

Matthew

Chapter Six



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Matthew 6:1

הִשָּׁמְרוּ לָכֶם מִעֲשׂוֹת צְדָקָתְכֶם לִפְנֵי בְנֵי אָדָם לְהִרְאוֹת
לָהֶם כִּי אַתֶּם עוֹשִׂים וְאֵין-לָכֶם שָׂכָר מֵאֵת אֲבִיכֶם שֶׁבַשְׂמַיִם:

“Be careful that you do not give *tzedakah* before men, to be seen by them, or else you have no reward from your Father who is in heaven.”

Be careful.

The phrase “be careful” is echoed throughout the Sages, as Pirkei Avot says:

“And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments.” (**Pirkei Avot 2:1, Sefaria.org**)

Do not give tzedakah before men.

This seems in contrast to the previous chapter, where Yeshua says,

To be seen by them.

The issue is the motivation, are our righteous acts done to bring glory to our Father in heaven, or glory to ourselves? Thus, we must do the right thing, in the right way, with the right motivation.

Matthew 6:2

לִכְּנֹן בַּעֲשׂוֹתֶיךָ צְדָקָה אֶל-תָּרִיעַ לְפָנֶיךָ בַּשּׁוּפָר כַּאֲשֶׁר יַעֲשׂוּ
הַחֲנִפִּים בְּבֵתִי כְּנִסְיֹת וּבִרְחֹבוֹת לְמַעַן יִהְיֶה לָּהֶם אוֹתָם
הָאֲנָשִׁים אָמֵן אֲמַר אֲנִי לָכֶם הִמָּה נָשְׂאוּ אֶת שְׂכָרָם:

“Therefore when you do merciful deeds, do not sound a shofar before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.”

Do not sound the shofar before yourself.

Tzedakah (charity) is a fundamental mitzvah in Judaism, mandated in Deuteronomy:

“You shall open your hand wide to your brother, to the needy and to the poor.”
(Deuteronomy 15:7-8)

This is one of the 14 mandatory acts of kindness:

1. Aid the Poor
2. Feed the Hungry
3. Extend Loans
4. Redeem Captives
5. Excel in Hospitality
6. Visit the Unwell
7. Gladden Brides & Grooms
8. Comfort the Mourners
9. Honor the Deceased
10. Returning Lost Objects
11. Offer Roadside Assistance
12. Educate the Youth
13. Teach Torah
14. Encourage Spiritual Growth

However, the Talmud (Bava Batra 9b) praises anonymous giving, stating,

גְּדוֹלַת הָעוֹשֶׂה צְדָקָה בִּסְתֵּר, יוֹתֵר מִמַּשֶּׁה רַבִּינוּ

“One who performs acts of charity in secret is greater than Moses, our teacher.” (**Bava Batra 9b, Sefaria.org**)

The Talmud says,

שְׁלֹשָׁה עֶשְׂרֵי שׁוֹפָרוֹת

“There were thirteen collection horns (shofarot), narrow at the top and wide at the bottom, into which were placed the shekels that were collected for the various needs of the Temple.” (**Mishnah, Shekalim 6:3, Sefaria.org**)

The Aleph Society writes,

“According to the Mishnah in *Shekalim*, there were 13 collection boxes that were called *shofarot*, because they were shaped like a *shofar* with one end small enough for a coin to be placed into it and a larger end where the coins could be removed. (They were made in this way so that no one who came to deposit money would be suspected of stealing.)” (**Zevahim 103a-b – Collection boxes in the Temple, Aleph Society, R’ Steinsaltz, cf. Mishneh Torah, Shekel Dues 2:2**)

Hypocrites.

The term “hypocrites” echoes Sotah 22b, which lists seven types of Pharisees, including those who act piously for recognition. The notion of earthly praise as a complete reward parallels Mishnah Sanhedrin 10:1, where the righteous earn the world to come, not fleeting human approval.

Reward.

Proverbs 19:17 states, “Whoever is kind to the poor lends to the Lord, and He will repay him for his deed,” promising divine reward akin to this verse. The focus on God’s omniscience recalls Psalm 44:21, “Would not God discover this? For He knows the secrets of the heart.”

The Talmud says,

“Rabbi Yehudah says, “How great is tzedakah! It brings the redemption nearer, as it says (in Isaiah 56:1), “Preserve justice and do tzedakah, for my salvation is about to

come and My tzedakah is to be revealed.” (Bava Batra 10a, cited in Torah Club, Shadows of the Messiah, Volume 5, pg. 985)

Matthew 6:3

וְאַתָּה בְּעֲשׂוֹתְךָ צְדָקָה אַל-תִּדְעַ
שְׁמאלְךָ אֵת אֲשֶׁר עָשָׂה יְמִינְךָ:

“But when you do merciful deeds, do not let your left hand know what your right hand does,”

Do not let your left hand know what your right hand does.

This vivid metaphor reinforces discreet charity, a virtue extolled in Jewish tradition.

Maimonides (Mishneh Torah, Gifts to the Poor 10:7-8) ranks anonymous giving—where neither giver nor receiver knows the other—as the highest form of tzedakah, reflecting the secrecy emphasized here.

“There are eight levels of charity, each greater than the next. [1] The greatest level, above which there is no greater, is to support a fellow Jew by endowing him with a gift or loan, or entering into a partnership with him, or finding employment for him, in order to strengthen his hand until he no longer needs to be dependent upon others . . . [2] A lesser level of charity than this is to give to the poor without knowing to whom one gives, and without the recipient knowing from who he received. For this is performing a mitzvah solely for the sake of heaven. This is like the “anonymous fund” that was in the Holy Temple [in Jerusalem]. There the righteous gave in secret, and the good poor profited in secret. Giving to a charity fund is similar to this mode of charity, though one should not contribute to a charity fund unless one knows that the person appointed over the fund is trustworthy and wise and a proper administrator, like Rabbi Hananya ben Teradyon.[3] A lesser level of charity than this is when one knows to whom one gives, but the recipient does not know his benefactor. The greatest sages used to walk about in secret and put coins in the doors of the poor. It is worthy and truly good to do this if those who are responsible for distributing charity are not trustworthy. [4] A lesser level of charity than this is when one does not know to whom

one gives, but the poor person does know his benefactor. The greatest sages used to tie coins into their robes and throw them behind their backs, and the poor would come up and pick the coins out of their robes so that they would not be ashamed.

[5] A lesser level than this is when one gives to the poor person directly into his hand, but gives before being asked. [6] A lesser level than this is when one gives to the poor person after being asked. [7] A lesser level than this is when one gives inadequately, but gives gladly and with a smile. [8] A lesser level than this is when one gives unwillingly.”

(Mishneh Torah, Laws of Gifts to the Poor 10:7–14 cited at Chabad.org)

Rebbe Nachman says,

“The mitzvah of charity is comparable to fulfilling the entire Torah, because it creates an atmosphere of love and peace. Charity leads to unity, as it nullifies all the differences between people and points the way to truth, which is one. Furthermore, the giving of charity invokes forgiveness for all sins (Likutey Halakhot IV, p. 194a)” **(REBBE NACHMAN'S TORAH: NUMBERS - DEUTERONOMY - Breslov Insights into the Weekly Torah Reading (Kindle Locations 7282-7285). Breslov Research Institute. Kindle Edition.)**

Matthew 6:4

לִמְעַן תִּהְיֶה צִדְקָתְךָ בְּסֵתֶר וְאָבִיךָ
הָרְאָה בְּמִסְתָּרִים הוּא (בְּגִלּוּי) יִגְמְלֶךָ׃

“so that your tzedakah may be in secret, then your Father who sees in secret will reward you openly.”

Righteous Deeds in Secret.

