

TEO, ISSN 2247-4382
99 (2), pp. 37-62, 2024

The Jewish Kaddish and Christian Lord's Prayer

Marek Iréneusz BARANIAK

Marek Iréneusz BARANIAK

Department of Oriental studies, University of Warsaw, Poland

Email: m.baraniak@uw.edu.pl

Abstract

Similarities between the Lord's Prayer and the ancient Jewish forms of prayer, such as Amidah, Blessing of Bread and Kaddish, have already been noted in many studies. Therefore, some authors claim that the Lord's Prayer is almost pure Jewish in form and meaning. To prove this usually in the first place parallels are drawn with the Kaddish prayer.

Comparative analysis reveals that the oldest part of Jewish Kaddish prayer actually asserts the universal authority of YHWH in language very similar to the Lord's Prayer. Although the Greek and Aramaic versions vary naturally and contain elements that are characteristic of each other, the agreement between them is so substantive that the unity of their origin is undeniable. It may be assumed that the form of this particular New Testament prayer suggests that a prayer similar to the Jewish Kaddish existed at the time of the founding of Christianity.

The general consensus is that Luke's version of the Lord's Prayer is older than the Matthew's version because it is shorter ("lectio brevior potior"). However, this rule may not be applied in this particular case. The additional elements in Matthew's text take formulations well documented in early Jewish sources.

The perspective of the analysis of Biblical and Semitic rhetoric highlights the deeper meaning connected to the structure of these two prayers. Unlike the early form of Kaddish prayer, which centers on praising the divine name and request for Shalom, the Lord's Prayer focuses on the request for bread, which clearly has connotations with the early Christian form and meaning of the Eucharist. Therefore, it can be concluded that, despite its Jewish form, the Lord's Prayer has a new and more characteristic meaning for the early Christianity developed out of Second Temple Judaism.

Keywords

Kaddish, Jewish prayer, Judaism, Lord's Prayer, Gospel, New Testament

The languages of Palestine in the Roman period and the Jewish prayer

Three main languages: Hebrew, Aramaic and Greek, were spoken in Judaea during the time of Jesus¹. Aramaic was the everyday language of most of the Jewish inhabitants in Palestine, a later dialect of Hebrew was spoken by some people mostly in Judea, and Greek was the language of administration and communication with Gentiles. The language of the synagogue in Palestine was Hebrew (as the language of the Scriptures and liturgy) and in some extent Aramaic (as the language of the oral paraphrase of the Scripture and teaching). In this way, not only the Hebrew and Aramaic idioms have influenced the Greek used in Judaea but consequently also the oral memorization of Jewish religious tradition is reflected in the Greek written tradition. Therefore, the Gospels contain Hellenistic lecture of the Hebrew Scriptures and its Aramaic paraphrase, which were memorized and orally transmitted up to Jesus' time².

It is not surprising, that the rabbinic texts are ambiguous concerning the authorized language(s) for prayer. The sages forbid praying in Aramaic and the Gemara states that "anyone who requests that his needs be met in the Aramaic language, the ministering angels do not attend to him to bring his prayer before God, as the ministering angels are not familiar with the Aramaic language, but only with the sacred tongue, Hebrew, exclusively" (b. Šabb. 12b). However, also the Gemara responds further, "a sick person is different. He does not need the angels to bring his prayer before God because the Divine Presence is with him" (b. Šabb. 12b)³. Later the

¹ Bernard SPOLSKY, "Three languages in Hellenistic and Roman Palestine", in: *The Languages of the Jews: A Sociolinguistic History*, Cambridge University Press, Cambridge, 2014, pp. 46-62; Joseph A. FITZMYER, "The Languages of Palestine in the First Century AD", in: *Catholic Biblical Quarterly* 32 (1970), pp. 501-31; J. N. SEVENSTER, *Do You Know Greek? How Much Greek Could the First Jewish Christians Have Known?*, *NovTSup* 19, Brill, Leiden, 1968.

² Marcel JOUSSE, *Memory, Memorization, and Memorizers: The Galilean Oral style Tradition and Its Traditionists*, ed., trans. Edgard Sienaert, *Biblical Performance Criticism* 15, Cascade Books, Eugene, OR, 2018.

³ See also b. Soṭah 33a. Cf. Ursula SCHATTNER-RIESER, "Emotions and Expressions of Emotion as a Didactic Guide for How to Pray: Berakhot in Aramaic Prayers of Qumran", in: st. REIF / R. EGGER-WENZEL (eds.), *Ancient Jewish Prayers and Emotions associated with Jewish prayer in and around the Second Temple period*, De Gruyter,

Machzor Vitry⁴ states that, the praise of God in Aramaic is arousing the envy of the angels who are unable to praise God in such an exclusive manner. The others have claimed that any language other than Hebrew can be used for prayer⁵. Therefore, despite the fact that the rabbis preferred Hebrew, “the holy tongue”, as the principal language for public worship, the use of Aramaic for personal prayer was accepted (b. Soṭah 32b–33a). In the context of the discussion about the Kaddish Tosafot (t. Ber. 3b) answer this problem with a reason based on the Gemara (b. Soṭah 49a⁶) where “the sanctification” (Kaddish) is linked to the study of aggada. As this sanctification (Kaddish) followed Torah study that was carried “in the tongue of the common man (Aramaic)”, so the prayers that followed the study assembly in a language that the entire audience would understand - therefore Kaddish is also in Aramaic.

There is no clear evidence of fixed ritual prayers in the Old Testament, but the destruction of the First Temple 586 BC and the consequent cessation of the sacrificial services was an obvious turning point. After the return from exile (in the time of Ezra’s reforms), public prayer meetings became a regular praxis in all Jewish settlements giving the birth to the

2015, pp. 273-296.292; Ursula SCHATNER-RIESER, “Die aramäische Sprache zur Zeit Jesu im Licht der Texte von Qumran. Bemerkungen zu ABBA und dem Vaterunser”, in: J. FREY/ E. POPKES (eds.), *Jesus, Paulus und die Texte von Qumran*, WUNT II/390, Mohr-Siebeck, Tübingen, 2015, pp. 81-144.

⁴ Cf. *Mahzor Vitry* (nb. the comment on page 74 is a later interpolation) - the 13th-century prayer book with extensive commentary is attributed to the French rabbi Simḥah ben Shmuel of Vitry, a student of Rashi. Writing about the Haggadah’s opening lines, he says: “Aramaic was ordained because were one to say in Hebrew «Let whoever is hungry come and eat», it would be as though also inviting the evil spirits. . . . But the evil spirits do not know Aramaic”.

⁵ Cf. Rabbi Yisrael Meir Kagan, *Mishnah Berurah*, 101,13-16.

