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others have to be considered as well as ourselves. Good resolutions grow lukewarm, and some lose such reliance on religion as they began with. They begin to doubt God's willingness to help them in hours of disappointment. Prayer becomes conventional and languid; righteous purposes grow barren; we sometimes fail to persevere in efforts to attain them.

Here the woman of Canaan might encourage us. She was in danger of being thwarted by the unsympathetic disciples, and even Jesus Himself answered her not a word. She could only persist in praying till she heard, "O woman, great is thy faith."

Be sure that perseverance in a Godward course will be aided by God, though He bear long with us. The craving for human sympathy may be checked, because we are more ready to receive than to give. The clouds above may be dark, though the sun is behind them. The hill may be steep, but that is the nature of the narrow way, and there is undying virtue in the promise, "He that endureth unto the end, the same shall be saved." Only we must keep our faces towards the light; let not a man turn his back to that, however foolish or stumbling his steps may have been. The evangelist's ancient story of the suppliant may become a strengthening gospel to us if our righteous desires are ready to faint. Everything was seemingly against the woman of Canaan; but at last she was told, "Be it unto thee even as thou wilt."

HARRY JONES.



ART. III.—SHORT COMMENTS ON THE LORD'S PRAYER.

"Father of us who art in the heavens" (Matthew).

"Father" (Luke).

THIS form of expression is to be found frequently in the Jewish writings and Scriptures. Maimonides gives the Hebrew phrase which exactly corresponds with this title (Lightfoot's "*Horæ Hebraicæ*"). In the Talmudic tractate *Sotah* (cap. ix.) we read, "Whom have we to depend on? On our Father who is in heaven." The tractate *Yoma* (c. viii.) has the words: "Ye are blessed, O Israelites. Who purifies you? Your Father who is in heaven." In the *Maaseroth* of the Jerusalem Talmud the sentence occurs, "To your Father who is in heaven you did not give it, but to me, the priest."

In *Exod. iv. 22* the words are found, "Thus saith the Lord,

Israel is My son, My firstborn." The writer of Isa. lxiii. 16, lxiv. 8, was familiar with the expression, "O Lord our Father." Accordingly we must believe that the disciples were accustomed from their cradles to call God their Father. But they were aware of the adoption theory so far only as it concerned themselves. The Master therefore used the well-known words in a new sense, teaching for the first time the universal fatherhood of God, which the disciples, in their turn, proclaimed to the world.

Another form of this address, "Abba, Father," is recorded by St. Mark xiv. 36 in the prayer of Gethsemane, of which we find an echo in Rom. viii. 15: "The Spirit of adoption, whereby we cry, Abba, Father;" and in Gal. iv. 6, "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." St. Mark, according to his custom, preserved the Aramaic original, "Abba," side by side with the Greek translation.

Some critics hold that St. Luke's simple address, "Father," is supported by St. Mark's expression, "Abba," which means simply "Father," not "our Father." The phrase, "Who art in heaven," is regarded as a later addition to the text by those who hold that St. Luke's version, which omits it, is the more original of the two. However, the *Teaching of the Apostles*—perhaps the earliest uncanonical writing in the Church—has the phrase, "Who art in the heaven."

"Hallowed be Thy Name" (Matthew and Luke).

The word translated "hallow" (*ἀγιάζω*) means not to make holy, but to keep holy. The name of God was kept sacred by the Jews in their own peculiar fashion. Whenever they came to the word *J(a)hv(e)h* in their Scriptures they did not pronounce it correctly, sometimes saying *J(e)h(o)v(a)h* and at other times using a different word altogether, e.g., "The Name." The consequence is that no one at the present day can say what is the correct way to pronounce the word that is pronounced Jehovah. St. Peter, in the first of his catholic Epistles (iii. 15), speaks of a different way of keeping God's name holy: "Sanctify (*i.e.*, set apart enshrined as the object of supreme adoration) the Lord as God *in your hearts*."

