388 ST. MATTHEW. VI.   
 and thy Father which seeth in secret [fhimse/f] shall re-   
   
 ward thee [f openly].   
   
 5 And when & thou prayest, thou shalt not be as the   
 hypocrites are: for they love to pray standing in the   
 synagogues and in the corners of the streets, that they   
 may be seen of men. Verily I say unto you, They   
   
 have their reward. © But thou, when thou prayest, enter   
 into thy closet, and when thou hast shut thy door,   
 pray to thy Father which is in secret; and thy Father   
 a Lake v.14 which seeth in secret shall ‘reward thee [f openly]. 7 But   
   
 ckoles..% when ye pray, ‘use not vain repetitions, as the heathen   
 ‘xyes rl. do: ‘for they think that they shall be heard for their   
 much speaking. 8 Be not ye therefore like unto them: for   
 your Father knoweth what things ye have need of, before   
   
 slukex.3 ve ask him. 9 After this manner therefore pray ye: ®Our   
   
 f omit.   
 & some old authorities “ye pray, ye shall be.”   
   
 4. openly] before men and angels ; desire of faith, because it is such a   
 at the resurrection the just. length, has been such a nwmber of times   
 5-15) SECOND EXAMPLE. Prayer. repeated. The repetitions Paternosters   
 . standing] No stress must be and Ave Marias in the Romish Church, as   
 laid on this as implying ostentation practised by them, are tn direct   
 for it the ordinary posture of prayer. of this precept the sumber of repetitions   
 See 1 Sam. i. 26: 1 Ki viii. 22. eo being prescribed, and the efficacy of the   
 command in Mark (xi. 26) runs, ye performance made to depend on it. But   
 stand praying .. .” also Luke xviii. the repetition of Lord’s Prayer in the   
 18. Indeed, of the positions of prayer, Liturgy of the Church of England is not   
 considering the kneeling would have a violation of it, that of the Kyrie   
 been the more singular and savouring of Eleison, because it is not the number of   
 ostentation, The synagogues were places these which is the object, each has its   
 of prayer; 8o that, as Theophylact, it is appropriate place and reason in that   
 not the place which matters, but the which is pre-eminently a reasonable ser-   
 manner and intent. 6. enter, d&c.] vice. Our Lord was also denouncing a   
 Both Chrysostom and Augustine caution Jewish error. Lightfoot quotes from the   
 us against taking this merely literally: Babbinical writings, “very one who   
 and warn us, as above, there may Pett ee prayer, is heard.”   
 ostentation even in the chamber, as 9—18.] Tar Lorp’s Prayer.   
 there may be the avoiding of it in the 9.] There is elender proof of what is   
 open church. 7.) On the original often asserted, our Lord took nearly   
 meaning of the word rendered “use vain the whole of this prayer from existing   
 repetitions,” in my Gr. Test. Taking Jewish formals. Not that such a view of   
 the word in its largest meaning, of the matter would contain in it any thing   
 saying things irrelevant and senseless, irreverent or objectionable; if piops   
 may well include the various con- Jews had framed such petitions, Lord,   
 tended for. What is forbidden is not who came to fulfil thing that was   
 much praying, ed our Lord Himself fen under the Old Covenant, might, in a   
 seed whole nights in prayer: not pray- igher sense and spiritual have   
 Tig in the same coords, this He da ta recommended the same forms to His   
 the very intensity of His agony at Geth- ciples. But such does not appear to have   
 semane; but the making number and been the fact. Lightfoot only the   
 length a point of observance, and ima- most general common-place parallels for   
 gini that prayer will be heard, not the petitions, the Rabbinical books.   
 because it is genuine expression of the With regard to the prayer itself