⁶ b. Soṭah 49a: “... The Gemara poses a question: But if everything is deteriorating, why does the world continue to exist? The Gemara answers: By the sanctification that is said in the order of prayers, after the passage that begins: And a redeemer shall come to Israel, which includes the recitation and translation of the sanctification said by the angels, and by the response: Let His great name be blessed, etc., which is recited after the study of aggada. As it is stated: «A land of thick darkness, as darkness itself; a land of the shadow of death, without any order» (Job 10, 22). Therefore, it can be inferred from this verse that if there are orders of prayer and study, the land shall appear from amidst the darkness” (The William Davidson Talmud).

institution of the synagogues and its liturgy. The tradition ascribes the foundation of the Jewish liturgy to the Men of the Great Assembly (b. Ber. 33a). This is evidenced by the presence of numerous prayers in the later biblical Books of Ezra, Nehemiah, Chronicles and Daniel, and most probably by the foundations of the main blessings and prayers e.g. the Shema, the Amidah (Shemone Esre). The second Temple sacrificial rituals and its worship consisting mostly of Psalms and other Biblical passages had strongly influenced the synagogue liturgy. The prayers were instituted corresponding with the continual offerings (m. Ber 26) what was also indicated by the turning towards the Temple (m. Avot 1.2; Avot D'Rabbi Natan 4.1). When the Temple was destroyed, the synagogue usurped the importance of the Temple worship and its sacrifices (b. Ber 32 b). The oral forms of the liturgy (that is known as the "offering of the lips") enabled the survival of the Jewish cultic tradition in times of Exile and Diaspora, and communal prayer served as a substitute for sacrifice. In contrast with temple worship that prayer does not require the ministry of a priest dressed in consecrated vestments⁷. This attitude is common to both early Jewish and Christian traditions. However, it should be noted that in Jewish belief, the validity of this practice is limited to a period without a temple, but on the other hand, in early Christianity, prayers - "the offering of the lips" - replace sacrifices definitively.

During this period besides communal prayer, there has also been developed an increasing interest in personal prayer. The example of Daniel's daily prayers (placed in time of the Babylonian Exile; Dan 6, 11; 9, 3-21) proves the need of the individual to communicate with God by prayer - not only in time of distress. In this way after the destruction of the

⁷ Scholars have stated, on the basis of 1QS IX: 4-5 and a rabbinic homily on Hosea 14, 3 that in Qumran, just as in rabbinic society, prayer replaced the sacrifices. The prayer and liturgy fulfilled daily life in Qumran, but "without the flesh of burnt offerings and without the fats of sacrifice" (4Q258 3 I, 5). But cf. Paul HEGER, "Did prayer replace sacrifice at Qumran?", in: *Revue de Qumrân*, Vol. 22/2(86) (2005), pp. 213-233; his study contests the opinion that in Qumran, just as in rabbinic society, prayer replaced the sacrifices, since the first obligatory daily Tamid was performed at sunrise, and the second before sunset, whereas Qumran's first daily prayer was recited after sunset, at the passage from light to darkness, and the second in the early morning, at the passage from darkness to light.

temple, communal prayer and private prayer became the pillars of Jewish religious life - as it was already practiced in early Christianity.

Many scholars like Pool⁸, has already noticed, that the construction of the opening of prayers in the Biblical books become a stereotyped form at the time of the “Men of the Great Synod”. With the later texts of Septuagint prayer of Mordecai (Est 4, 17), of Manasseh, of Tobias and the closely related Shemone Esre, the following scheme becomes evident:

- [Historical introduction - optional].
- The address to God, usually as אֱלֹהֵינוּ ... אֱלֹהֵי “God of ... (our) father(s)” [1 Chr 29, 10; 2 Chr 6, 14; 20, 6; “Blessed be your glorious name,” כְּבוֹדְךָ שֶׁם וַיְבָרְכוּ Neh 9, 5, Prayer of Manasseh. Tobit 8, 5. Cf. 1 Kgs 18, 36.]
- An ascription of יהוה הגדולה והגבורה לך “the greatness, and the power (might)” to YHWH (God), [1 Chr 29, 11a; 2 Chr 6, 14; Dan 2, 20c; Prayer of Mordecai 2, Manasseh, Tobias. Cf. Jer 32, 1-7]
- The appellative for God וְעַל־הָאָרֶץ ... אֱלֹהִים בַּשָּׁמַיִם “God of(in) heaven (and on earth)” [1 Kgs 8, 23; 1 Chr 29, 11b; 2 Chr 6, 14; 20, 6; Neh 1, 5; 9, 6; Prayer of Mordecai 2, of Manasseh. Cf. Jer 32, 17]
- The attributing to God הַמַּלְכָּה “kingship” [1 Chr 29, 11c; 2 Chr 20, 6; Dn 2, 21b; Prayer of Mordecai 4; cf. 2 Kgs 19, 15]
- The personal prayer (introduced by a further ascription to God of the particular quality or virtue) in a general praise [Dan 2, 20-23a, 9, 4; 1 Chr 29, 10-13; 2 Chr 20, 5-7; Neh 1, 5; etc.]

This is important to emphasize, in the context of Jesus’ personal prayer and the Jewish Kaddish, that the prayers in Aramaic in general also follow a common pattern. The common structure identify i.e. on the basis of Aramaic prayers from Qumran by Ursula Schattner-Rieser⁹, has the following scheme:

- blessing (*berikh*) formula “Blessed are you” and address to God,

⁸ David de Sola POOL, *The Kaddish: Inaugural-Dissertation*, W. Drugulin, Leipzig, 1909, p. 2.

⁹ Ursula SCHATTNER-RIESER, “Abba. Vaterunser: The Lord’s Prayer in the Context of Jewish-Aramaic Prayer Traditions in the Time of Jesus”, in: Daniel A. SMITH, Christoph HEIL (eds.), *Prayer in the Sayings Gospel Q [Das Gebet in der Logienquelle Q.]*, WUNT, Mohr-Siebeck, Tübingen, 2019, pp. 23–56.28.

- other divine appellatives instead of the Tetragrammaton,
- God entitled “Creator of all”,
- mention of God’s “Kingship”,
- second person-address,
- *Qedushat ha-Shem* (optional)

According to the later rabbinic halakha a *berakhah* that does not contain God’s name or appellatives, nor mention his kingship (his dominion over the universe), is not a valid (b. Ber. 12a)¹⁰. In addition, characteristic for the Berakhot (blessings) of the late biblical and intertestamental literature is the discourse in the second person¹¹. The liturgical *berakhah* is often expanded by words such as “according to your will”¹² and the Blessing is very similar to the Blessing of the Kedusha (sanctification of the name of God), which is the summit of the Amidah.

The Lord’s Prayer

Morphologically, the Lord’s Prayer fits in with the contours of the εὐχή genre¹³ found in ancient classical literature and reflects to an important degree the liturgy of the synagogue. Contrary to the claims of the radical originality of this fundamental Christian prayer, a careful analysis shows that this prayer indeed has deep roots in Judaism¹⁴.

¹⁰ b. Ber. 12a: “This works out well according to Rav, who said: Any blessing that does not include mention of God’s name is not considered a blessing, and since: Who creates light, includes God’s name, it constitutes a complete, independent blessing. However, according to Rabbi Yohanan, who said: Any blessing that does not include mention of God’s sovereignty, i. e., our God, King of the universe, is not considered a blessing” See also b. Ber. 40b and 49a, which add the sanctification and grace after meals formulae.

¹¹ Esther CHAZON, “Looking Back: What the Dead Sea Scrolls Teach Us About Biblical Blessings”, in: Nora DAVID, Kristin DE TROYER, Shani TZOREF (eds.), *The Hebrew Bible in Light of the Dead Sea Scrolls*, FRLANT 239, Vandenhoeck & Ruprecht, Göttingen, 2011, pp. 155–71, esp. 162 and 166.