In the codex Bezae, presented to the University of Cambridge by Theodore Beza, 1581, and containing the Gospels and the Acts, with the exception of a few chapters, in both Greek and Latin, we have the peculiar form of this prayer in Luke xi. 2, which is reproduced in the Latin version, "Hallowed be Thy name *upon us*" (*ἐφ' ἡμᾶς*). This expression seems to have been adopted from the constantly recurring Jewish formula

now found in the Jewish Prayer-Books, where we read in the Morning Service: "Our Father, our King, be gracious unto us and answer us, for Thy name, the great one, is called upon us." It may, of course, be a reminiscence of another petition found in the writings of Gregory of Nyssa ("De Oratione Dominicâ"), "May Thy Holy Spirit come *upon us*"; or it might have been transferred from the following clause, of which the form that is preserved in the "Bishops' Book" (1537) is "*Thy kingdom come unto us.*" A not unlikely suggestion is that these words, "*upon us,*" came into the Lord's Prayer from the baptismal formula found in the Acts of the Apostles (xxii. 16): "Arise and be baptized, and wash away thy sins, calling on His name—*ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.*"

Of course, these words, "*upon us,*" were not given by the Master, as they are not found in the best MSS. of the Gospels. They are a later liturgical addition to the Prayer, and may have been incorporated into it from the prayer of the Gnostics, which was originally based on the Lord's Prayer. In the "Acts of Thomas" we find this prayer, "Come, Holy Spirit, and purify the hearts and inward parts, and seal them in the name of Father and Son and Holy Ghost." In the Liturgy of Clement we have this expression: "The name of Thy Christ is called upon us." Tertullian, in one passage, adds the words "*in us*" to the original "hallowed be Thy name." Cyprian, in his work on the Lord's Prayer, thus comments on the clause: "Not because we hope that it is made holy for God by our prayers, but because we ask from Him that His name be kept holy *in us.*" Cyril echoes that remark in these words: "We pray that the name of God may be hallowed *in us*; not that from not being sacred it becomes sacred, but because it becomes sacred in us who are being sanctified and perform deeds worthy of the sanctification."

These writers evidently had before their minds the expression of St. Paul in his Second Epistle to the Thessalonians (i. 12), "That the name of our Lord Jesus Christ may be glorified in you and you in Him."

"Thy kingdom come" (Matthew and Luke).

It was an axiom of the Jewish schools that prayer which made no mention of the kingdom of heaven was no prayer. It was the saying of one teacher: "To this there is a parallel in the word of the Rabbi, 'I have not transgressed thy precepts, nor have I forgotten them' (Deut. xxvi. 13)—that is, 'I have not transgressed by not paying thanks, and I have not forgotten'—that is, 'I have not forgotten to make mention of Thy name.'"

Rabbi Jochanan used to say, "I have not forgotten to make mention of Thy name and Thy kingdom." In Zech. xiv. 9 we read, "And the Lord shall be King over all the earth; in that day the Lord shall be one and His name one."

It is supposed that our Lord simply adopted the frequent Jewish prayer for the coming of the kingdom of Messiah, giving it a new significance by its new connection. A remarkable variant of this petition, already slightly alluded to, is found in the writings of Gregory of Nyssa (331-396 A.D.), who says in his work on the Lord's Prayer: "Perhaps the same idea is more clearly interpreted by Luke, who, in praying for the coming of the kingdom, invokes the help of the Holy Spirit. Accordingly, he says in that Gospel, instead of 'Thy kingdom come,' '*May Thy Holy Spirit come upon us and purify us.*'"

Maximus, in his work against the Monothelites (650 A.D.), is another witness to the existence of this reading, saying that Matthew used the word "*kingdom*," but that in another place another of the evangelists wrote "May Thy Holy Spirit come and purify us"; and that therefore the expression "Thy kingdom" is a synonym for the Holy Spirit.

Tertullian, in a treatise against Marcion, when expounding the articles of the Lord's Prayer, alludes to this petition of the Holy Spirit in these words, "From whom should I demand the Holy Spirit," but has no reference to the petition "Hallowed be Thy name."

