we may remark, 1. The whole passage,  
vv. 7–15, is digressive from the subject  
of the first part of this chapter, which is  
the discouragement of the performance of  
religious duties to be seen of men, and is  
resumed at ver. 16. Neander therefore  
supposes that this passage has found its  
way in here as a sort of accompaniment  
to the preceding verses, but is in reality the  
answer of our Lord to the request in Luke  
xi. 1, more fully detailed than by that  
Evangelist. But to this I cannot assent,  
believing our Lord’s discourses as given by  
this evangelist to be no collections of  
scattered sayings, but veritable reports of  
continuous utterances. That the request  
related in Luke should afterwards have  
been made, and similarly answered, is by  
no means improbable. (That he should  
have thus related it *with this gospel before  
him*, is more than improbable.) 2. It has  
been questioned whether the prayer was  
led in the very earliest times as a set  
form delivered for liturgical use by our  
Lord. The variations in Luke have been  
regarded as fatal to the supposition of its  
being used liturgically at the time when  
these Gospels were written. But see notes  
on Luke xi. 1. It must be confessed, that  
we find very few traces of such use in  
early times. Tholuck remarks, “It does not  
occur in the Acts, nor in any writers before the third century. In Justin Martyr  
we find, that the minister prays ‘according to his power’... Cyprian and  
Tertullian make the first mention of the  
prayer as a ‘*lawful and ordinary prayer.*’”  
An allusion to it has been supposed to  
exist in 2 Tim. iv. 18, where see note.  
3. The view of some that our Lord gave  
this, selecting it out of forms known and  
in use, as a prayer *ad interim, till the  
effusion of the Spirit of prayer*, is inadmissible, as we have no traces of any such  
temporary purpose in our Saviour’s discourses, and to suppose any such would  
amount to nothing less than to set them  
entirely aside. On the contrary, one work  
of the Holy Spirit on the disciples was, to  
*bring to their mind all things whatsoever  
He said unto them*, the depth of such  
sayings only then first being revealed to  
them by Him who *took of the things of  
Christ and shewed them to them*, John  
xiv. 26.

**After this manner**] **thus**.  
Considering that other manners of praying have been spoken of above, the “*vain  
repetition*” and the “*much speaking,*” the  
word, especially in its present position of  
primary emphasis, cannot well be otherwise understood than ‘*in these words,*’ as  
a *specimen* of the *Christian’s* prayer (the  
**ye** holds the second place in emphasis), no  
less than its *pattern*. This, which would  
be the *inference* from the context here, is  
decided tor us by Luke xi. 2, **when ye  
pray, say—.**

**Our Father**] This was a  
form of address almost unknown to the  
Old Covenant: now and then hinted at,  
as reminding the children of their rebellion (Isa. i. 2: Mal. i. 6), or mentioned as  
a last resource of the orphan and desolate  
creature (Isa. lxiii. 16) ; but never brought  
out in its fulness, as indeed it could not be,  
till He was come by whom we have received the adoption of sons. “The prayer  
is a fraternal one; He saith not, **My**  
Father, as if prayed for himself only: bat  
Our Father, as embracing in one prayer all  
who are known as brethren in Christ.”  
Aug.

**which art in heaven**] These  
opening words of the Lord’s Prayer set  
clearly before us the state of the Christian, as believing in, depending upon,  
praying to, a real *objective personal* GOD,  
lifted above himself; to approach whom he  
must lift up his heart, as the eye is lifted  
up from earth to heaven. This strikes at  
the root of all *pantheistic* error, which  
regards the spirit of man as identical with  
the Spirit of God,—and at the root of all  
*deism*, testifying us it does our relation  
to and covenant dependence on our heavenly  
Father.

The *local heavens* are no  
farther to be thought of here, than as  
Scripture, by a parallelism of things natural and spiritual deeply implanted in our  
race, universally speaks of *heaven* and  
*heavenly*, as applying to the habitation  
and perfections of the High and Holy One  
who inhabiteth Eternity.

**Hallowed be thy name**] De Wette observes: ‘God’s  
‘Name is not merely His appellation, which  
we speak- with the mouth, but also and  
principally the idea which we attach to it,  
—His Being, as far as it is confessed, revealed, or known.’ The ‘Name of God’ in  
Scripture is used to signify that revelation  
of Himself which He has made to men,  
which is all that we know of Him: into  
the depths of His Being, as it is, no  
human soul can penetrate. Soe John xvii.  
6: Rom. ix. 17. **Hallow** here is in the  
sense of **keep holy, sanctify in our hearts**,  
as in ref. 1 Pet.

**10. Thy kingdom come**]  
**Thy kingdom** here is the fulness of the  
accomplishment of the kingdom of God, so  
often spoken of in prophetic Scripture;