¹² as in Tob 3:6 [κατὰ τὸ ἀρεστὸν ἐνώπιόν σου] and in the The Testament of Qahat (4Q452)

¹³ Hanna ZALEWSKA-JURA, “Modlitwa Pańska w antycznym topos gatunkowym” [“Oratio Dominica, Pater Noster, in loco generis antiquilitterarum”], *Collectanea Philologica* XVI, (2013), pp. 151–157.

¹⁴ Cf. Joachim JEREMIAS, *The Lord’s Prayer*, tr. John Reumann, Fortress, Philadelphia,

There are two versions of the Lord's Prayer in the New Testament; one is found in the Gospel of Matthew (Mat 6, 9-13) and the other in the Gospel of Luke (Luke 11, 1-4). In both instances, it appears in a context, which deals with prayer. As part of the Sermon on the Mount in the Gospel according to Matthew, it comes in the section dealing with the motive for performing religious duties (6, 1-18). In Luke, it is first mentioned that Jesus was praying in a certain place, when one of his disciples has ask him to teach them to pray (11, 1)¹⁵.

Matthew's version that will later be included in the liturgy of almost all Christian churches contains expressions, which were not included in Luke's version. In the address, Luke has simply Πάτερ "Father", while Matthew adds ἡμῶν ὁ ἐν τοῖς οὐρανοῖς "our who art in heaven". The completely third petition of Matthew is lacking in Luke: γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς "Your will be done on earth as *it is* in heaven" and also the last half of the sixth petition: ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ "but deliver us from evil". Alongside these, there are other variations in the wording¹⁶.

According to many scholars, Luke's version is an older version of the prayer because it is shorter (*lectio brevior potior* "the shortest reading is to

1966²; Jakob Josef PETUCHOWSKI; Michael BROCKE (eds.), *The Lord's Prayer and Jewish liturgy*, Seabury, New York, 1978; particularly: Joseph HEINEMANN, "The Background of Jesus' Prayer in the Jewish Liturgical Tradition", in: Michael BROCKE, Jakob PETUCHOWSKI (eds.), *The Lord's Prayer and Jewish Liturgy*, Seabury, New York, 1978, pp. 81–89; Heinemann defines the Lord's Prayer as a private prayer and compares it to the communal prayers in Jewish liturgical tradition, emphasizing their differences in terms of simple style, direct address to God, and the brevity of the prayer. Johannes C. DE MOOR, "The Reconstruction of the Aramaic Original of the Lord's Prayer", in: Willem VAN DER MEER, Johannes C. DE MOOR (eds.), *The structural Analysis of Biblical and Canaanite Poetry*, JSOT Press, Sheffield, 1988, pp. 397–422.

¹⁵ In Judaism, it was customary for prominent masters to recite brief prayers of their own in addition to the regular prayers. Cf. Tosef. Ber. 3. 7; b. Ber. 16b-17a, 29b; j. Ber. 4. 7d; etc.

¹⁶ In the fourth petition Matthew uses the aorist imperative δὸς (Matt 6, 11) while Luke has the present imperative δίδου (Lk 11, 3) and instead of Matthew's σήμερον (Matt 6, 11) Luke reads τὸ καθ' ἡμέραν (Lk 11, 3). With regards to the fifth petition Matthew has τὰ ὀφειλήματα (Matt 6, 12) and Luke τὰς ἁμαρτίας (Lk 11, 4) in the first half and ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν (Matt 6, 12) and καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν (Lk 11, 4) respectively in the second. Cf. F. J. BOTHA, "Recent research on the Lord's Prayer", in: *Neotestamentica* 1(1967), pp. 42–50.44.

be preferred”). However, this rule might not be applied in this case, because Matthew’s version reflects the complete structure of Jewish Berakhah¹⁷ (the praise and blessing of God), as seen for example in biblical prayers of David (1 Chr 29, 10-20): an opening Berakhah, petitions, and a final, summarizing Berakhah¹⁸.

The Lord’s Prayer does not open with a plain *berikh* - blessing formula, but the first part of the prayer contains almost all the elements of a full Berakhah. Moreover, thanks to the Matthean expansions, “your will be done” as well as the addition of the polar expression “in heaven and on earth” (Matt 6, 10bc) the Lord’s Prayer embraces all the elements that a full Berakhah¹⁹ must include from invocation “Father” to second-person requests: 1) an appellative for God “Father”; 2) the sanctification of God’s holy name; 3) the mention of God’s kingship²⁰; and 4) the petition for fulfillment of his will²¹.

For this reason, it is improbable that the Lord’s Prayer ended with the words: “but deliver us from evil” (Luke 11, 4). The ending given in some codices of Matthew’s Gospel: Ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν. “For thine is the kingdom and the power and the glory forever. Amen” (Matt 6, 13), would seem closer to the original. There is also no sufficient reason why the liturgical phrases of the Lord’s Prayer in Matthew are to be regarded as additions of the early Church. Jesus had grown up and had lived in a rich liturgical environment and it is reasonable that He had used the common form of a prayer²².

¹⁷ B. Menah. 43b: “... Rabbi Meir, declared that it was the duty of every Jew to recite one hundred berakhot every day. The function of a berakhah is to acknowledge God as the source of all blessing. It can be both a declaration of dependence and an expression of gratitude for God and his gifts. Berakhot also have an educational function to transform a variety of everyday actions and occurrences into religious experiences designed to increase awareness of God at all times”.

¹⁸ U. SCHATTNER-RIESER, “Emotions...”, p. 292.

¹⁹ U. SCHATTNER-RIESER, “Abba. Vaterunser...”, p. 28.

²⁰ Cf. b. Ber. 12a and 46a.

²¹ Cf. b. Ber. 40b.

²² Jeremias has described the differences as liturgical expansions of the prayer by the early Church. The longer form of the prayer in Matthew completely contains the shorter form of Luke. So with the respect to the length Luke preserves the oldest form but with respect to the words and ideas Matthew is more original. Cf. Joachim JEREMIAS, *Abba: studien zur neutestamentlichen Theologie und Zeitgeschichte*, Vandenhoeck & Ruprecht, Gottingen, 1966, p. 160; and *The Prayers of Jesus*, S.C.M. Press, London, 1967, p. 93.

The additional elements of Matthew take up formulations that are well documented in the papyri of the Jewish community of Elephantine (V century BCE), the Hebrew and Aramaic forms of prayer from the Dead Sea Scrolls and the biblical writings, the Targumim, and other early Jewish literature²³. The Lord's Prayer is also found in the Didache (8, 2)²⁴, where it quotes the version of Matthew.

When we turn from the structure to an analysis of the several parts of the Lord's Prayer, the connections with Jewish prayer become even clearer²⁵:

	Matt 6	OT	The early Jewish prayers
9a	“Our Father” Πάτερ ἡμῶν	“our Father” Is 63:16; 64:8; 1 Chr. 29:10 ²⁶ ; and similar references: “your Father” Deut 32:6 (cf. 14:6); “Have we not all one Father?” Mal 2:10; ...	Amidah (Eighteen Benedictions, Tefillah): the fourth, fifth and sixth benediction. ²⁷
9b	“Who art in heaven” ὁ ἐν τοῖς οὐρανοῖς·	„God in heaven” Deut 4:39; Qoh 5:1;	“their Father in heaven” the Whole Kaddish ²⁸

²³ U. SCHATTNER-RIESER, “Abba. Vaterunser...”, p. 31; and “Die aramäische Sprache zur Zeit Jesu...”, pp. 82-144.110.