We gather from these quotations that this clause, "May Thy Holy Spirit come upon us and purify us," came into the Lord's Prayer at a comparatively early date, having been occasionally inserted to suit the different offices and services in the Liturgy. And, indeed, it would form a very appropriate addition to the service of the Holy Communion, or to the Ordination offices.

From being used in this way the phrase gradually became recognised as part and parcel of the Prayer, and, as we have seen, was in some places actually used as a substitute for "Thy kingdom come." These words "Thy kingdom come" are supposed by many to have a deeper and wider reference than to either the extension of the Church or the Second Advent; for their full meaning can only then be realized when God's realm shall be perfectly established, and all hearts are God's, and everything is as He wishes.

"Thy will be done as in heaven, so on earth" (Matthew alone).

"What is a short prayer?" says Rabbi Eliezer. "Do Thy will in heaven, and give quiet of spirit to those who fear Thee below

or in the earth" (*vide* tractate Berakhôth of the Babylonian Talmud). The expression "as in heaven, so on earth," was most likely taken from the daily prayer of the Jews: "May Thy name be hallowed in this world as they hallow it in the height of heaven,"¹ which seems to be an echo of 1 Chron. xxix. 11: "For all that is in heaven and in earth is Thine." The word which is rendered "be done" (γενηθήτω) is the same word that occurs in the Septuagint rendering of Gen. i. 3: "Let there be light," and therefore means, "Let Thy will come into existence now and for ever, not merely in this act of mine, but throughout the whole world."

These three petitions which we have considered form a sort of climax, or ladder. The first round in that ladder is the acknowledgment of God as He has revealed Himself to us, *i.e.*, His name. The second is the acceptance of His kingdom. The third and highest is the prayer that His will, and whatever it includes—revelation, kingdom, etc.—may become a fact among men, as it is among the angels in heaven.

The prayer of the Garden teaches us the reality of this petition: "My Father, if this cup cannot depart from Me unless I drink it, *Thy will be done*" (Matt. xxvi. 42)—the very word that He gave His disciples (Matt. vi. 10).

In the old Syriac version the word *will* is in the plural. The passage may be rendered, "And let Thy wills be done." The plural brings out the manifold nature of God's will, although the singular has the support of all the MSS. and of the corresponding passage (Matt. vii. 21): "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the *will*² of My Father in heaven."

Bengel points out that the pastor is admonished by the "Catechismus Romanus," put forth by the Council of Trent, to impress upon his people that the phrase, "As in heaven, so on earth," belongs to each of the three petitions, thus:

"Hallowed be Thy name, as in heaven, so on earth."

"Thy kingdom come, as in heaven, so on earth."

"Thy will be done, as in heaven, so on earth."

"Give us this day our bread for the coming day" (Matthew).

"Be giving us daily our bread for the coming day" (Luke).

There is a very interesting discussion as to the meaning of the word translated "for the coming day."³ The suggested renderings bring out the various shades of the meaning of the

¹ Cf. Col. i. 20: "Whether things in earth or things in heaven."

² The Codex Sinaiticus has the variant "the wills"; Cf. "the wishes of your father that ye desire to do" (John viii. 44).

³ ἐπιούσιος.

Greek word, although not one of them singly is adequate in itself to express the full force of ἐπιούσιος.¹ De Wette rendered it "our bread in sufficiency"; Meyer, followed by Lightfoot, after the Hebrew *Lachem makar*, "bread to come," or "bread for the coming day"; Alford translates "bread proper for our sustenance"; Jerome "bread supersubstantial"; Maclellan "needful bread," "bread for the life to come," or "bread of life eternal."

Bishop Lightfoot ("On Revision," p. 234) sums up his essay in these words: "Thus the familiar rendering 'daily,' which has prevailed uninterruptedly from the beginning, is a fairly adequate representation of the original; nor, indeed, does the English language furnish any one word which would answer the purpose so well." Dr. Maclellan concludes his criticism ("New Testament," p. 646) in an equally dogmatic spirit in favour of the rendering "proper to the future world"—a meaning which, according to him, "etymology, original tradition, sense and context unite in establishing."