The Book of Tobit says,

“It is better to pray sincerely and to please God by helping the poor than to be rich and dishonest. It is better to give to the poor than to store up gold. 9 Such generosity will save you from death and will wash away all your sins. Those who give to the poor will live full lives, 10 but those who live a life of sin and wickedness are their own worst enemies.” **(Tobit 12:8, GNT)**

The Talmud says,

"What kind of charity is that which delivers a man from an unnatural death? When a man gives without knowing to whom he gives. and the beggar receives without knowing from whom he receives." **(Baba Batra 10a-b, Soncino Press Edition)**

These verses emphasize discretion in giving charity (tzedakah), resonating strongly with the Talmudic view that charity should be given privately and humbly (see Maimonides' "Eight Levels of Charity"):

"Charity removes harsh decrees from this world. When a poor man cries out to G-d about the injustice of poverty, his cries and prayers raise the question "Why isn't anyone helping this poor man?" and arouse Divine anger and judgments (Zohar I, 10b) . One who gives charity to the poor man not only pushes off Divine judgments, but he actually transforms those judgments into compassion. Thus, it is written, "You should surely give to him, and do not let your heart feel bad about giving to him." That is, if you have bad feelings, you are arousing Divine anger and judgments. If you give with an open heart, you are opening the channels of blessing and removing harsh decrees from the world (Likutey Halakhot VII, p. 114a)." **(REBBE NACHMAN'S TORAH: NUMBERS - DEUTERONOMY - Breslov Insights into the Weekly Torah Reading (Kindle Locations 7305-7312). Breslov Research Institute. Kindle Edition.)**

Matthew 6:5

וְכִי תִתְפַּלֵּל אַל־תְּהִי כַּחֲנִפִּים הָאֵהָבִים לְהִתְפַּלֵּל בְּעִמּוּד
בְּבֵתֵי כְנִסְיֹת וּבִפְנֹת הַשּׁוּקִים לְמַעַן יֵרְאוּ לְבָנֵי אָדָם
אָמֵן אֵימַר אֲנִי לָכֶם הִמָּה נִשְׂאוּ אֶת שְׂכָרָם:

"When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward."

Stand and pray in the synagogues.

Jewish prayer (tefillah) includes public liturgy like the Amidah, but sincerity is paramount. The

Talmud (Berakhot 31a) lauds Hannah's silent prayer in 1 Samuel 1:13, "Her lips moved, but her voice was not heard," as a model of heartfelt devotion, contrasting with public showiness. The call to private prayer parallels *hitbodedut*, a practice of secluded communion with God later emphasized in Hasidic tradition (e.g., Rabbi Nachman of Breslov). Psalm 139:1-4, "You have searched me and known me... there is not a word on my tongue, but You know it," underscores God's awareness of the hidden, mirroring "sees in secret."

To be seen by men.

The critique of public and ostentatious prayer aligns with teachings from rabbinic literature (e.g., Berakhot 31a-b), which stresses sincerity and humility in prayer. The instruction to pray privately and sincerely echoes the principle of Kavanah (intention and sincerity of heart) found frequently in Jewish prayer guidelines.

Matthew 6:6

וְאַתָּה כִּי תִתְפַּלֵּל בּוֹא בְּחֻדְרְךָ וְסָגַר דְלָתְךָ בְּעֵדְךָ וְהִתְפַּלֵּל
אֶל־אָבִיךָ אֲשֶׁר בְּסֵתֶר וְאָבִיךָ הָרֹאֶה בְּמִסְתָּרִים הוּא
(בְּגִלּוֹי) יְגַמְלֶךָ:

"But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you openly."

Inner room.

Matthew 6:7

וְבַהֲתַפְּלְלְכֶם אֶל־תַּפְּטִפְטוּ כְּגוֹיִם
הָאֹמְרִים בְּלִבָּבָם בָּרֹב דְּבָרֵינוּ נִשְׁמָע:

“In praying, do not use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking.”

In *Pirkei Avot*, Rabbi Shimon echoes this sentiment,

“Be careful with the reading of Shema and the prayer, and when you pray, do not make your prayer something automatic, but a plea for compassion before God, for it is said: “for He is gracious and compassionate, slow to anger, abounding in kindness, and renouncing punishment.” (Joel 2:13) **(Pirkei Avot 2:13, Sefaria.org)**

Berakhot 61a stresses kavanah (intention) in prayer, cautioning against mindless repetition. The reference to “Gentiles” likely targets Greco-Roman practices of formulaic incantations, unlike Jewish covenantal prayer.

“One’s words should always be few before the Holy One, Blessed be He, as it is stated: “Be not rash with your mouth and let not your heart be hasty to utter a word before God; for God is in heaven, and you upon earth. Therefore, let your words be few” (Ecclesiastes 5:1).’ **(Berachot 61a, Sefaria.org)**

Matthew 6:8

וְאַתֶּם אַל-תִּדְמוּ לָהֶם כִּי יוֹדֵעַ אֲבִיכֶם
כָּל-צֻרְכְּכֶם בְּטֶרֶם תִּשְׂאָלוּ מִמֶּנּוּ:

“Therefore do not be like them, for your Father knows what things you need, before you ask Him.”

Knows what you need, before you ask Him.

Isaiah says,

“Before they pray, I will answer; While they are still speaking, I will respond.” **(Isaiah 65:24, Sefaria.org)**

Matthew 6:9

לְכֹן כֹּה תִתְפַּלֵּל אֲבִינוּ שְׁבַשְׁמִים יִתְקַדֵּשׁ שְׁמֶךָ:

“Pray like this: Our Father in heaven, may Your Name sanctified.”

Pray like this.

The Jewish Encyclopedia observes,

“From the Talmudic parallels (Tosefta, Ber. 3.7; Ber. 16b-17a, 29b; Yer. Ber. iv. 7d), it may be learned that prominent masters recited brief prayers of their own in addition to the regular prayers; and there is indeed a certain similarity noticeable between these prayers and those of Jesus.” (**Jewish Encyclopedia, The Lord's Prayer**)

Our Father.

Within the opening word - "Our" - is embedded a sense of community. Oftentimes, when we pray, we use the words "forgive me," "help me," and "bless me." While there is nothing wrong with an individual crying out to HaShem for one's personal needs, in this prayer, it is Our Father, give us, forgive our sins..." Like the Jewish prayer *Sim Shalom*, it petitions HaShem to "bless all of us as one." When one of us is hurting, we all hurt. If one of us is blessed, we are all blessed. R' Nosson Scherman writes,

"We are at our noblest when we pray in the plural because only by pleading for the greater good of all Israel and all the world can we fully achieve God's purpose for allowing His beneficence to flow upon all of His creation." (**Artscroll Siddur, Nusach Sefard, An Overview - Prayer, A Timeliness Need, Mesorah Publications, Ltd., pg. XVII**)

The Mishnah says,

וְעַל מִי יֵשׁ לָנוּ לְהִשָּׁעוֹן, עַל אֲבִינוּ שְׁבַשְׁמִים

"...upon whom is there for us to rely? Only upon our Father in heaven." (**Mishnah Sotah 9:15, Sefaria.org**)

Your Name be sanctified.

The Jewish Encyclopedia says,

"...the first and principal part is a prayer for the coming of the kingdom of God, exactly as is the Kaddish, with which it must be compared in order to be thoroughly understood." (**Jewish Encyclopedia, The Lord's Prayer**)

The Kaddish proclaims the sanctity of God's Name,

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

"Yitgadal v'yitkadesh Shmei rabbah."

"May His great Name be exalted and sanctified."

But what does "sanctified" or "kadosh" mean? In order to truly understand this, it is beneficial to comprehend its opposite, its inverse idea. Contrary to popular belief, the antithesis of the word "holy" is not "evil" but rather "common." Thus, it may be helpful to translate the word "Holy" as "Special" or "Set Apart."

