and by implication, all that process of  
events which lead to that accomplishment.  
Meyer, in objecting to all ecclesiastical  
and spiritual meanings of ‘Thy kingdom,’  
forgets that the one for which he contends  
exclusively, *the Messianic kingdom*, does  
in fact include or imply them all.

**Thy will be done**] i.e. not, ‘may our  
will be absorbed into thy will ;’ but may  
it be conformed to and subordinated to  
thine. The literal rendering is, **Let thy  
will be done, as in heaven**, (so) **also on  
earth**.

These last words, “*as in  
heaven, so also on earth,*” may be regarded as applying to the whole of the  
three preceding petitions, as punctuated  
in the text. A slight objection may perhaps be found in the circumstance, that  
the kingdom of God cannot be said to  
have *come* in heaven, seeing that it has  
always been fully established there, and  
thus the accuracy of correspondence in  
the particulars will be marred. It is true,  
this may be escaped by understanding,  
May thy kingdom *come* on earth, so as to  
be as fully established, as it is already in  
heaven. So that I conceive we are at  
liberty to take the prayer either way.

**11. our daily bread**] **our—as**‘*created for us,*’ ‘provided for our use by  
Thee.’ The word rendered **daily** has been  
very variously explained. For a discus-  
sion of the probable derivations and meanings, I must refer to my Gr. Test. I  
have there seen reason to prefer the sense  
**required for our subsistence—proper for  
our sustenance**. So that the expression  
will be equivalent to St. James’s “*things  
which are needful for the body*” (ii. 16),  
and the expressions are rendered in the  
Syriac version by the same word. Thus  
only, **this day** has its proper meaning.  
The *“day by day*” in Luke xi. 3 is  
different; see there. It is a question,  
how far the expression may be understood  
*spiritually*—of the Bread of Life. The  
answer is easy: viz. that we may safely  
thus understand it, provided we keep in  
the foreground its primary, physical meaning, and view the other as involved by  
implication in that. To understand the  
expression of the Eucharist *primarily*, or  
even of spiritual feeding on Christ, is to  
miss the plain reference of the petition to  
our daily physical wants. But not to recognize those spiritual senses, is equally to  
miss the great truth, that the “*we*” whose  
bread is prayed for, are not *mere* animals,  
but com; of body, soul, and spirit, all  
of which want daily nourishment by Him  
from whom all blessings flow.

**our debts**] i.e. **sins**, short-comings, and  
therefore ‘debts:’ answers to “*trespasses,*” ver. 14. Augustine remarks, that  
those sins are not meant which are remitted in the regeneration of baptism, but  
those which are contracted day by day  
from the bitter fruits of worldly contact  
by our infirmity.

**as we**] Not ‘*for*  
we also,’ &c. (as in Luke), nor ‘*in the  
same measure as we also,*’ &c., but **like as  
we also**, &c.; implying similarity in the  
two actions, of kind, but no comparison of  
degree. ‘Augustine uses the testimony of  
this prayer against all proud Pelagian  
notions of an absolutely sinless state in this  
life’ (Trench); and answers the various  
excuses and evasions by which that sect  
escaped from the conclusion.

**have forgiven** here implies that (see ch. v. 23,  
24) the act of forgiveness of others is *completed before we approach* the throne ofgrace.

**13.**] The sentiment is not in any  
way inconsistent with the Christian’s joy  
when he “*falls into divers temptations,*”  
James i. 2, but is a humble self-distrust  
and shrinking from such trial in the  
prospect. The **leading into temptation**  
must be understood in its plain literal  
sense: so *will make with the temptation  
also a way to escape*, 1 Cor. x. 13. There  
is no discrepancy with James i. 13, which  
speaks not of the providential bringing  
about of, but the actual solicitation of, the  
temptation. Some have attempted to  
fix on *leading into* and *entering into*  
temptation, the meaning of *bringing into  
the power of*, and *entering into, so as  
to be overcome by*, temptation. But  
this surely the words will not bear.

**But** must not be taken as  
equivalent to ‘*but if thou dost, deliver,*’  
&c.; but is rather the opposition to the  
former clause, and forms in this sense, but  
one petition with it,—‘b*ring us not into  
conflict with evil, nay rather deliver (rid)  
us from it altogether*’ In another view,  
however, as expressing the deep desire of  
all Christian hearts to be delivered from  
*all evil* (for the adjective is here certainly