Dr. Maclellan is certainly wrong in limiting the word to the future world. The compilers of our Catechism knew what they were about when they explained it as meaning "all things that be needful both for our souls and bodies." And in our practice we invariably think of both senses of the word. In the morning we ask for bread sufficient for the day; in the evening, bread for the coming day. With our physical wants before our minds, we ask for natural food, and, conscious of our spiritual needs, we ask for food supernatural.

The simplicity of the petition, which is so brief but so comprehensive, reminds one of the Hebrew saying in Bab. Berach.: "The necessities of Thy people Israel are so many, and their knowledge so slight, that they cannot tell all their needs. Be it Thy will to give each one what suffices for his food."

The unfailing nature of the gift is brought out in St. Luke's "be giving"; its immediate supply in the "give" of St. Matthew.

"And remit to us our debts as we have remitted to our debtors, or as we remit to our debtors" [the latter reading not so well attested] (Matthew).

"And remit to us our sins, for we also remit to everyone that is indebted to us" (Luke).

The "Didaché" retains the word *debt*. The primary meaning of the original verb *chub*—in the Hebrew language

¹ This word is found five times in the writings of St. Luke, once in St. Matthew, and nowhere else in the New Testament.

“to bind”—is the predominant one in the Hebrew religion. In the Parable of the Debtor this aspect of sin, not the most essential but the most popular, is dwelt upon. It is wrong to interpret these words as meaning “Forgive us, and we shall also forgive”; for our forgiveness of others is the condition of God's forgiveness of us, although no doubt Divine forgiveness is intended to inspire human forgiveness (*vide* Parable of Unmerciful Servant). The Syriac Version has been accordingly rendered “Remit to us *in order that* we may also remit to others,” although it is extremely improbable that the conjunction used can bear this meaning.

This petition is interesting from the fact that no parallel has been found to it in the Jewish writings. “Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you” (Matt. v. 43). This was no unjust attack upon the Jewish codes. One has only to read the commission to destroy and kill the Canaanites root and branch (Deut. vi. 2), and the words forbidding the children of Israel to seek the peace and prosperity of the Ammonites and Moabites (Deut. xxii. 6), commands that were only too eagerly and terribly fulfilled, to be convinced of the truth of the Lord's words.

Even the Gentile writers Tacitus and Juvenal remarked upon the hatred and discourtesy the Jews persisted in showing to strangers. The former (“Hist.,” v. 5) characterizes their hatred towards all strangers as that of an enemy—“Adversus omnes alios hostile odium,” while Juvenal in his fourteenth Satire says they “were too churlish even to direct a stranger in the way”—“Non monstrare vias eadem nisi sacra colenti”; while the Mishna abounds with such passages as “Do not show kindness or mercy to the Gentiles” (Talmud, Midr. Teph., f. 26, 4). Our Lord therefore took occasion to press home the principle by an argument, “For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

“*And bring us not into temptation*” (Matthew and Luke).

It was generally believed in early times that God's permission was required by the evil one before he could tempt men. Accordingly this sentence is frequently found rendered in the Fathers, “Suffer us not to be led into temptation”—“Ne nos patiaris induci in temptationem” (Cyprian). That Father also quotes the words of St. Paul (1 Cor. x. 13): “There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be

tempted above that ye are able; but will with the temptation make a way of escape that ye may be able to bear it."

Hilary in his version, given in a commentary on the 118th Psalm, "Abandon us not [an expression that found its way into the Lord's Prayer from the Latin of Ps. cxviii. 8] in temptation which we are not able to bear," brings out an important point in this deprecation. In the "Bishops' Book" (1537) we read, "And leade us not into temptation," but in the "King's Book" (1543), "And let us not be ledde into temptation."

The Syriac verb (in Aphel) means "make us not enter."

"But deliver us from the Evil [One]" (Matthew only).