This gives us insight into how we should handle the Name of HaShem, particularly the Tetragrammaton and other sacred names. Nowadays, within Hebrew Roots circles, it is not rare to witness HaShem's Name being:

- **Pronounced often in common, mundane conversation**
- **Imprinted upon a t-shirt (which absorbs sweat, may degrade, be torn, or thrown into the dirty laundry)**
- **Printed on a paper flier (which will be discarded into the trash)**

This makes the Name common rather than special and unique. Such actions diminish the sanctity and reverence that should be associated with HaShem's Name. This is why some people use circumlocutions, such as "HaShem", which literally means "The Name". By using these terms, they protect and sanctify the Name. The New Testament utilizes this practice of using substitutions for the Divine Name as well. For example, Yeshua says,

"Yeshua said to him, "...you shall see the Son of Man sitting on the right hand of The Power and coming in the clouds of heaven." (**Matthew 26:64**)

The words "The Power" (HaGevurah, הַגְּבוּרָה) is a circumlocution for the Divine Name. The Book of Hebrews uses the phrase "The Majesty" (HaGedulah, הַגְּדֻלָּה),

"...when he had by himself purged our sins, sat down on the right hand of The Majesty on high." (**Hebrews 1:3**)

However, the application of this principle is not limited to pronouncing and printing the Name but extends to how those who carry His Name live, act, and behave. If we are known to be believers, we cannot do the following:

- **Curse with our mouths (called *nivul peh*)**
- **Gossip**
- **Act inappropriately**
- **Display hypocrisy**
- **Commit sins**

When someone who is known to be a Jew or a believer in Yeshua sins, it creates the opposing effect of sanctifying God's Name. It desecrates it, which is called in Hebrew *chillul HaShem*. This is one of the gravest sins, as the Biblical scholar Craig Keener explains,

"Jewish people would also recognize the importance of living consistently with what they valued in prayer. In the present, God's people could hallow his name by living rightly; if they lived wrongly, they would "profane" his name or bring it into disrepute among the nations (cf. also Ex 20:7; Jer 34:16; 44:25-26; Ezek 13:19; 20:14; Amos 2:7). Some regard the *kiddush hashem*, the hallowing of God's name, as the most fundamental principle of later rabbinic ethics; they counted profaning God's name as almost unforgivable." (**Craig Keener, The IVP Bible Background Commentary: New Testament (IVP Bible Background Commentary Set) (p. 61). InterVarsity Press. Kindle Edition.**)

Matthew 6:10

תָּבֵא מַלְכוּתְךָ יֵעָשֶׂה רְצוֹנְךָ כִּאֲשֶׁר בְּשִׁמְיִם גַּם בָּאָרֶץ:

“May your Kingdom come. May Your will be done, as in heaven, so on earth.”

Kingdom Come.

Jewish prayers emphasize the desire for God's sovereignty to be recognized universally. For example, the *Aleinu* prayer concludes with a vision of the world acknowledging God's kingship, citing Zechariah 14,

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם
הַהוּא יְהִי ה' אֶחָד וְשִׁמוֹ אֶחָד:

"And HaShem will be King over all the earth, in that day,
HaShem will be one, and His Name, one." (**Zechariah 14:9**)

Like the Avinu, the Kaddish petitions for this day to come, that His Kingdom would be established,

וַיְמַלִּיךְ מַלְכוּתֶךָ
"*veyamlikh malkhuteh*"
"May He establish His Kingdom..."

Establishing God's kingdom on earth embodies the fulfillment of Divine promises and the realization of a world rooted in justice, peace, and holiness. It is the realization of the Messianic Era, where the moral and ethical teachings of the Torah guide humanity, leading to universal harmony and the acknowledgment of one God. The pursuit of this ideal motivates acts of charity, love, and community building, reflecting the Jewish commitment to *tikkun olam*, the repair and improvement of the world.

Messiah Yeshua calls us to usher in the Messianic Kingdom now. By following his teachings, adhering to the Torah, and practicing acts of kindness such as clothing the naked, feeding the hungry, and spreading God's message, we can manifest a glimpse of His sovereignty on earth. This is the secret of Yeshua's bringing forth the [wine of the Messianic Era](#) at the wedding of Cana as he allowed a foretaste of the Kingdom. When he revealed the new commandment to love one another as he loved us, he gave us a glimpse of the [Torah of the Messiah](#).

In other words, we do not need to wait for his return to experience the Kingdom. We can reveal a glimpse of the Day that is coming. With every *tikkun*, restorative act, large or small, we bring a piece of the Messianic Kingdom here and now. This is the mission of Israel, and by extension, all believers in Yeshua, to be a light to the nations. Yeshua says of the Kingdom,

"Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."
(Luke 17:20-21, NKJV)

Rebbe Nachman echoes this concept,

"It is not the righteous people who dwell in Gan Eden. It is Gan Eden that dwells within them... Seek not a Gan Eden which lies somewhere out there, in the beyond your Gan Eden lies deep within you." **(The Inner Temple, R' Yehoshua Starrett, paraphrasing Likutey Moharan I,191, Breslov Research Institute)**

Your will be done.

Rabban Gamaliel (III), the son of R' Yehuda HaNasi, taught,

"Do His will as if it were your will, that He may do your will as if it were His will. Annul your will before His will, that He may annul the will of others before your will."
(Pirkei Avot 2:4, Sefaria.org)

This is called *bittul hayesh*, the nullification of one's sense of self or ego. It emphasizes humility and the recognition that one's own existence is insignificant compared to the infinite reality of God. This concept encourages individuals to transcend their personal desires and ego to align themselves with the Divine will and purpose. Yeshua himself said,

"Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done." **(Luke 22:42)**

Messiah nullified himself and his will completely in obedience to the Father. R' Aaron Raskin explains the concept of nullification in relation to Mashiach ben Yosef,

“Bitul, self-nullification, travels beyond intellect. The intellect has its limitations. You can be brilliant. You can be a scientist. You can be Einstein. You can be three Einsteins. But ultimately, intellect has its cap. Humility has no limitation. Subservience is infinite. Eved Melech, Melech. The servant of the King is the King himself. A servant of G-d, is G-d himself, is Infinity. So if you want to truly be infinite, be subservient to G-d.” **(R’ Aaron Raskin, Mashiach ben Yosef Video)**

As the Son is the extension of the Father, so too, if we erase ourselves, nullify our will and desires before HaShem, we will become the extension of the Son, as Paul explains,

“I am crucified with Messiah, it is no longer I who live, but Messiah lives in me.”
(Galatians 2:20)

At this moment, we become the feet and the hands of Mashiach himself. The Tosefta says,

“Do Your will in heaven above and give rest of spirit to those that fear You on earth, and do what is good in Your eyes. Blessed are You who hears prayer!” **(Tosefta, Berachot 3:7, cited in the Jewish Encyclopedia, The Lord's Prayer)**

On earth, as it is in heaven.

This section expresses a longing for God's reign and authority to be fully realized on earth, as it is in heaven. It reflects the hope for a world of Divine justice, peace, and righteousness. It also implies a commitment to living according to God's will and advancing His purposes in the world. Like the Avinu, the Kaddish says that the Name will be revered in the world which He created according to His will,

