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BIB460 (NA)

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The primary text we will be reading will be from (4Q213): Aramaic Levi and the secondary from Flusser's reading, and Benjamin Wold along with the three synoptic scriptures from Matthew, Luke, and Mark. The main point here will be "Prayer."

In the Testament, if Levi 4Q213, it seems that all the dating of the mid-first century BCE, a portion of two columns containing parts of Levi's prayer was damaged. Flusser calls it the Aramaic testament of Levi, in which he states that Aramaic fragments from Qumran now represent it as it became clear that it was composed by a member of the Dead Sea Sect or the broader movement from which the Sect had sprung" (1). Flusser says that the personal prayer of Levi is essential evidence for the existence of private prayers among the ancient Jews already in the second century B.C. It seems that Levi, in his prayer, was asking God to cleanse him from all evil, look upon him with favor, and draw him closer to the Lord to be able to do all God would want him to do. Flusser speaks of Levi, who ended the prayers with God's promises. These prayers was to Abraham/wife/himself. According to Flusser, for his descendants in the future generations" (195).

Benjamin Wold, on the other hand, speaks about the three Synoptic gospels, exorcists traditions are far more prevalent than apotropaic ones. Yet, there are at least a few possible instances of apotropaic formulations in them" (1). He also states that "two of these are found in Matthew: at the end of the Lord's prayer (6:13) and the use of Psalm 91 on the temptation.

Flusser says that Matthew's version of the Lord's prayer does not belong to the apotropaic type common matrices found between Aramaic Levi and the Plea for deliverance, as well as several other ancient Jewish prayers; it can help us to understand the last sentence of the Lord's prayer, "And leads us not into temptation, but deliver us from evil" (2). Esther Eshel, who contributed to the study of apotropaic prayer in the period, describes apotropaic prayers as a "request for God's protection from evil spirits" (2). As we read more into this article, she says, "Essentially apotropaic petitions are directed to God to deliver one from demonic beings, a term that itself needs attention, and their destruction" (3).

In Matthew 6: 7-15, Jesus emphasizes in the Lord's prayers God's forgiveness in the condition of our forgiveness to others. We all need God's forgiveness regularly, so we should do the same with others. Mark 11:25 also speaks about forgiveness, but for us to enter that place to receive forgiveness, we, in prayer, must repent of our sins and receive forgiveness to access God's power in our lives. In Luke 11:1-4, it seems that the disciples wanted to experience what they witnessed through Jesus' intimate prayers to the Father on many occasions, so they asked Him if He could teach them how to pray. However, Jesus taught them the Our Father prayer, which depends on their Father in Heaven but also requests that God forgive their sins and help them forgive those who sin against them. Yet, verse 4 again ends with forgiveness for their debt which means to forgive and not lead them into temptation. Flusser says this is a common Jewish prayer that can help understand the last sentence of the Lord's prayer, "And Lead us not into temptation, but deliver us from evil. A man comes into temptation because the evil inclination rules him. If God would deliver us from the rule of the evil inclination, then He will deliver us from the evil which causes all temptation" (202).

In conclusion, all three Synoptic gospels' main central is "Prayer" in secret to your Heavenly Father. God is faithful and will never cause us to be tempted beyond what we can bear, but He will provide with the temptation a way to overcome it so that we can bear it" (1 Cor 10:13).

Work Cite

The Holy Bible: The Amplified Bible. 1987. 2015. La Habra, CA: The Lockman Foundation.

Wold Benjamin "Apotropaic Prayer and the Matthean Lord's Prayer" 2014

D. Flusser " Qumran and Jewish 'Apotropaic Prayers'