²⁴ Interestingly, after the prayer, the author of the Didache says to pray it three times a day, in accordance with Jewish tradition.

²⁵ U. SCHATTNER-RIESER, “Abba. Vaterunser...”, p. 32.

²⁶ Israel is called the “children of God” as in Deut 14:1: “You are children of the Lord your God.” The title “our Father” is included in a benediction attributed to David and which was later included in the morning liturgy of the synagogue. “...Blessed are you, Lord, God of Israel, our Father, from eternity to eternity” (1 Chr 29, 10).

²⁷ Also in the second benediction before the Shema. The name “Father” is also used in the liturgy of the New Year: “Our Father, our King! Disclose the glory of Thy Kingdom unto us speedily”; and in liturgy of Yom Kippur (Day of Atonement): “Father of mercy” and “O, our Father” occur with some frequency. Cf. “their Father in Heaven” m. Ber. 5.1 (m. Yoma 8. 9; m. Soṭah 9. 15; m. Abot 5. 20; etc.)

²⁸ Recited at the end of all Jewish services, in the following sentence “May the prayers and petitions of the entire community of Israel be accepted by their Father in Heaven and let us say, Amen.” Cf, m. Abot 5. 23: “Be courageous and do the will of your Father who is in heaven”.

9c	“Hallowed be thy name” ἀγιασθήτω τὸ ὄνομά σου	“Blessed be Your glorious name” Neh 9:5; God’s “name” and “holiness” in 2 Sam 6:2; Jer 7:11; Lev 11:45; and similar references: “Thus will I be magnified, sanctified ... I am the Lord” Ezek 38:23.	“... sanctified be his great Name” Kaddish. “We will sanctify thy Name” Amidah: the third benediction. ²⁹
10a	“Thy kingdom come” ἐλθέτω ἡ βασιλεία σου·	“And the Lord shall be king over all the earth; ..” Zech 14:9 “And in the time of those things, the God of heaven will establish a kingdom ...” Dan 2:44 (cf. 7:27)	“May he establish his kingdom during your life and during your days and during the life of all the house of Israel” Kaddish.
10bc	“Thy will be done” γενηθήτω τὸ θέλημά σου, “On earth as <i>it is</i> in heaven” ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·	“do it according to the will of your God” Ezra 7:18; “his will in heaven may be” 1 Mac 3:59-60.	“In the world He created according to His will” Kaddish ³⁰

²⁹ The true “sanctification of the Name” (qiddush ha-shem) consists in the gift of one’s life - martyrdom.

³⁰ Cf. R. Eliezer (1st cent.): “Do Thy will in heaven above and give rest of spirit to those that fear Thee on earth, and do what is good in Thine eyes. Blessed be Thou who hearest prayer!” (Tosef., Ber. iii. 7). Many prayers of the Jewish liturgy also begin with the words “May it be Your will” (*Yehi Ratzon*). Cf. m. Abot 2.4: “Obey His will, so that he may fulfill your will – the desire of your heart” .

11	<p>“Give us this day our daily bread” τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·</p>	<p>“Give me neither poverty nor riches; feed me with the food that is needful for me.” Prov 30:8 (cf. 22:9). Cf. “By the sweat of your brow, you shall eat bread.” Gen 3:19; and also “Man shall not live by bread alone but by every word that comes from the mouth of God...” Deut. 8:3.</p>	<p>“... Oh satisfy us with thy goodness, and bless our year like other good years. ...” Amidah: the ninth Benediction.³¹</p>
12	<p>“Forgive us our debts as we forgive our debtors” καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·</p>	<p>“Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray.” Sir 28:2.</p>	<p>“Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. ...” Amidah: the sixth benediction Blessed.³²</p>
13(a)	<p>“And do not lead us into temptation, but deliver us from evil.” καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.</p>	<p>“Probe me, O Lord, and try me, test my heart and mind ““ Ps. 26:2. “Who is the man who is eager for life...Guard your tongue from evil...” Ps 34:13,14</p>	<p>“Bring me not into the power of sin, iniquity, temptation or contempt, and let the good impulse have dominion over me.” b. Ber. 60b3³</p>

³¹ Cf. R. Eliezer (Mek.: “Eleazar of Modin”): “He who created the day created also its provision; wherefore he who, while having sufficient food for the day, says: «What shall I eat to-morrow?» belongs to the men of little faith such as were the Israelites at the giving of the manna” (Mek. Beshallah Wayassa 2); cf. b. Soṭah 48b.

The tradition of the synagogue requires: a blessing over the bread before a meal “Blessed You are O Lord our God, who brought forth bread out of the earth.” and the grace after meal “who provides bread to all flesh, for His mercy lasts forever”

³² Cf. Yom Kippur liturgy.

³³ The Jewish prayer does not refer to the Evil one (the Devil or Satan), as some exegetes have interpreted this passage of Matthew 6. In a Jewish context, it means only: “save us from doing that which is evil”.

13(b)	[Addition in many manuscripts] “For thine is the kingdom, and the power, and the glory, forever. Amen.” “Οτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	“Yours, O Lord, are the greatness, the power, the glory, the victory and the majesty, for all that is in the heaven and on the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all.” 1 Chr. 29:11-13	[opening of the Ark of the Law]
-------	---	--	---------------------------------

It is therefore not surprising that there are voices that the Lord’s Prayer is not a specific Christian prayer, and it can be said by any Jew as well.

Composition of the Lord’s Prayer

It is impossible to go back behind the accounts of the evangelists and try to reconstruct an original form of the Lord’s Prayer. In the text according to Matthew there are five lines, each containing two parts; and seven lines, each consisting of only one part in Luke’s version. Despite these differences most of the scholars regard both forms of the Lord’s Prayer as coming from one source and therefore as original.

The text according to Matthew as it was described earlier seems to be more complete and closer to the regular form of Jewish prayer in its time. According to common opinion the liturgical form of Lord’s Prayer contains seven petitions, which could be divided into two disproportionate parts: the first three petitions (which have the address “you” - the second person singular), the last four (which have “us” - the first person plural):

Our Father who art in heaven,

- (1) hallowed be *thy* name,
- (2) *thy* kingdom come,

- (3) *thy* will be done on earth as it is in heaven.
- (4) Give *us* this day our daily bread,
- (5) forgive *us* our trespasses as we forgive those who trespass against us,
- (6) and lead *us* not into temptation
- (7) but deliver *us* from evil.

[For *thine* is the kingdom, and the power, and the glory, forever. Amen.]