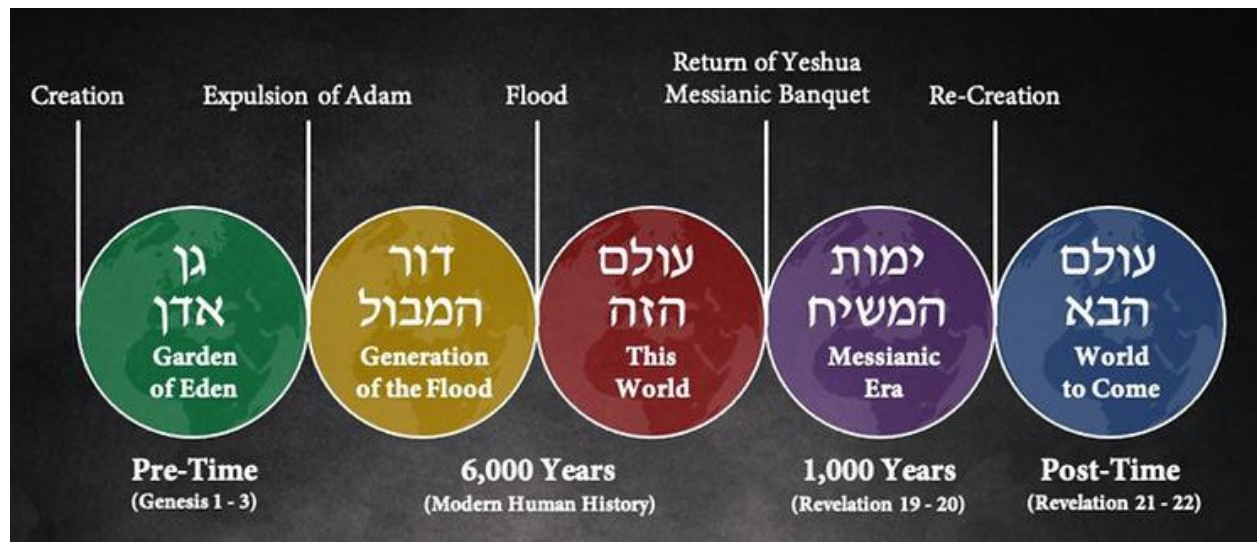
בְּעֹלָמָא דִּי בְּרָא כְּרַעוּתָהּ

"Be'alma di vra khir'uteh"

"in the world which He created according to His will!"

When HaShem's Name is truly sanctified in the world, we will enter the Messianic Era, also known as the *Yemot HaMashiach*, the Days of the Messiah. This is also known as the Millennial Reign. This is a stepping stone, a ramp of holiness, that will lead us to the *Olam HaBa*, the World to Come.

These epochs may be visualized as follows:



Matthew 6:11

אֶת-לֶחֶם חֲסֵנוּ תֵן-לָנוּ הַיּוֹם:

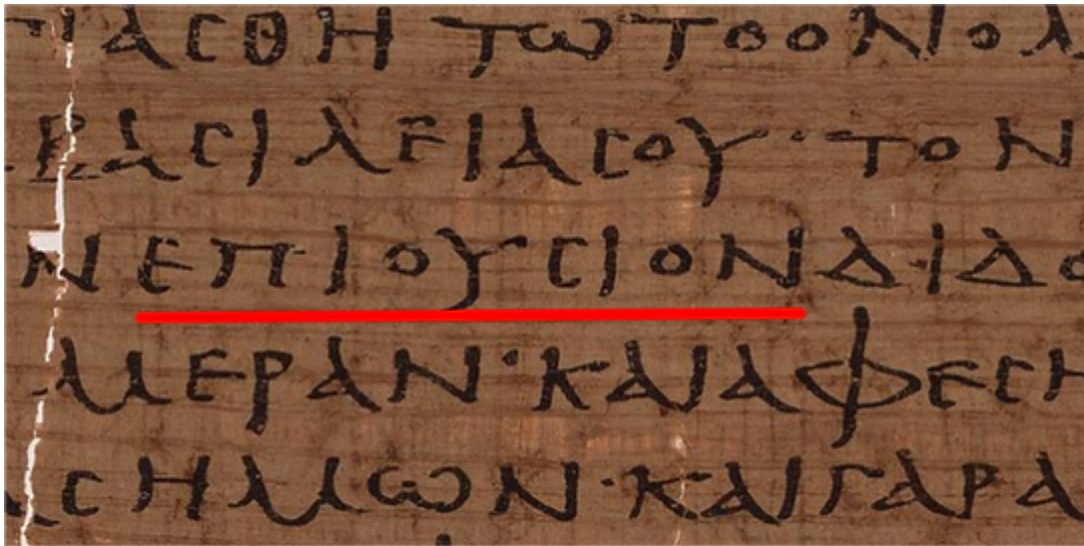
“Give us today our daily bread.”

Daily Bread.

Within the *Amidah* prayer, there is a plea for sustenance and livelihood, demonstrating a reliance on God's provision. Likewise, the *Kaddish d'Rabbanan*, the Rabbi's Kaddish, specifically petitions for "ample sustenance" (*umezonei r'vichei*, וּמְזוֹנֵי רַבִּיחֵי), but we may ask what is truly sustaining? What truly gives life?

In the Avinu, the word for "daily" is *epiousion*, a "hapax legomenon", which is a word or expression that appears only once within a text. This makes *epiousion* challenging to translate, as the meaning of this Koine Greek adjective is unclear. Apparently, the word appears nowhere else in ancient Greek texts, and some think the word was possibly coined by the authors of the Gospel. One Greek-English dictionary interprets it as follows,

“ἐπιούσιος, ον (εἰμί) of doubtful meaning, *for today; for the coming day; necessary for existence.*” (A Concise Greek-English Dictionary of the New Testament)



3rd Century manuscript of the Gospel of Luke.

The word *epiousion* as written in the Papyrus 75, f. 1B2v, line 9, with a red line added below.

So the question is, what does *epiousion* mean? Does it mean "daily"? If so, why is it redundant? (Repeating 'day' and 'daily' in the words "give us this day, our daily bread.") Does it mean "the coming day"? Or, metaphorically, for "this moment" in time? There is something profound to be said about 'living in the moment,' experiencing the fullness of life and God's sustenance through intentional living. Some of the following translations have been suggested:

- **Our daily bread**
- **Bread necessary for existence, the bread we need**
- **The bread for tomorrow, bread for the future, bread for the coming day**
- **The super-substantial, super-essential bread**

What does the word "bread" mean in this prayer? Is it simply referring to the product of kneading flour, water, salt, and other items together? What is this *epiousion* bread?

Yeshua did not pray this prayer in Greek, but in either Hebrew or Aramaic. By peering into the language, culture and expectation of Israel, we may discover some insight into this mysterious word.

Give us this day, our 'Daily Bread'

The *Birkat HaMazon*, the Blessing After Meals, says,

"Blessed are You, Lord our God, King of the Universe, who nourishes the entire world with goodness, grace, and mercy."

We bless God for providing for us and all of His creatures after meals. In Proverbs, there is a good candidate for the Hebrew root of *epiousion* in Proverbs,

"Remove far from me falsehood and lies. Give me neither poverty nor riches. Feed me with the *lechem chukki*, (bread that is needful for me)."

(Proverbs 30:8)

The *Malbim*, R' Meir Leibush ben Yechiel (1809 - 1879 CE), comments that the *lechem chukki* is the "bread of the soul" (*lechem hanefesh*, לחם הנפש) which he identifies as the Torah. Like the mysterious word *epiousion*, the manna was so named because of the words the Children of Israel asked, "mah hu, מַה־הוּא", i.e. "what is it?" Like the Torah, this miraculous bread descended from Heaven and defied definition. Interestingly, the Talmud says that the Manna is produced in a higher dimensional world, a level of Heaven named "Heights",



"*Shehakim*, heights, is the one in which mills stand and grind manna for the righteous, as it is stated: "And He commanded the heights [*Shehakim*] above, and opened the doors of heaven; and He caused manna to rain upon them for food, and gave them of the corn of heaven" (Psalms 78:23–24)." **(Chagiga 12b, Sefaria.org)**

It was also one of the ten things created on the eve of the first Shabbat,

"Ten things were created on the eve of the Sabbath at twilight, and these are they: [1] the mouth of the earth, [2] the mouth of the well, [3] the mouth of the Donkey, [4] the rainbow, [5] the Manna, [6] the Staff [of Moses], [7] the Shamir, [8] the Letters, [9] the Writing, [10] and the Tablets. And some say: also the demons, the grave of Moses, and the Ram of Abraham, our father..." **(Pirkei Avot 5:6, Sefaria.org)**

According to Jewish tradition, the taste, texture, and substance of the food would miraculously adapt to the preferences and needs of each person,

