**4. openly**] before men and angels;  
at the resurrection of the just.

**5-15**] SECOND EXAMPLE. *Prayer*.

**5. standing**] No stress must be  
laid on this word as implying ostentation;  
for it was the ordinary posture of prayer.  
See 1 Sam. i. 26: 1 Kings viii. 22. The  
command in Mark (xi. 25) runs, “*when ye  
stand praying* ...” See also Luke xviii. 11,  
13. Indeed, of the two positions of prayer,  
considering the place, kneeling would have  
been the more singular and savouring of  
ostentation. The *synagogues* were *places  
of prayer*; so that, as Theophylact, it is  
not the *place* which matters, but the  
*manner* and *intent*.

**6. enter, &c.**]  
Both Chrysostom and Augustine caution  
us against taking this merely literally:  
and warn us, as above, that there may  
ostentation even in the secret chamber, as  
there may be the avoiding of it in the  
open church.

**7.**] On the original  
meaning of the word rendered “*use vain  
repetitions,*” see in my Gr. Test. Taking  
the word in its largest meaning, that of  
*saying things irrelevant and senseless*, it  
may well include all the various senses contended for. What is forbidden is not *much* praying, for our Lord Himself  
seed whole nights in prayer: not praying *in the same words*, for this He did in  
the very intensity of His agony at Gethsemane; but the making number and  
length a *point of observance*, and imagining that prayer will be heard, not  
because it is the genuine expression of the desire of faith, but because it is of *such a length*, has been *such a number of times*  
repeated. The repetitions of Paternosters  
and Ave Marias in the Romish Church, as  
*practised* by them, are *in direct violation*  
of this precept; the *number* of repetitions  
being *prescribed*, and the *efficacy of the  
performance made to depend on it*. But  
the repetition of the Lord’s Prayer in the  
Liturgy of the Church of England is not  
a violation of it, nor that of the Kyrie  
Eleison, because it is not the number of  
these which is the object, but each has its  
*appropriate place* and *reason* in that  
which is pre-eminently a reasonable service. Our Lord was also denouncing a  
*Jewish* error. Lightfoot quotes from the  
Rabbinical writings, “*Every one who  
multiplies prayer, is heard.*”

**9—13.**] THE LORD’S PRAYER.

**9.**] There is very slender proof of what is  
often asserted, that our Lord took nearly  
the whole of this prayer from existing  
Jewish formalæ. Not that such a view of  
the matter would contain in it any thing  
irreverent or objectionable; for if pious  
Jews had framed such petitions, our Lord,  
who came to fulfil every thing that was  
good under the Old Covenant, might, in a  
higher sense and spiritual meaning, have  
recommended the same forms to His disciples. But such does not appear to have  
been the fact. Lightfoot produces only the  
most general common-place parallels for  
the petitions, from the Rabbinical books.

With regard to the prayer itself