocated secrecy. See also *b. Sukk.* 49b. 5–6 times daily: morning, late afternoon (4.1; *t. Ber.* 3.6; *b. Ber.* 26b);. Je tion by their manner of praying, however, seems to indicate a common prayer. 7: *Empty phrases of Moses* 2.217.

6.9–15: The "Lord's Prayer" "Exult in His holy name," and the prayer), which became popular (25.13), begins "May his great name be glorified" (Deut 32.3; Jn 17; *Did.* 8.2; 9.2–4 (*m. Avot* 1.11; *t. Ber.* 3.7; *b. Ber.* 2). power according to biblical text, "bread for tomorrow" or the see also *m. Avot* 3.17; *Gen. Rab.* See 18.23–35n. 13: *Time of trial*, similar prayers. 14: *Father will al* 28.1–8; *Midr. Tanh.* to Deut 13.18

egs from you, and do not refuse anyone who wants to borrow from you.

⁴³“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’⁴⁴ But I say to you, Love your enemies and pray for those who persecute you,⁴⁵ so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?⁴⁷ And if you greet only your brothers and sisters,^b what more are you doing than others? Do not even the Gentiles do the same?⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.

5 “Beware of practicing your piety before others in order to be seen by them; for when you have no reward from your Father in heaven.

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Gk your brothers

16.18; 1 Cor 7.11–13), encompasses more than adulterous. Jesus’ sexual ethics are stricter than found in Temple 57.17–19; CD 4.12–5.14; *m. Ned.* 11.12; *b. Sanh.* 10.30–35; Deut 5.11; 21.21–23. 34: Do not swear at oaths (*m. Sebu.* 4.13; *m. Ned.* 1.3; *m. Sanh.* 3.2), but Jer 7.15; 22.1, 2. 35: Isa 66.1. 37: See *b. B. Metz.* 49a; *Ruth* Deut 19.21; 11QT Temple 61.10–12; *Jub.* 4.31–32; *L.A.B.* injuries should be compensated financially. 39–40: ark removed (26.67; 27.35). *Right cheek*, presumes a strike of violence nor abjection (see also Lam 3.30). *Give* strip naked would uncover the judiciary injustice. *to carry their gear for one mile*; going the second is not in the Torah; interest was forbidden on loans as well as *neighbor*, Lev 19.18. *Hate your enemy*, no biblical text; Jews were not to mistreat enemies. See Prov 24.17; *Children of your Father*, see Jn 1.12; Rom 8.14–15; Gal 3.1 parental terms (2 Sam 7.14; Ps 82.6; 1 Chr 22.9–10; *Rome*; for Matthew, those needing evangelization Col 3.13; 1 Jn 4.19. *Be perfect* (Gk “teleios”), the word *el* (19.21) and the Letter of James (1.4; 3.2); it implies argumic commentaries; 1QS 1.8–9.13; 2.1–2; 8.9–10; *if* (ful). In Jewish tradition, Heb “tamim” (“complete,” *old* indicate “completeness” with God, though not

“rightness” (in LXX for Heb “tzedakah”); see 1.19n.; 3.15; 1.2.28–9; *b. Meg.* 20a. *To be seen by them*, on practice 6 and *y. Meg.* 3.1 mention prayer recited in streets for those who minister unto their master for the sake of

6 ²“So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward.³ But when you give alms, do not let your left hand know what your right hand is doing,⁴ so that your alms may be done in secret; and your Father who sees in secret will reward you.^a

⁵“And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward.⁶ But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.^a

⁷“When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words.⁸ Do not be like them, for your Father knows what you need before you ask him.