"The Torah describes the taste as being similar to that of something fried in oil and honey. The manna was adapted to the taste of each individual; to the adult it tasted like the food of the adult, while it tasted like breastmilk for a baby. By wishing, one could taste in the manna anything desired, whether beef, fruit or grain." **(Chabad.org, What Was the Manna?, R' Yehuda Shurpin)**

In the Torah, Israel was instructed only to gather enough for each day,

"And Moses said to them, "This *is* the bread which the Lord has given you to eat. This is the thing which the Lord has commanded: 'Let every man gather it according to each one's need, one omer for each person, *according to the* number of persons; let every man take for *those* who *are* in his tent.'" **(Exodus 16:15-16, NKJV)**

This manna literally was the "daily bread." Yet on Friday, they were given enough for that day, and the day that was coming, i.e. the Shabbat,

"And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one." **(Exodus 16:22, NKJV)**

The *Mekhilta d'Rabbi Yishmael* comments,

"Each day's ration in its day. For the day and the morrow (for Friday and Sabbath). He who created the day created its sustenance - R. Eliezer Hamodai often said: "Whoever has something to eat today and says "What will I eat tomorrow?" is lacking in faith." **(Mekhilta d'Rabbi Yishmael, Vayassa 3:4, Sefaria.org)**

Rebbe Nachman says,

"It is the same today for the person who wishes to accept the Torah upon himself. He must learn to have faith and trust in God, that God will provide for him each day. He should not seek money beyond what he needs for each day and take each day separately, praying to God for that day's sustenance. Tomorrow? It is another day entirely (Likutey Halakhot VII, p. 120)." **(REBBE NACHMAN'S TORAH: EXODUS-LEVITICUS - Breslov Insights into the Weekly Torah Reading (Kindle Locations 3063-3066). Breslov Research Institute.)**

Rebbe Nachman further explains,

"The manna teaches us that each day has its own blessing. The desire to hoard wealth is extraneous to a person's existence and makes him vulnerable to attack from the forces of the Other Side. However, Shabbat possesses its own blessing (for the manna was sent down as a double portion prior to Shabbat), and this blessing protects the person from the Other Side (Likutey Halakhot III, p. 162-82a)." **(REBBE NACHMAN'S TORAH: EXODUS-LEVITICUS, Breslov Insights into the Weekly Torah Reading (Kindle Locations 2955-2959). Breslov Research Institute.)**

Give us today the 'Bread of Tomorrow'

It is important to note that the manna was the "daily bread," with one exception. On Friday, it was also the "bread of tomorrow." Interestingly, there is a tradition in which the word *epiousion* was translated as the "bread of tomorrow." In the now-lost Gospel of the Hebrews, which has been preserved in quotations from the church fathers, the prayer read in Hebrew:

"Give us today the bread of tomorrow." **(Gospel of the Hebrews)**

In his commentary on Matthew, Jerome (c. 342 - 420 CE) writes,

"In the so-called Gospel according to the Hebrews, instead of 'essential to existence', I found 'mahar' which means 'of tomorrow' so that the sense is: 'Our bread of tomorrow - that is, of the future - give us this day.'" **(Jerome, Commentary on Matthew 6:11, cited in the New Testament Apocrypha, Vol. 1 Gospels and Related Writings, Ed. Wilhelm Schneemelcher, Trans. R. McL. Wilson, Westminster John Knox Press 1990, 160), cited at HebrewGospel.com)**

Wikipedia nicely summarizes the scholarly consensus on this issue,

"The "for the future" translation is today held by the majority of scholars. Early supporters of this translation include Cyril of Alexandria and Peter of Laodicea by way of linking *epiousios* with the verb *epienai*, "of tomorrow." According to Jewish theologian Herbert Basser, this translation was also considered (but eventually rejected) as a possibility by Jerome, who noted it as an aside in his commentary to Matthew that

the Gospel of the Hebrews used ma[h]ar ("for tomorrow") in this verse. Raymond E. Brown claims it is also indicated by early Bohairic and Sahidic sources. Referencing *epiousei* in Acts 7:26, the Lutheran theologian Albert Schweitzer reintroduced this translation in modern times. A "for the future" reading leads to a cluster of related translations, including: "bread for tomorrow," "bread for the future," and "bread for the coming day." Beyond the literal meaning, this translation can also be read in an eschatological context: "the petition for an anticipation of the world to come." Others see tomorrow being referenced to the end times and the bread of the messianic feast. Raymond Brown argues that all the other phrases of the Lord's Prayer are eschatological, so it would be incongruous for this phrase to be speaking prosaically about bread for eating." (**Wikipedia, Epiouision**)

Thus, the "bread of tomorrow" is a prayer for the Messianic Era. First Fruits of Zion comments,

"The unusual term "bread of tomorrow" alludes to the banquet of the Messianic Era. By asking God to give us the "bread of tomorrow," we are not merely asking God for daily provision. Instead, we are asking him to provide us with a foretaste of the Messianic Era today. Yeshua referred to it as "the children's bread" (Matthew 15:26). It is the fulfillment of the Messianic promises about the coming kingdom. In this way, the fourth petition of the *Our Father* prayer is about more than just food, sustenance, and material provision. When we ask God for "the bread of tomorrow," we are petitioning him to let us taste the goodness of redemption today. The simple petition for "daily bread" points us to the coming Messianic Era and the central good-news message of the kingdom: the kingdom of heaven is at hand." (**Torah Portions, FFOZ.org, Tomorrow's Bread Today**)

In fact, Jewish tradition expects the manna to reappear at the end time,

"In the future, Elijah will restore to Israel: The vessel of manna, the vessel of sprinkling water, and the vessel of anointing oil." (**Mekhilta, VaYassa 6, cited in Torah Club, Shadows of Messiah, Volume 2, First Fruits of Zion, pg. 389, cf. Midrash Tanchuma, Beshalach 21**)

On a deeper level, the *Mekhilta* says,

לֹא נִתְּנָה תּוֹרָה לְדֹרֶשׁ אֶלָּא לְאוֹכְלֵי הַמָּן

“The Torah was given to be expounded only by the eaters of manna...” (**Mekhilta d’Rabbi Yishmael, Beshalach 1:4, Translated by R’ Shraga Silverstein, Sefaria.org**)

The Zohar says,

“R. Eleazar taught that in the coming age, the righteous shall eat of this manna, but of a much higher quality, a quality which was never seen in this world, as it is written: “To behold the beauty of the Lord and to visit his Temple” (Psalm 27:4); “Eyes have not seen...what he has prepared for him that waits for Him” (Isaiah 64:4).” (**Zohar, Shemot 63a**)

Rebbe Nachman comments,

“The manna represents great wisdom and will be the food that the tzaddikim are fed in the Future. As such, the manna represents the *makifin*, the transcendental intellects that are currently beyond man’s ability to attain (Likutey Halakhot VIII, p. 112a).” (**REBBE NACHMAN’S TORAH: EXODUS-LEVITICUS - Breslov Insights into the Weekly Torah Reading (Kindle Locations 3084-3087). Breslov Research Institute.**)

This gives us insight into the words of Yeshua,

“He who has an ear, let him hear what the *Ruach* is saying to Messiah’s communities. To the one who overcomes, I will give some of the hidden manna...” (**Revelation 2:17, TLV**)

Give us today the 'Higher Dimensional Bread'

As the Malbim interpreted the *lechem chukki* as the Torah, we are reminded of Deuteronomy,

כִּי לֹא עַל-הַלֶּחֶם לִבְדּוֹ יִחְיֶה הָאָדָם
כִּי עַל-כָּל-מוֹצֵא פִי-יִהְיֶה יִחְיֶה הָאָדָם

“...man does not live by bread alone, but man lives by everything that proceeds out of the mouth of HaShem.” **(Deuteronomy 8:3)**

Yeshua quoted this exact verse in Chapter 4 during his trial in the wilderness. According to the *Midrash Rabbah*, this "Bread" is identified as the Torah,

“Bread” refers to the Torah, as it says, "Come, eat of my bread (Prov. 9:5).” **(Midrash Rabbah 70:5, Soncino Press Edition)**

So too, the church father Jerome translated *epiousion* into Latin as “supersubstantialem” (above substance), commenting,

“it refers to the Bread of Life, the Body of Messiah, the ‘medicine of immortality without which we have no life within us.’

