40 ST. MATTHEW. VI.   
 11 Give us this day our daily bread. 12 And   
 is in heaven. 13 And   
 beh xvill. > forgive us our debts, as we } forgive our debtors.   
 coh. 41.   
 agcherrvitis. us not into temptation, but ‘deliver us from evil:   
 ils [i for thine is the kingdom, and the power, and the glory, for   
 h read, have forgiven. i omit.   
   
 and by implication, all that process of cognize those senses, equally to   
 events which lead to accomplishment. miss the great that the “we” whose   
 Meyer, in objecting to all ecclesiastical bread prayed for, not mere animals,   
 and spiritual of any kingdom,’ but com; of body, soul, spirit,   
 forgets that one for which he contends of which want daily nourishment by Him   
 exclusively, Messianic kingdom, does debts] i.e. sins, short-comings, and   
 in fact include or imply them all. therefore ‘debte:’ answers to “tres-   
 Thy will be done] i.e. not, ‘may our passes,” ver. 14. Augustine remarks, that   
 will be absorbed into thy will but may those sins not meant which are remit-   
 it be conformed to and subordinated to ted in the regeneration of baptism, but   
 thine. The literal rendering is, thy those which are contracted day by day   
 will be done, as in heaven, (so) also on from the bitter fraits worldly contact   
 earth. These last words, ‘“‘as tn by our infirmity. as we] Not ‘for   
 heaven, so also on earth,” may be re- we also,’ (as in Luke), nor ‘in the   
 garded as applying to the whole of the same measure as we also,’ &c., like as   
 three preceding petitions, punctuated we also, &c.; implying similarity the   
 in the text. A slight objection may per- two actions, kind, but no comparison of   
 haps be found in the circumstance, that degree. ‘Augustine uses the testimony of   
 the kingdom of God cannot be said to this prayer against all proud Pelagian   
 have come in heaven, seeing that it has notions of absolutely sinless in this   
 always been fully established and life’ (Trench); and answers the various   
 thus the a of correspondence in excuses and evasions by which that sect   
 the particulars be marred. It is true, escal from the conclusion. have   
 this may be escaped by understanding, forgiven here implies that ch. v. 23,   
 May thy kingdom come on earth, so as 24) the act forgiveness of is com-   
 be as fully established, it is already pleted before we approack the throne of   
 heaven. Bo that I conceive we are at grace. 18.] The sentiment is in any   
 liberty to take the prayer either way. way inconsistent the Christian’s joy   
 11. our daily bread] our—as when he “falls into divers temptations,”   
 ‘created for us,’ provided for use by James j. 2, but is humble sclf-distrust   
 Thee.’ e word rendered daily has been and shrinking from such trial in the   
 very variously explained. For a discus- prospect. The leading into temptation   
 sion of the probable and mean- must be understood in ite plain literal   
 ings, I must refer to my Gr. Test. I sense: so will make with the temptation   
 have there seen reason to prefer sense also a way to escape, Cor. x.18. There   
 required for our subsistence—proper for is no discrepancy James i. 13,   
 our sustenance. So that the expression speaks not of the providential bringing   
 will be equivalent to St. “things about sure, the actual solicitation the   
 which are needful for the body” (ii. temptation. Some have attempted to   
 and the expressions are rendered in the fix on leading into and entering into   
 Syriac version by the same word. Thus temptation, the meaning of bringing into   
 only, this day has its proper meaning. the power of, and entering into, so as   
 The “day by day” in Luke xi. 8 is to is overcome by, temptation. But   
 different; see there. It is a question, the words will not bear.   
 how far the expression be understood t must not be taken as   
 spiritually—of the Bread of Life. The equivalent to ‘but if thou dost, deliver,’   
 answer is easy: viz. that we may safely &c.; but is rather the opposition to the   
 thus understand it, provided we keep in former clause, forms in this sense,   
 the foregroand its primar, sical mean- one petition with it,—‘bring us not into   
 ing, and view the’ other’ yavolved by conflict evil, rather deliver (rid)   
 implication in that. To understand the us from it altogether’ In another view,   
 expression of the Eucharist primarily, however, as expressing the deep desire   
 even of spiritual feeding on Christ, to all Christian hearts be delivered from   
 miss the plain reference the petition all evil the adjective is certainly