receiving a reward . . .”). *Father in heaven*, see 5.45n. 2: *Alms*, Deut 14.28–29; 15.11; 19.24; Tob 4.7; 12.8; cf. *b. Git.* 11b; an increasingly valued practice in Hellenistic and rabbinic Judaism. *Trumpet*, Jews did not, contrary to popular Christian preaching, have trumpets announce donations. *Hypocrite*, originally a Gk term for “actor,” came to mean one who seeks public praise or is deceitful; Matthew uses it to refer to Jesus’ enemies, usually Pharisees (6.2, 5, 16; 7.5; 15.7; 22.18; 23 passim; see Hab 2.5; Prov 21.24; *Pss. Sol.* 4.1–6, 20; 2 Macc 6.25; Josephus, *J.W.* 2.587; *m. Avot* 1.3; *b. Sanh.* 103a). The polemic likely reflects religious rivalries in Matthew’s own time. *Synagogues*, see 4.23n. 4: *Alms may be done in secret*, the twelfth-century Jewish philosopher Maimonides advocated secret almsgiving as the second-highest of his eight levels of “tzedakah,” or charity. See also *b. Sukk.* 49b. 5–6: cf. Lk 18.10–14. *Whenever you pray*, traditional Jewish prayers are said three times daily: morning, late afternoon, and early evening (Dan 6.10; cf. Acts 3.1; 10.2–3, 30; *Did.* 8.3; *m. Ber.* 4.1; *t. Ber.* 3.6; *b. Ber.* 26b). Jesus is not forbidding public prayer but condemning those who seek attention by their manner of praying (cf. 23.5–7; Isa 26.20; *t. Ber.* 3.1). The exhortation to private prayer in v. 6, however, seems to indicate a preference for nonpublic piety, and not for such venues as congregational common prayer. 7: *Empty phrases*, *b. Ber.* 55a condemns verbosity in prayer. 8: *Your Father knows*, Philo, *Life of Moses* 2.217.

6.9–15: The “Lord’s Prayer” (Lk 11.2–4). 9: *Father in heaven*, see 5.45n. *Hallowed be your name*, see Ps 105.3, “Exult in His holy name,” and the Aramaic “Kaddish” prayer (from Heb “qadosh,” “holy,” e.g., Isa 6.3, source of the prayer), which became popular during the Talmudic era (*b. Yebam.* 79a; *b. Sot.* 49a; *Sifre Deut.* 32.3; *Midr. Ps.* 25.13), begins “May his great name grow exalted and glorified” (see Lev 22.32; Isa 23.23; Ezek 36.23; Ps 113.2; cf. Deut 32.3; Jn 17; *Did.* 8.2; 9.2–4; 1QM 11.15). 10: *Your will be done*, the rabbis emphasize obedience to divine will (*m. Avot* 1.11; *t. Ber.* 3.7; *b. Ber.* 29b; *b. Meg.* 29b; *b. Yoma* 53b; 86b). *As it is in heaven*, angels have no independent power according to biblical texts (see e.g., Job 1–2). 11: *Daily bread*, likely reflecting an Aramaic original meaning “bread for tomorrow” or the eschatological banquet. 12: *Debts*, sins were considered “debts” (Deut 15.1–2; see also *m. Avot* 3.17; *Gen. Rab.* 85.2; 92.9; *Ex. Rab.* 25.6; 31.1; *Pesiq. Rab.* 11.23; 51.8). Cf. Lk 11.4, which uses “sin.” See 18.23–35n. 13: *Time of trial*, or testing, cf. 2 Thess 3.3; Jas 1.13. *Evil one*, Satan. *b. Ber.* 60b offers examples of similar prayers. 14: *Father will also forgive you*, God forgives those who forgive others (5.21–48; 18.35; see also Sir 28.1–8; *Midr. Tanh.* to Deut 13.18).

⁹“Pray then in this way:

Our Father in heaven,
hallowed be your name.

¹⁰Your kingdom come.

Your will be done,
on earth as it is in heaven.

¹¹Give us this day our daily bread.^b

¹²And forgive us our debts,
as we also have forgiven our
debtors.

¹³And do not bring us to the time of
trial,^c
but rescue us from the evil one.^d

¹⁴For if you forgive others their trespasses,
your heavenly Father will also forgive you;

¹⁵but if you do not forgive others, neither will
your Father forgive your trespasses.

^a Other ancient authorities add *openly*

^b Or *our bread for tomorrow*

^c Or *us into temptation*

^d Or *from evil*. Other ancient authorities add, in some form, *For the kingdom and the power and the glory are yours forever. Amen.*