Perhaps one way to render this would be "Higher Dimensional Bread." Yeshua says,

"Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.” **(John 6:27, NKJV)**

Yeshua explains that he is the embodiment of this Torah, this "Bread from Above", in the Gospel of John,

אֲנִכִּי הוּא לֶחֶם הַחַיִּים

“I am the Bread of Life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, that anyone may eat of it and not die. I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever.” **(John 6:48-51)**

Some parallels between Yeshua and the Manna are as follows,

Manna	Yeshua
Came from Heaven	Came from Heaven
It is Mysterious (Exodus 16:15)	He is Mysterious (John 1:11-12, 1 Tim 3:16)
A Gift from Above available to all Israel	A Gift from Above available to all
Was white like <i>bedolach</i> (Exodus 16:31)	Was sinless (Hebrews 4:15)
Linked to the Omer (Exodus 16:16)	Appeared during the Omer after the Resurrection (Luke 24, John 20-21, Acts 1)
Was ground in by millstones and beaten in a mortar (Numbers 11:8)	Was crushed for our iniquities (Isaiah 53:10)
Could meet the needs/desires of whoever ate it (Yoma 75a)	Mashiach meets each person where they are in life and brings them to the place HaShem desires
Was Despised and Rejected (Numbers 11:6)	Was Despised and Rejected (Isaiah 53)
Man (אָדָם) has a gematria value of 90, Equal to צ Tzade, אָדָם אָדָם (Adam, Adam), and מַיִם (mayim, water)	Messiah is the Tzaddik, the Second Adam, and the Living Water (1 John 2:1, 1 Corinthians 15:45, John 4)
The wicked would have to travel far to find it, but it was close to the righteous (Yoma 75a)	Messiah is close to the righteous and can be found by the wicked
The manna would create streams of water in the wilderness when it melted (Legends of the Jews 3:1:94)	Messiah causes streams of living water to flow out of hearts (John 7:38)
It had a fragrant scent. (Legends of the Jews 3:1:103)	Messiah judges by his scent (Isaiah 11:3)
Along with the manna, jewels and gems would appear. (Yoma 75a)	The New Jerusalem is built with jewels and gems (Revelation 21)
Tasted like honey (linking it to the Torah, which is likened to honey). (Psalms 19:11)	At the honeycomb during the omer, a symbol of the Torah. (Luke 24:42)

The Manna would be used in Judgment (Yoma 75a)	Messiah the Judge (John 5:27)
It was Hidden in the Temple	Messiah is Hidden in the Heavenly Temple
Will be brought by Elijah	Will be brought by Elijah (Malachi 4:5)

The Talmud says,

”לָבוֹן – שֶׁמֶלְבִּין עֲוֹנוֹתֵיהֶן שֶׁל יִשְׂרָאֵל

“The manna was called white because it whitened Israel’s sins. The people feared that if they sinned, the manna would not continue to fall. Consequently, they devoted themselves to introspection and repentance.” (**Yoma 75a, Sefaria.org**)

In the Gospel of Luke it says,

הִי כַּאֲשֶׁר בָּאוּ אֶל-הַמָּקוֹם הַנִּקְרָא גִּלְגֻּלְתָּא וַיַּצְלִבוּ אוֹתוֹ שָׁם
וְאֶת-אֲנָשֵׁי הָרָשָׁע אֶחָד מִיְּמִינוֹ וְאֶחָד מִשְׁמָאלוֹ

“When they came to the place that is called the Skull (Gulgalta), they crucified him there with the criminals, one on the right and the other on the left.” (**Luke 23:33**)

In parallel, the Zohar says of the Manna,

וַיִּהְיֶה טֶלָא דְגִּלְגֻּלְתָּא דָּא, טַחֲנִין מָנָא לְצַדִּיקָיָא לְעָלְמָא
דְּאָתִי, וַיְבִיָּה זְמִינִין מִתְּיָא לְאַחֲרִיָּא

“From the dew in this skull (gulgalta) manna is ground for the righteous for the World to Come, and through it, the dead shall be revived.” (**Zohar, Ha’azinu 117, Zohar.com**)

וּמַחֲלֵלָנוּ עַל-חַבּוּתֵינוּ כַּאֲשֶׁר מַחֲלֵנוּ גַם-אֲנַחְנוּ לַחֲבִיבֵינוּ:

“Forgive us our debts, as we also forgive our debtors.”

Debts.

The *Amidah* says,

“Forgive us our Father, for we have sinned, pardon us our King, for we have transgressed.”

Interestingly, there is a difference between the Gospels of Matthew and Luke in this section. Matthew speaks of “debts,” while Luke speaks of “sins.” This has caused some to conclude that there were two versions circulating, one originating in Galilee and the other in Judea. Yet, the Jewish scholar Samuel Tobias Lachs explains,

“The difference between the two versions is easily explained by the fact that Luke spoke to a Gentile audience, and his phrase ‘forgive us our sins’ would have been more readily understood by them. The original was undoubtedly the Aramaic word *chova*, “debt”, “obligation”, “sin” or “guilt.” **(A Rabbinic Commentary on the New Testament, Samuel Tobias Lachs, Ktav Publishing House, pg. 121)**

The Hebrew word “mechol” means literally to cancel a debt. The book of Ben Sirach says,

“The vengeful will face the Lord’s vengeance; indeed, he remembers their sins in detail. Forgive your neighbor the wrong done to you; then, when you pray, your own sins will be forgiven. Does anyone nourish anger against another and expect healing from the Lord? Can one refuse mercy to a sinner like oneself, yet seek pardon for one’s own sins? If a mere mortal cherishes wrath, who will forgive his sins? Remember your last days and set enmity aside; remember death and decay, and cease from sin! Remember the commandments and do not be angry with your neighbor; remember the covenant of the Most High, and overlook faults.” **(Ben Sirach 28:1-7, New American Bible, Revised Edition)**

It is important to note that in the Heavenly worlds every injustice, imbalance, and inequity will be balanced to the last penny. When you forgive someone of their sins against you, it is

equivalent to giving *tzedaka*, charity, to a poor person. Yeshua speaks of forgiving sin as related to canceling debt.

"...the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying,

'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying,

'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved and came and told their master all that had been done. Then his master, after he had called him, said to him,

'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry and delivered him to the torturers until he should pay all that was due to him. "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses." **(Matthew 18:23-35, NKJV)**

Aaron Eby points out that all debts are canceled in the Sabbatical year, and like Shabbat, this is a prototype of the Messianic Era,

"The Sabbath day is a foretaste of the Messianic Kingdom each week. In the same way, the seventh year is also a vivid picture of the ultimate redemption of the world when the Messiah comes again. . . We ask him to release the entire world from its current condition of bondage and send the Messiah to bring ultimate freedom." **(Aaron Eby, Rabbi, Teach Us To Pray, The Bread of Tomorrow, First Fruits of Zion, pg. 67)**

Matthew 6:13

וְאַל-תְּבִיאֵנוּ לְיַד נִסְיוֹן כִּי אִם-תַּחֲלֹצֵנוּ מִן-הָרָע

“Lead us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.”

Lead us Not into Temptation.

In the *Birkot HaShachar*, the Morning Blessings, the following can be found:

"Do not bring us into the hands of sin, nor into the hands of transgression and iniquity, nor into the hands of temptation, nor into the hands of disgrace."