But that is only one indication for the construction of the whole composition. The new broader perspective offers rhetorical (biblical and Semitic) analysis presented by Roland Meynet³⁴. He has noted that the last three petitions envisage freedom from evil things, “trespasses”, “temptation”, “evil(one)”; but the “bread” in the fourth petition has a positive significance, like those in the first three petitions, i.e. “the name” (of God), “reign”, “will”. From the morphological point of view, the fourth petition is linked to the last three (by the first person plural “us”), but from the semantic point of view it is linked to the first three (by the positive significance). Moreover, the third and fifth petitions are the only ones that end with an expansion which, in Greek, starts with the same preposition ὡς “as”: “as in heaven so on earth” and “as we forgive those who trespass against us”. This delivers the frame for the fourth petition, that is the central petition. Further R. Meynet has noticed, that the fourth petition differs from the others, because its two members are strictly parallel:

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον	δὸς ἡμῖν σήμερον
THE BREAD of US daily	GIVE to US each day

In his opinion the request for daily bread is “the one that best befits the name of the One to whom the prayer is addressed”. Indeed, only the central petition requires the name of “Father”. This is “the general experience of

³⁴ Cf. Roland MEYNET, “La composition du Notre Père”, in: *Liturgie* 119 (2002), pp. 158-191; this text is revised and corrected on www.retoricabiblicaesemitica.org: *studies Rhetorica* 18, 04.05.2005 (updated 04.03.2011). See also Roland MEYNET, *Treatise on Biblical Rhetoric: International studies in the History of Rhetoric* 3, Brill, Leyden – Boston, 2012, pp. 183-185.

all children, that it is the father who provides the daily bread”³⁵. Taking into consideration these indications, the schema of the Lord’s Prayer in Matthew’s version appears in not a two-part division, but as a concentric one.

	6:9a	<i>OUR Father who art in heaven,</i>
(1)	6:9b	+ hallowed be THY NAME ,
(2)	6:10a	:: come THY KINGDOM ,
(3)	6:10b	= be done THY WILL , = AS in heaven so on earth;
(4)	6:11	- the BREAD of <i>us</i> daily - GIVE to <i>us</i> today;
(5)	6:12	= and forgive <i>us</i> our TRESPASSES , = AS we too forgive those who trespass against <i>us</i> ;
(6)	6:13a	:: and lead not <i>us</i> into TEMPTATION
(7)	6:13b	+ but deliver <i>us</i> from EVIL
	[6:13c]	<i>[For THINE is the kingdom, and the power, and the glory, forever. AMEN.]</i>

	6:9a	<i>Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς</i>
(1)	6:9b	<i>ἁγιασθήτω τὸ ὄνομά σου</i>
(2)	6:10a	<i>ἐλθέτω ἡ βασιλεία σου·</i>
(3)	6:10b	<i>γενηθήτω τὸ θέλημά σου,</i> <i>ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·</i>
(4)	6:11	<i>τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον</i> <i>δος ἡμῖν σήμερον·</i>
(5)	6:12	<i>καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,</i> <i>ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·</i>
(6)	6:13a	<i>καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,</i>
(7)	6:13b	<i>ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.</i>
	[6:13c]	<i>[Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.]</i>

³⁵ R. MEYNET, *Treatise...*, p. 184.

R. Meynet has also noticed the correlations between the petitions that form a mirror symmetry between: the “name” of God (1) and the “evil” (7), the “kingdom” of God (2) and the “temptation” (6)³⁶; and the syntactic parallelism between the two petitions (3 and 5), that frame the center.

Based on this, it can be noticed that the composition scheme of the Lord's Prayer resembles the form of the seven-branched of Menorah - this kind of construction is not exceptional in the Bible³⁷. In his analysis, Meynet does not take into account segment 13c, present in some manuscripts, which together with segment 9a forms a framework for the whole prayer. Both segments have the same subject (God) and complements belonging to the same semantic field (“heaven” and “kingdom”). In addition, the personal pronoun “thine” connects 13c with the first part of the prayer, and “our” with 9a with the second.

In the Lord's Prayer the first half is eschatological and the second half deals with the present. The petition for daily bread in both is at the transitional point from the one part to the other. The rhyme is the same in both and the rhythm very similar.

The Kaddish

There is common opinion of the scholars that originally the Kaddish was recited in the rabbinical academies at the conclusion of public study (haggadic discourse) or after the sermon, and was also conducted in Aramaic (b. Sot. 49a). So the Kaddish was not initially part of the synagogue liturgy but in time its basic form has been expanded by additional sections and slowly became a regular feature of the synagogue prayer. The longer version of this prayer expresses, in addition to the praise of God, the plea for the immediate realization of the messianic age. Consequently, because

³⁶ “Whoever does not welcome the Kingdom of God like a small child will not *enter* it” (Luke 18, 24; see also Luke 18, 24-25; 23, 42).

³⁷ The text describing the menorah (Ex 25, 31-37 = 37, 17-22) is itself a good example of concentric construction (see the analysis in R. MEYNET, *Quelle est donc cette Parole? Analyse «rhétorique» de l'Évangile de Luc (1-9 et 22-24)*, Lectio Divina 99, Paris, 1979, vol. A, pp. 135-137, vol. B, plate 1; see also the version in Exod 37, 17-22 in *Treatise...*, pp. 108-109.

the resurrection of the dead is associated with the coming of the Messiah, the Kaddish eventually became the prayer of mourners.

For the first time the Kaddish is mentioned as part of the prescribed synagogue daily prayers in tractate Soferim (~VI C.E.). It seems that by the Geonic times, it had become a fixed synagogue prayer requiring the presence of ten adult males. The custom was first extended to rising and reciting Kaddish in memory of a rabbi, and soon it was again extended to remember all loved ones. The practice of mourners reciting the Kaddish seems to have originated during the 13th century, at the time of severe persecutions in Germany by the Crusaders³⁸.

It should be noticed that the simple form in which the eschatological supplications are phrased and the lack of allusion to the destruction of the Temple indicate the antiquity of this prayer. The opening phrase, “Magnified and sanctified be His great name in the world ...” (whose origin is Ezek 38, 23), shows affinities to the “Lord’s Prayer” (Matt 6, 9–13); but similar phrases were apparently used in a variety of public and private prayers³⁹. Many scholars present the opinion, that the Kaddish is Babylonian but in origin it is Palestinian. Its application as a doxology to the Midrash may also be Palestinian, as the home of the Targum and Midrash was Palestine (Judea).

It is quite possible, that the original form of Kaddish was already composed in the first century C.E., when Aramaic was the everyday language of most Jews. Then it was developed for the Bet Midrash (House of study) - after the Rabbi had taught his lesson, all would rise and praise God’s name.

Composition of the Kaddish

There are at least five main forms of the Kaddish⁴⁰ with the minor differences between the Ashkenazi and Sephardi traditions, or within the

³⁸ No reference is made to it in the *Maḥzor Vitry* (nb. the comment on page 74 is a later interpolation).

³⁹ e.g., that of thanksgiving for rain, cited in y. Ta’an. 1:3, 64b.

⁴⁰ There are several versions beside the most ancient ones: Kaddish Ḥaṣi, Kaddish Yatom, Kaddish Shalem, Kaddish de Rabbanan, etc.; cf. David TELSNER, *The Kaddish: Its History and Significance*, Tal Orot Institute, Jerusalem, 1995, pp. 35- 42.

different movements of Judaism. The Half Kaddish is the shortest version of this prayer that does not change in other elaborate forms. All other versions will include a prayer for peace and a good life: “will be the great peace from the heavens”. So the Half Kaddish is considered to be much older than the much more later Mourners’ Kaddish and it may be one of the oldest prayers that Jews recite⁴¹.

The opening words of the Kaddish are evidently inspired by the verse from Ezekiel 38, 23 where God foretells his manifestation: “Thus I will magnify Myself and sanctify Myself [והתגדלתי והתקדשתי], and I will be known in the eyes of many nations. Then they shall know that I *am* the YHWH”.

