5—10. ST. MATTHEW. 89   
   
 Father which art in heaven, Hallowed be thy name.   
 ®Thy will be done in earth, as it "ee fo.   
 10 Thy kingdom come.   
   
 we may remark, 1. The whole passage, primary emphasis, cannot well be other-   
 vv. 7—15, is digressive the subject wise understood than ‘in these as   
 of the first of this chapter, is a specimen of the Christian’s (the   
 the discouragement of the performance of ye holds the second place emphasis), no   
 religious to be seen of men, and is less than its This, which would   
 resumed at ver. 16. Neander therefore be the inference the context here,   
 supposes that this pa: has found its decided tor us by Luke xi. 2, when ye   
 way in here as a sort of accompaniment pray, say—. Our Father] This was a   
 to the preceding verses, isin reality form of address almost unknown to the   
 answer of our Lord to the in Luke Old Covenant: now and then hinted at,   
 xi. 1, more fully detailed than by that as reminding the children of their   
 Evangelist. But to this I cannot assent, lion (Isa. 2: Mal. i. or mentioned as   
 believing our Lord’s as given by a last of the orphan and desolate   
 this evangelist to be no collections of creature (Isa. 16) ; but brought   
 scattered sayings, veritable reports out in its fulness, indeed it not be,   
 continuons utterances. That the request till was come by whom we have re-   
 related in Luke should afterwards have ceived the of sons. “The prayer   
 been made, and similarly answered, is by is a fraternal one; He saith not, My   
 no means improbable. (That he should Father, as prayed for himself bat   
 have thus related with this gospel Our Father, as embracing in prayer all   
 Aim, is more than improbable.) 2. It has who are known as brethren in Christ.”   
 been questioned whether the prayer was Aug. which art in heaven] These   
 led in very earliest as a set opening words of the Lord’s Prayer set   
 form delivered for liturgical by our clearly before the state of the Chris-   
 Lord. The variations in Luke have been tian, as believing in, depending upon,   
 regarded as fatal the supposition of its praying to, real objective Gop,   
 being used liturgically the time when lifted above himself to approach whom he   
 these Gospels were written. But see must lift his heart, as the eye lifted   
 on Luke xi.1. It must be confessed,-that up from earth to heaven. This strikes at   
 we find very few traces of such use in the root of all pantheistic error,   
 early times. Tholuck remarks, does not regards the spirit man as identical   
 occur in the Acts, nor in any writers the Spirit God,—and at the root of all   
 fore the third In Justin Martyr deism, testifying us it does our relation   
 we find, that the minister prays ‘ac- toand covenant dependence on heavenly   
 cording to his power’... Cyprian and Father. The local heavens are no   
 Tertullian make the first mention of the farther to be thought of here, than as   
 prayeras a ‘lawful and ordinary Scripture, a parallelism things natu-   
 An allusion to it has been supposed to ral and spiritual deeply in our   
 exist in 2 Tim. iv. 18, where see note. race, universally 3 of heaven and   
 3. The view of some that our Lord gave heavenly, as applying to the habitation   
 this, selecting out of forms known and and perfections the High and Holy One   
 in use, a8 a prayer ad inferim, till the who inhabiteth Eternity. lowed   
 effusion of the Spirit prayer, is inad- be thy name] De Wette observes: ‘God’s   
 missible, we have no traces of any such ‘Name is not His appellation,   
 temporary parpose in our Saviour’s dis- we speak- with the mouth, but also and   
 courses, and to suppose any such would principally the which we attach to it,   
 amount to nothing less than to set —His Being, as far as it confessed, re-   
 entirely aside. On the contrary, work vealed, known.’ The ‘Name of God’ in   
 of the Holy Spirit on the was, to Scripture is used to that revelation   
 bring to their all things whatsoever of Himself which He has made to men,   
 He said unto them, depth of such which is all that we know of Him: into   
 sayings only then first being revealed the depths of His Being, as it is, no   
 them by Him who took of the things of human soul can Soe John xvii.   
 Christ and shewed them to them, John 6: Rom. ix. 17. Hallow here is in the   
 xiv. 26. After this manner] thus. sense of holy, sanctify in hearts,   
 Considering that other manners of pray- asin ref. Pet. 10. Thy kingdom come}   
 ing have been spoken of above, the “vain Thy kingdom here is the fulness of the