The plea for guidance and protection from evil parallels Jewish Liturgy. It is told of R' Hiyya bar Ashi,

רַבִּי חִיָּיא בַר אֲשִׁי הָהָא רָגִיל כָּל עֵידוֹן וְדִהָהָ נָפֹל
לְאַפִּיָּה הָהָא אָמַר: "הָרַחֲמֵן יַצִּילֵנוּ מִיֵּצֵר הָרָע"

"Rabbi Hiyya bar Ashi was accustomed to say, whenever he would fall on his face in prayer: "May the Merciful One save us from the evil inclination." (**Kiddushin 81b, Sefaria.org**)

The Talmud says,

"May it be Your will, O Lord, my God, to make me lie down in peace, and set my portion in Your Torah and accustom me to the performance of religious duties, but do not accustom me to transgression, and bring me not into sin, or into iniquity, or into temptation, or into contempt. And may the good inclination have sway over me and let not the evil inclination have sway over me. And deliver me from evil hap and sore diseases, and let not evil dreams and evil thoughts disturb me..." (**Berachot 60b, Soncino Press Edition**)

Deliver us from evil.

For yours is the Kingdom, Power, Glory.

Although this doxology is not present in all ancient manuscripts, it is a traditional conclusion that ascribes eternal sovereignty, power, and glory to God. The Talmud says,

כל ברכה שאין בה מלכות אינה ברכה

"Any benediction in which [God's] Kingship is not mentioned is no benediction."
(Berachot 40b, Soncino Press Edition)

1 Chronicles 29:10-12 describes King David blessing HaShem before the Assembly of Israel, in words reminiscent of the Avinu,

בְּרוּךְ אַתָּה ה' אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מִעוֹלָם וְעַד-עוֹלָם:
לָךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי-כָל בְּשָׁמַיִם
וּבָאָרֶץ לָךְ ה' הַמְּמָלְכָה וְהַמְתַּנְשֵׂא לְכָל | לְרָאשׁ:

"You are blessed, HaShem, the God of Israel, Our Father (Avinu), forever and ever.
Yours, HaShem, is the greatness, the power (ha'gevurah), the glory (ha'tiferet), the
victory, and the majesty! For all that is in the heavens and in the earth is yours. Yours is
the kingdom (ha'mamlachah), HaShem, and you are exalted as head above all." (1
Chronicles 29:10-11)

Forever and ever.

The Amidah also says,

לְעֹלָם וּלְעֹלְמֵי עֹלָמָא
"*le'alam ul'almei almaya*"
"forever, and to all eternity!"

This concept resonates with the words of King David that was cited above, "me'olam v'ad
olam". In Hebrew and Aramaic, the term "olam" translates as "forever," but also means "world"
or "universe." It is fascinating to see that the Hebrew language is in harmony with science and

Relativity, as the concepts of time and space as a singular fabric are embedded into this word. The word "Olam" comes from the root "Alam," meaning concealed or hidden. We may translate the word as the "vanishing point," the point beyond which the eye cannot see. The word can refer to worlds and ages, from the current world to the next, as expressed in the *Nishmat Kol Chai*, in which some traditions identify the author as Simon Peter,

Min HaOlam v'Ad HaOlam, Atah El
From Eternity to Eternity, You are God.

That is, from this world, the *Olam Hazei*, to the World to Come, the *Olam Haba*.

Amein.

The Avinu ends with Amen. What does "Amen" mean? It is a word that is used so often we do not stop to think about it. It is derived from the root letters אמן (aleph-mem-nun), which are also the root of the Hebrew word for "faith" or "belief" (אמונה, emunah).

"Amen" is often used at the end of prayers as a way to seal the prayer, expressing a final affirmation and hope that the prayer will be fulfilled. When one says "Amen" in response to a blessing or prayer, it signifies agreement and belief in the truth of what was said and signifies the acceptance of a blessing. It is an affirmation that the statement is true and valid. "Amen" is also an expression of faith and trust in God. By saying "Amen," one acknowledges God's sovereignty and righteousness. On a deeper level, Amen is an acrostic for:

אמן

אל מלך נאמן

"El Melech Ne'eman"

"God, the Faithful King."

In the Book of Revelation, the Messiah is referred to as 'Amen',

‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God.” (**Revelation 3:14, NKJV**)

Matthew 6:14

כִּי אִם-תִּמְחֹלוּ לְבָנֵי-אָדָם עַל-חַטֹּאתֵם
יִמְחַל גַּם-לְכֶם אֲבִיכֶם שְׁבַשְׁמַיִם:

“For if you forgive men their trespasses, your heavenly Father will also forgive you.”

If you forgive.

These verses highlight reciprocal forgiveness, reflecting Jewish teachings on mutual responsibility and forgiveness found in rabbinic literature (e.g., Yoma 85b), stressing reconciliation with others as crucial in receiving forgiveness from God.

Matthew 6:15

וְאִם לֹא תִמְחֹלוּ לְבָנֵי אָדָם
גַּם-אֲבִיכֶם לֹא-יִמְחַל לְחַטֹּאתֵיכֶם:

“But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

If you do not.

The Talmud says,

“He who is merciful to others, mercy is shown to him by Heaven, while he who is not merciful to others, mercy is not shown to him by Heaven.” (**Shabbat 151b, Soncino Press Edition**)

Matthew 6:16

וְכִי תִצְוּמוּ אֶל־תִּהְיוּ זֵעָפִים כַּחֲנִפִּים הַמְשַׁנִּים אֶת־פְּנֵיהֶם
לְהִרְאוֹת צָמִים לְבְנֵי אָדָם אָמֵן אֶמַר אֲנִי לָכֶם הִמָּה נִשְׂאוּ
אֶת־שִׂכְרָם:

“Moreover when you fast, do not be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward.”

When you fast.

Do not be like the hypocrites.

The criticism of ostentatious fasting aligns closely with Jewish teachings, particularly those found in Isaiah 58, emphasizing sincere fasting that leads to ethical behavior rather than mere outward displays of piety.

They have received their reward.

Matthew 6:17

וְאַתָּה כִּי תִצְוֶה סוּךְ אֶת־רֹאשְׁךָ וְרָחַץ אֶת־פְּנֶיךָ:

“But you, when you fast, anoint your head, and wash your face”

Anoint your head/Wash your face.

Matthew 6:18

אֲשֶׁר לֹא־תִרְאֶה צָם לְבְנֵי אָדָם כִּי אִם־לְאַבִּיךָ בְּסִתָּר
וְאַבִּיךָ הָרְאֶה בְּמִסְתָּרִים הוּא (בְּגִלּוּי) יִגְמְלֶךָ:

“so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.”

Who sees in secret.

Matthew 6:19

אַל תִּאָּצְרוּ לָכֶם אוֹצְרוֹת בָּאָרֶץ אֲשֶׁר
יֹאכְלוּם שָׁם סָס וְרָקָב וְגַנָּבִים יַחְתְּרוּ וְגָנְבוּ:

“Do not lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal”

Do not lay up treasures for yourselves on earth.

The principle of valuing spiritual treasures over material wealth mirrors rabbinic wisdom literature (Pirkei Avot 6:9), underscoring ethical and spiritual priorities. The idea that one cannot serve both God and material wealth parallels rabbinic teachings on the dangers of greed and idolatry associated with wealth (cf. Babylonian Talmud, Avodah Zarah 11a).

Proverbs 11:4 warns, “Riches do not profit in the day of wrath, but righteousness delivers from death.”

Where thieves break in.

Matthew 6:20

אָבֹל תִּאָּצְרוּ לָכֶם אוֹצְרוֹת בַּשָּׁמַיִם אֲשֶׁר סָס וְרָקָב
לֹא-יֹאכְלוּם שָׁם וְגַנָּבִים לֹא יַחְתְּרוּ וְלֹא יִגְנְבוּ:

“but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break through and steal”

Treasures in heaven.