The central line of the Kaddish contains the response of congregation with declaration of God’s greatness and eternity: יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עָלְמַיָּא “will be his great name blessed to eternity and to eternities of eternities ...”. This phrase is similar to the wording of the verse from the Aramaic portion of Daniel 2, 20⁴²: “Daniel answered and said: ‘Blessed be the name of God forever and ever [להוא שמה די־אלהא מברך מן־עלמא ועד־], For wisdom and might are His”.

The Mourners, Rabbis and Complete Kaddish end with a supplication in Hebrew for peace: עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו “(he) makes peace in his high”. This text is similar to Job 25, 2: “Dominion and fear *belong* to Him; He makes peace in His high places [עשה שלום במרומיו]”.

The word “Amen” should be accepted as an integral part of the Kaddish – this exclamation is usually in the imperative phrase וְאָמְרוּ אָמֵן “and say: Amen”. In Jewish tradition “Amen” is understood also as a folk etymological acronym for *’l mlkh n’mn* “the trustworthy King”⁴³. Pool has noticed that the Hebrew אָמֵן is used in the Kaddish in the same way that it

⁴¹ cf. Macy NULMAN, “Kaddish” in: *The Encyclopedia of Jewish Prayer: The Ashkenazic and Sephardic Rites*, Aronson, Northvale, NJ, 1993.

⁴² It is also parallel to the Hebrew שם כבוד מלכותו לעולם ועד (commonly recited after the first verse of the Shema); Aramaic versions of both יה שמה רבה and שם כבוד appear in the various versions of Targum Pseudo-Jonathan to Gen 49, 2 and Deut 6, 4.

⁴³ Nosson SCHERMAN, *Kaddish: A New Translation with a Commentary Anthologized from Talmudic, Midrashic, and Rabbinic Sources*, ArtScroll Mesorah Publications, 1980, p. 30.

was used in the books of Deuteronomy, 1 Kings, Nehemiah, Jeremiah, and Numbers - to “seal closing doxologies”⁴⁴.

It should be mentioned, that Kaddish does not contain God’s name in the form of tetragrammaton but the text proves that it has tetragrammaton in mind from the very beginning (as in the case of the Lord’s Prayer) with words רַבָּא שְׁמֵהּ רַבָּא וְיִתְקַדַּשׁ וְיִתְגַּדַּל “May His great name be exalted and sanctified”⁴⁵.

According to Pool⁴⁶ and some other scholars the original Kaddish has contained only the first paragraph and the following response:

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא	will be great and will be holy His great name
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ	in the world which (He) created according to His will,
וְנִמְלִיךְ מְלְכוּתָהּ	and will rule His Kingship
בְּחַיֵּינוּ וּבְחַיֵּיכוּן	in your lives and in your days
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	and in lives of all [house of] Israel,
בְּעֵגְלָא וּבְזִמְנָא קָרִיב	in speed and in near time
וְאָמְרוּ אָמֵן	and say: amen

This fragment reduced to its simplest form contains two sentences: וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא and וְנִמְלִיךְ מְלְכוּתָהּ בְּעֵגְלָא thus agreeing with the statement of the Talmud (Ber. 40b), that in the composition of prayers, there must be the mention of God and of His Kingdom, exemplified in the traditional blessing-formula אֱלֹהֵינוּ מְלִךְ הָעוֹלָם, and in the Lord’s Prayer (Matt 6, 9f.), the prayer of Tobit (Tob 13), etc.

The Kaddish, agreeing with all norms of prayer composition, is also phrased with care. The synonymous doubling וְיִתְגַּדַּל and תְּתַקַּבֵּל in its oldest parts and other similar forms, e.g. וְיִתְקַדַּשׁ, בְּחַיֵּינוּ וּבְחַיֵּיכוּן, בְּעֵגְלָא וּבְזִמְנָא, תְּתַקַּבֵּל וְיִתְקַדַּשׁ, are bringing to mind the common technique of emphasis found in the book of Daniel⁴⁷.

From the perspective of the Lord’s Prayer, the parallel phrase could be also detected in later additional parts of other form of Kaddish – i.e.

⁴⁴ Pool wrote that it was “used constantly in daily life and in the synagogue service, and great importance was attached to it as a response, since it is equivalent to saying the whole blessing” (POOL, *Kaddish*, p. 42).

⁴⁵ SCHERMAN, *Kaddish*, pp. 26-7.

⁴⁶ Cf. POOL, *Kaddish*, pp. 10-26.

⁴⁷ E. g. in the Aramaic portion of Daniel: Dn 2:9.12.14.20.21 (cf. 7:12).22. 28 etc.

the Whole Kaddish, this could include the syntagma אָבוהוֹן דִּי בְּשַׁמְיָא “their Father who (is) in heaven”⁴⁸.

The Whole Kaddish (Kaddish Shalem)

This form of Kaddish is said upon the conclusion of the main section a prayer unit – i.e. that includes Amidah. It is the only one that contains the phrase תְּתַקַּבַּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל בֵּית יִשְׂרָאֵל “accept the prayer and the supplication of the entire Jewish people”. The Whole Kaddish has parallel construction of two concentric parts where the first contains the full text of the Half Kaddish.

I. Praise of His Name	[A] in the world	שְׁמָה ... בְּעֵלְמָא
	[X] in the eternity (7 verbs)	שְׁמָה יְהֵא שְׁלָמָא
	[A'] in the liturgy	שְׁמָה ... בְּעֵלְמָא

[The half Kaddish ends here]

II. Prayer of all Israel	[B] for acceptance of prayers	אָבוהוֹן דִּי בְּשַׁמְיָא
	[X'] for peace from heaven	יְהֵא שְׁלָמָא
	[B'] for response of God	יַעֲשֵׂה שְׁלוֹם

Both parts of three pieces each are connected by the similar construction of the beginning of the central elements (X and X') and leading terms i.e. playing the function of God's appellatives: His Name, their Father, Shalom; and terms referring to “all Israel”. The exclamation וְאָמְרוּ אָמֵן “and say: Amen” ends each piece except for the piece [X]. In Jewish liturgical tradition pieces [X] and [A'] are treated as one unit.

[I]		
[A]		
+	יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמָה רַבָּא:	will be great and will be holy HIS GREAT NAME

⁴⁸ Some other scholars were quite positive in asserting that the Kaddish is nothing but an imitation of church custom. But as it was shown earlier, there are many reasons to doubt this assertion, chiefly because the oldest Rabbinical authorities in the Talmud ascribe the greatest value to the recitation of the Kaddish.

=	בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ	in the WORLD which (He) <i>created</i> according to His will,
:	וְיִמְלִיךְ מַלְכוּתָהּ	and will rule His KINGDOM
::	בְּחַיֵּינוּ וּבְיָמֵינוּ	in <i>your</i> lives and in <i>your</i> days
:	וּבְחַיֵּי דְכָל בֵּית (?) יִשְׂרָאֵל	and in lives of all [house off] Israel, (?)
::	בְּעִגְלָא וּבְזִמְנָא קָרִיב	in speed and in near time
	וְאָמְרוּ אָמֵן	<i>and say: Amen</i>
[X]		
+	יְהֵא שְׁמָה רַבָּא מְבָרַךְ	will be ⁽¹⁾ HIS GREAT NAME blessed
=	לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵינָא	to ETERNITY and to ETERNITIES of ETERNITIES
:	וְיִשְׁתַּבַּח	will be blessed ⁽²⁾ and will be praised ⁽³⁾
:	וְיִתְפָּאֵר וְיִתְרַומָם	and will be glorified ⁽⁴⁾ and will be exalted ⁽⁵⁾
:	וְיִתְנַשָּׂא וְיִתְהַדָּר	and will be lifted ⁽⁶⁾ and will be honored ⁽⁷⁾
[A']		
+	וְיִתְעַלָּה וְיִתְהַלָּל שְׁמָה דְקֻדְשָׁא	and will be <i>elevated</i> and will be <i>praised</i> HIS NAME OF THE HOLY ONE
:	בְּרִיךְ הוּא לְעֵלְא מְפָל	<i>blessed</i> be HE above from all
::	בְּרִכְתָּא וְשִׁירָתָא	the blessings and the songs,
::	תְּשֻׁבָּה וְנִחְמָתָא	the praises and the consolations
=	דְאָמְרִין בְּעֵלְמָא	that are spoken in the WORLD,
	וְאָמְרוּ אָמֵן	<i>and say: Amen</i>
[II] (the Half Kaddish ends here)		
[B]		
=	תְּתִקְבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן	Will be received <i>their</i> prayers and <i>their</i> supplications
-	דְכָל בֵּית יִשְׂרָאֵל	of all (house) of Israel
+	קֳדָם אָבוּהוֹן דִּי בְשָׁמַיָא	before THEIR FATHER who (is) IN HEAVEN .
	וְאָמְרוּ אָמֵן	<i>and say: Amen</i>
[X']		
+	יְהֵא שְׁלָמָא רַבָּא	will be the GREAT PEACE
-	מִן שְׁמַיָא	from the HEAVENS
=	וְחַיִּים עֲלֵינוּ	and life <i>on US</i>
	וְעַל כָּל יִשְׂרָאֵל	<i>and on all Israel</i>
	וְאָמְרוּ אָמֵן	<i>and say: Amen.</i>
[B']		

+	עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו	(He) makes PEACE in His <i>HIGH</i> ,
+	הוּא יַעֲשֶׂה שְׁלוֹם	He will make PEACE
=	עֲלֵינוּ	- on <i>US</i>
	וְעַל כָּל יִשְׂרָאֵל	and on all <i>Israel</i> ,
	וְאָמְרוּ אָמֵן	and say: <i>Amen</i> .

Piece [A] contains three segments. First is opened by two yiktol 3ms verb forms and the subject רַבָּא שְׁמָה in the function of initial term – as in pieces [A`] and [X]. In the second part [II] in each piece are used terms belonging to this same semantic field: [B] אַבְוּהוֹן דִּי בְּשִׁמְיָא; [X`] שְׁלֵמָא רַבָּא; [B`] שְׁמִיָּא; and [B`] שְׁלוֹם בְּמְרוֹמָיו. The third segment of the first piece includes syntagma דְּכָל בֵּית יִשְׂרָאֵל “all [house of] Israel” which connects the first part [I] with the next part [II] - where all pieces [B, X`, B`] include it as extreme term.

Piece [X] starts with yiktol verb form יְהֵא and the subject רַבָּא שְׁמָה. Similar construction opens the piece [X`] in the second part [II] יְהֵא שְׁלֵמָא רַבָּא. In popular Jewish editions and translations of this prayer the text of piece [X] is joint with [B] but the already noticed symmetry in the construction of the whole text confirm presented here division. The second segment of this piece contains three members with pairs of yiktol verbal form - not four as it is suggested in popular rendering of this prayer. The fourth pair of verbs וַיִּתְעַלֶּה וַיִּתְהַלֵּל should be joint to the subject שְׁמָה דְּמַדְּשָׂא in the new sentence opening third piece [A`]. This is suggested by similar construction of the beginning of the first piece [A] and the construction of parallel second part [II] where division in to three pieces is confirmed by the exclamation וְאָמְרוּ אָמֵן inserted also at the end of the second central piece [X`]. Nb. the fourth pair of verbs וַיִּתְעַלֶּה וַיִּתְהַלֵּל repeats the significance of the previous pairs so it could be treated as the beginning of the new sentence. It should be noticed that the central piece [X] of the first part [I] contains seven verbal forms expressing the praise of the God.

Similarly, to the Lord's Prayer the liturgical form of the Whole Kaddish contains six petitions, which are divided into two parts: the first three petitions (which have the address “he/His Name”), the last four (which have “us/Israel”).

Kaddish vs Our Father

In the long discussion of the origin of the Lord's Prayer usually have been drawn parallels with Jewish prayers. Always the particular attention is fixed on the Kaddish prayer and the following words: "Magnified and sanctified be his great name in the world which He has created to his will. May He establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time"⁴⁹.

There can be no doubt that the Jewish Kaddish affirms the universal rule of YHWH in language very similar to that of the Christian Lord's Prayer⁵⁰.

The first half of the Lord's Prayer is traditionally understood as following triple syntagma:

Hallowed be Thy Name	as in heaven so on earth
Thy Kingdom come	
Thy Will be done	

It is possible to observe that the Kaddish is construed similarly according to the predominant thought and not strictly according to the order of the words.

אָבֵר הַמִּשְׁשׁ שְׂדֵקְתֵינוּ לְדֹגְתֵינוּ +	<i>will be great and will be holy</i> HIS GREAT NAME
= הַתּוֹעֲרֵךְ אֶרֶץ יִד אֲמִלְעָב	in the WORLD which (He) <i>created</i> according to His will,
: הַתּוֹכֵל מִדִּילְמֵנוּ	and <i>will rule</i> His Kingship

So the phrase בְּעֵלְמָא "in the world" must be joined in sense both backwards and forwards:

⁴⁹ Text from S. SINGER, *The authorised daily prayer book*, Eyre, London, 1962, p. 15. Cf. JEREMIAS, "Abba", p. 164; JEREMIAS, "The Lord's Prayer in modern research", p. 144.

⁵⁰ PETUCHOWSKI, "The Liturgy of the Synagogue", in: *The Lord's Prayer and Jewish Liturgy*, p. 46; PETUCHOWSKI, "Jewish Prayer Texts of the Rabbinic Period", in: *The Lord's Prayer and Jewish Liturgy*, pp. 27. 37; Pino Di LUCCIO, "Il pane «quotidiano» e l'escatologia del Regno: Le parole del «Padre Nostro» come interpretazione dello Shemà", in: *Gregorianum* 93/2 (2012), pp. 261-291.

will be great and will be holy **HIS GREAT NAME**

and will rule His Kingship

according to His will

in the WORLD WHICH (HE) **CREATED**

In a similar way, another reading of this passage could be presented, in which *כְּרַעוּתָהּ* would be separated from *דֵּי בְרָא*. The incompletely expressed thought in this prayer extended the force of *בְּעֶלְמָא* and *כְּרַעוּתָהּ* over both clauses. The original sense of the construction can be only approximately suggested in a translation proposed by Pool: “May He, according to His Will, reveal in the world which He has created, the greatness and holiness of His great Name and His sovereignty”⁵¹.