The Talmud tells of the story of King Munbaz,

“King Munbaz squandered all his treasures, and the treasures put away by his ancestors, feeding the poor during years of hunger. His brothers and his father's family ganged up on him and said to him: “Your ancestors stored treasure and added to the treasures stored by their ancestors, and you squandered them!” Said he to them: “My ancestors stored below, and I stored above, my ancestors stored in a place where a foreign hand can reach, and I stored in a place where a foreign hand cannot reach, my ancestors stored things that do not bear fruit, and I stored things that bear fruit, my ancestors hoarded money, and I hoarded souls, my ancestors stored for others, and I stored for myself, my ancestors stored for this world, and I stored for the World to Come.” **(Bava Batra 11a, cited at Chabad.org)**

Matthew 6:21

כִּי בַמָּקוֹם אֲשֶׁר-אוֹצְרֶכֶם בּוֹ שָׁם יִהְיֶה גַם-לִבְבְּכֶם:

“for where your treasure is, there your heart will be also.”

There your heart will be also.

Matthew 6:22

נֵר הַגּוּף הָעַיִן וְאִם-עֵינְךָ תְּמִימָה כָּל-גּוּפְךָ יֵאָר:

“The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light.”

The Lamp of the Body.

Ner HaGuf.

Pirkei Avot 2:9 contrasts a “good eye” (generosity) with a “bad eye” (envy), akin to Deuteronomy 15:9’s warning against a stingy heart.

Proverbs 20:27, “The spirit of man is the lamp of the Lord,” ties inner light to divine insight, paralleling this holistic view of character. The darkness imagery recalls Job 24:17, where evildoers embrace shadows.

Matthew 6:23

וְאִם-עֵינְךָ רָעָה כָּל-גּוּפְךָ יְחָשֶׁךְ וְאִם יְחָשֶׁךְ
הָאוֹר אֲשֶׁר בְּקִרְבְּךָ מִה־רַב הַחֹשֶׁךְ:

“But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!”

If your eye is evil.

How great is that darkness.

Matthew 6:24

לֹא יוּכַל אִישׁ לַעֲבֹד שְׁנֵי אֲדֹנָיִם כִּי יִשְׂנֹא אֶת-הָאֶחָד
וְיֶאֱהָב אֶת הָאֲחֵר אוֹ יִדְבֹּק בָּאֶחָד וַיְבָזֶה אֶת-הָאֲחֵר לֹא
תוּכְלוּ עֲבֹד אֶת-הָאֱלֹהִים וְאֶת-הַמָּמוֹן:

“No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You cannot serve both God and Mammon.”

Mammon.

“Mammon” (wealth) as a rival master parallels idolatry warnings in Exodus 20:3.

Matthew 6:25

עַל-כֵּן אָמַר אֲנִי לָכֶם אַל תִּדְאָגוּ לְנַפְשְׁכֶם לֵאמֹר מִה-נֹאכַל
וּמִה-נִשְׁתֶּה וּלְגֻפְכֶם לֵאמֹר מִה-נִלְבָּשׁ הֲלֹא הַנֶּפֶשׁ הִיא
יִקְרָה מִן-הַמָּזוֹן וְהַגּוֹף יִקְרָה מִן-הַמַּלְבוּשׁ:

“Therefore, I tell you, do not be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn’t life more than food, and the body more than clothing?”

Do not be anxious.

These verses encourage trust in divine provision, resembling teachings found in Psalms (e.g., Psalm 55:22) and Jewish wisdom literature emphasizing faith and reliance upon God’s care. The admonition against anxiety echoes Jewish themes found in Proverbs and Ecclesiastes, which advocate trust and contentment.

Matthew 6:26

הַבֵּיטוּ אֶל-עוֹף הַשָּׁמַיִם וְרְאוּ הֵן לֹא יִזְרְעוּ וְלֹא יִקְצְרוּ
וְלֹא יֹאסְפוּ לְאַסְמִים וְאַבִּיכֶם שֶׁבִשְׁמַיִם מְכַלְכֵּל אֹתָם
הֲלֹא אַתֶּם נִעְלִיתֶם עָלֵיהֶם מָאֵד:

“See the birds of the sky, that they do not sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren’t you of much more value than they?”

Birds of the sky.

The Talmud says,

“R. Simeon ben Eleazar said: Have you ever seen a wild beast or a bird with a craft? Yet they are sustained without anxiety. Now, they were created only to serve me, while I

was created to serve my Master: Surely then I should make a living without anxiety."
(Kiddushin 82a, Soncino Press Edition)

Matthew 6:27

וּמִי בָכֶם בְּדַאגָּתוֹ יוּכַל לְהוֹסִיף עַל-קוֹמָתוֹ אֶמָּה אֶחָת:

“Which of you, by being anxious, can add one moment to his lifespan?”

Add one moment to his lifespan.

Matthew 6:28

וְלִלְבוּשׁ לָמָּה תִדְאָגָה הַתְּבוֹזְזִי-נָא
אֶל-שׁוֹשַׁנֵּי הַשָּׂדֶה הַצֹּמְחוֹת:

“Why are you anxious about clothing? Consider the lilies of the field, how they grow. They do not toil, neither do they spin,”

The lilies of the field.

Birds and lilies echo Job 38:41 and Psalm 104:27, showcasing God’s care for creation.

Matthew 6:29

לֹא יַעֲמִלוּ וְלֹא יִטְווּ וְאֲנִי אֹמֵר לָכֶם כִּי גַם-שְׂלֹמֶה
בְּכָל-הַדָּרוֹ לֹא-הָיָה לְבוּשׁ כְּאַחַת מֵהֵנָּה:

“yet I tell you that even Solomon in all his glory was not dressed like one of these.”

Even Solomon.

Matthew 6:30

וְאַם-כָּכָה מְלָבִישׁ הָאֱלֹהִים אֶת-חֲצִיר הַשָּׂדֶה אֲשֶׁר הַיּוֹם צֹמַח
וּמָחָר יִשְׁלָךְ לְתוֹךְ הַתֵּנּוֹר אִם כִּי-אַתֶּכֶם קִטְנֵי אֱמוּנָה:

“But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won’t he much more clothe you, you of little faith?”

Grass of the field.

Thrown into the oven.

Matthew 6:31

לָכֵן אַל-תִּדְאָגוּ לֵאמֹר מַה-נֹּאכַל וּמַה-נִּשְׁתֶּה וּמַה-נִּלְבָּשׁ:

“Therefore do not be anxious, saying, ‘What will we eat?’ ‘What will we drink?’ or, ‘With what will we be clothed?’”

Do not be anxious.

Matthew 6:32

כִּי אֶת-כָּל-אֵלֶּה מְבַקְשִׁים הַגּוֹיִם הֵלֹא יָדַע אָבִיכֶם אֲשֶׁר
בְּשָׁמַיִם כִּי צֹרִיכִים אַתֶּם לְכָל-אֵלֶּה:

“For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things.”

The Gentiles seek after all these things.

Your Heavenly Father knows that you need them.

Matthew 6:33

אַךְ דַּרְשׁוּ בְּרִאשׁוֹנָה אֶת-מַלְכוּת אֱלֹהִים
וְאֶת-צְדָקָתוֹ וְנוֹסַף לָכֶם כָּל-אֵלֶּה:

“But seek first the Kingdom of God, and his righteousness; and all these things will be given to you as well.”

Seek first.

This reflects *bitachon* (trust in God), as in Psalm 55:22, “Cast your burden on the Lord, and He will sustain you.”

Matthew 6:34

לֵכֵן אַל-תִּדְאָגוּ לַיּוֹם מָחָר כִּי יוֹם מָחָר הוּא
יִדְאֶג לוֹ וַיִּדְּיָה לַצָּרָה בְּשַׁעֲתָהּ:

“Therefore do not be anxious for tomorrow, for tomorrow will worry about itself. Each day's own evil is sufficient.”

Tomorrow will worry about itself.