Some commentators⁵² claimed the Lord's Prayer contains originally only the word “Father” (cf. Luke version) and the 4th, 5th and 6th petition, while the 1st, 2nd and 3rd phrases in Matthew's version which are parallel with the opening words of the Kaddish, they regard as not original. They consider them loaned out by the early Church from the Jewish liturgy, and then added to the short prayer in the times of the Apostles.

In this discussion Pool⁵³ has noticed that it may be more correct to say that the early Church derived its prayers from the Essenes, than, as is always stated, from the Pharisaic synagogue. In his opinion, one part of the Essenes attached themselves to the early Christian movement, while the other was absorbed by Pharisaic Judaism. So, the Lord's Prayer comes from the former group, and Kaddish from the latter.

The similarity between the two prayers is much greater than might appear at first sight. Although the expressions are so simple, it is the coincidence in order of the members and segments⁵⁴.

⁵¹ Cf. POOL, *Kaddish*, p. 28.

⁵² They usually follow the hypothesis formulated by Ad. HARNACK, *Die ursprüngliche Gestalt des Vaterunsers, Sitzwngsberichte der Königlichen Preussischen Akademie*, Berlin, 1904, p. 204.

⁵³ POOL, *Kaddish*, p. 111.

⁵⁴ It must be remembered also that the original of the Lord's Prayer was probably in Aramaic, both Greek versions using a common source (cf. the discussion of Greek word: ἐπιούσιον).

Matthew 6 (cf. Luke 11)		Kaddish
9b	Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,	[אֵלֹהֵינוּ יְיָ וְהוֹבֵאֵנוּ]
9c	ἁγιασθήτω τὸ ὄνομά σου.	אָבְרַחַם הַמֶּשֶׁךְ שְׂדֵקֵינוּ
10a	Ἐλθέτω ἡ βασιλεία σου.	הַתּוֹכַחַת דִּילְמֵינוּ
10bc	Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	הַתּוֹעֲרָכ אַרְבֵּי יְדֵי אֲמֵלְעָב

Those, who tried to prove the authenticity of the Jesus prayer, have regarded these verses of Mt 6, 9b-10 (the first half of the prayer), as directly borrowed from the traditional Jewish prayers at a very early date. This similarity may also be evidence of the existence of an original form of prayer resembling Kaddish – or pre-Kaddish form. Verses 9 c and 10a of the Matthew version of the Lord’s Prayer have their exact equivalent in the Kaddish except for the difference of person. The verse 10bc is best construed as generally supplementing 9c 10a in thought, as כְּרַעֲוִיתָ and אֲמֵלְעָב must be construed with וַיִּתְקַדֵּשׁ שְׁמֵךְ and וַיִּמְלִיךְ מַלְכוּתֵךְ. The phrase אֲמֵלְעָב understood in its expanded form חֲזוּהוּ וְעוֹלָם הַבָּהּ gives a closer parallel to 10 c.

The corresponding second half of the Lord’s Prayer (Mt 6, 11-13), have no direct relationship to the original Kaddish as they are personal requests dealing with: (v. 11) bread, (v. 12) debts and debtors, (v. 13) temptation and evil. In addition, it should be noted that these requests are expressed in the first-person plural, which could correspond to Israel’s plural requests in the second part of the Whole Kaddish.

Moreover, in this part is found the equivalent of the first phrase of the Lord’s Prayer (Mt 6, 9b): “Our Father who art in heaven” – “their Father in heaven”. Even though the corresponding term אֲבוּהוֹן דֵּי בְשִׁמְיָא occurs in a later portion of the Kaddish, Jesus may have borrowed this designation of God from another common and popular God’s invocation at that time.

Many of other scholars presenting the conformity of the Lord’s Prayer with Jewish forms of prayer have noticed the particular connections with Ezek 36 especially ver. 23—31: 23 “And I will sanctify My great name, ... (וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל ...)”. Whereas the Kaddish has some similarity with the Messianic chapter of Gog and Magog in Ezek 38, especially verse 23: “Thus I will magnify Myself and sanctify Myself, ... (וְהַתְגַּדַּלְתִּי וְהַתְקַדַּשְׁתִּי...)”.

Conclusion: Shalom and bread

Summarizing this brief comparison of the Lord's Prayer and the Kaddish, it can be said again that although both the texts vary naturally, the similarity between them in main features and in some details suggests that their essential unity of origin is undeniable.

The similarity between them could also be an additional indication of the Aramaic origin of the Lord's Prayer. The Kaddish was developed in Aramaic and not in Hebrew due to the fact that it was the prayer by which the preacher ended his sermon delivered in Aramaic - in contrast with the other Hebrew prayers i.e. Shema and Amidah.

Despite the fact that the individual petitions of the Lord's Prayer show resemblance with the Jewish prayers (an apparent and formal similarity between some verses), there is still a great difference in their meaning. Just because the same words and phrases are used in these prayers does not mean that they convey the same message.

The perspective of the analysis of Biblical and Semitic rhetoric highlights the deeper meaning connected to the structure of these two prayers. Unlike the early form of Kaddish prayer, which centers on praising the divine Name and on the request for Shalom, the Lord's Prayer focuses on the request for bread, which clearly has connotations with the early Christian form and meaning of the Eucharist.

Already many Fathers of the Church have seen in the expression "daily bread" an allusion to the manna in the wilderness, which was as a metaphor also linked to the Eucharist. The allusion to the manna may also shed light on the difficult Greek adjective ἐπιούσιον: just as the Israelites were to gather the manna, "each as much as he could eat" (Ex 16, 21), so the bread in the Lord's Prayer is bread that is for each day (cf. Prov 30, 8: "Give me neither poverty nor riches; feed me with the food that is needful for me").

A remarkable fact is that references to the Lord's Prayer are almost totally absent in the earliest Christian writings. Only in the fourth century, from the time of Cyril of Jerusalem, is there sufficient evidence that this

prayer was used in connection with the Eucharist⁵⁵. Before that time there is only the quotation of the Lord's Prayer in form close to that of Matthew in the Didaché (8, 2), where it is placed between the section which deals with baptism and that with the Eucharist. From the fourth century the Fathers of the Church⁵⁶ were openly promoting a definite mystery with regard to the Lord's Prayer. Along with other sacred mysteries of the Church, like the Eucharist and the Creed, the Lord's Prayer was to be known by Christians alone and even hidden from catechumens - seeking to be baptized. It was a privilege to be allowed to pray it.

The eschatological aspect is also present in the second part of the Lord's Prayer. When one looks back to the Last Supper of Jesus in the request for bread, he must also look forward to the Marriage Supper of the Lamb (Revelation 19, 7-8; Luke 22, 16). It can't be forgotten that Christians combined their Lord's Supper observance with the ordinary "breaking of bread", as a crucial part of their Shalom – their lives together (cf. 1 Cor 11, 17-34).

⁵⁵ F. J. BOTHA, "Recent research on The Lord's Prayer", in: *Neotestamentica* vol. 1, *The Sermon on The Mount* (1967), pp. 42-50.

⁵⁶ i.e. Ambrose of Milan, cf. R. HAMMERLING, "The Flowering of the Lord's Prayer Tradition", in: *The Lord's Prayer in the Early Church*, Palgrave Macmillan, New York, 2010, pp. 45-121.