Tertullian, one of the first commentators on the Lord's Prayer, explained the passage so: "Draw us away from the malignant one—that is, lead us not into temptation by giving us over to him; for then we are drawn out of his hands when we are not handed over to temptation."

The difficulty in the interpretation of this petition is to decide whether the Greek word translated "evil" is of neuter or masculine gender, seeing that one and the same form represents both. The Revised Version of 1881, following Meyer, Fritzsche, Ellicott, Wordsworth, and Lightfoot of modern, and Origen and Chrysostom of ancient, commentators, renders it "the evil one," while the Authorized Version reads "evil" and is supported by Augustine, Tholuck, Alford, Stier, Maclellan, and others. A very bitter protest was raised against this reading of the revisers by Canon Cook, but to no purpose. The Greek can throw no light on the meaning of the word, but as Bishop Lightfoot pointed out, the Syriac Version strongly makes for the reading "the evil one;" for there is a passage in the New Testament (Rom. xii. 9), "Abhor that which is evil" (neuter gender), where the word "evil" is distinctly "the evil thing," the Greek article being in the neuter. In that passage the Syriac word for evil is *bish-to* (the feminine), whereas in the passage¹ (Matt. xiii. 19) where the Greek must mean the "evil one" the Syriac Vulgate has the word *bish* (the masculine form), the same that is used in the Lord's Prayer. From this we infer that the Syriac translators, guided no doubt by tradition and testimony, correctly believed that our Lord's meaning was, "Deliver us from the evil one;" and this view receives support from many of the ancient offices and liturgies, especially the forms of baptismal renunciations (*vide* the Lord's Prayer in "Cambridge Texts and Studies").

¹ Then cometh the evil one and catcheth away that which was sown in his heart.

The Greek preposition (*ἀπό*) that is used here leads us to the same opinion, that it is an evil person rather than a thing from which we implore deliverance; not that the personality of the devil is at all made light by the reading "the evil," for in the last instance it is an evil will, and therefore an evil person, that originates evil. There is a great reserve on this subject in the Old Testament. Here and there we find scattered glimpses of an evil spirit, which are focussed in the drama of the temptation of Job. But there is no doubt that the Jews imbibed from Persia the Manichæan conception of two rival empires, a kingdom of light and a kingdom of darkness. This subject the Lord Himself illustrated by His suffering and His teaching. He who gathered up humanity in Himself gathered up that ancient quarrel (Hilary). Thus in the LIGHT of His own temptation this clause of His Prayer stands out in greater significance, while in His teaching He ever impressed upon the people that the devil was a personality. "Ye are of your father the devil, and the desires of your father you will to do" (John viii. 14).

In the dramatic account of the fall of Judas we read that Satan entered into him (Luke xxii. 3). "The prince of this world cometh and hath nothing in Me," the Master said, alluding to the success of that temptation; and in His prayer for His own disciples (John xvii.) He said: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one" (*men bisho*).

"But he who is born of God keepeth himself, and the evil one toucheth him not" (1 John v. 18).

"For Thine is the kingdom, the power, and the glory, for ever. Amen" (not found in the best MSS.).

The Jews responded to the prayers of the Temple service with a doxology. Of this expression of praise two forms have been preserved for us; one of these began with the word *bless*—*e.g.*, "Now bless the Lord your God" (1 Chron. xxix. 20); and "Blessed be the Lord God of Israel" (Luke i. 67); the other is like that attached to the Lord's Prayer—*e.g.* (1 Chron. xxix. 11): "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

Of this doxology several forms passed over into the liturgy of the Christian Church. In that very short work the "Didaché" we have no less than three variations of it. In the thanksgiving after the bread and the cup the form is "Thine is the glory for ever." In the prayer for the unity of the Church the ending is, "So let Thy Church be gathered together from the ends of the world into Thy kingdom, for Thine is the glory and the power, through

Jesus Christ, for ever;" and after the prayer, "Lord, remember Thy Church, to deliver it from every evil and to make it perfect in Thy love, and gather it from the four winds, *it*, the sanctified into Thy kingdom which Thou hast prepared for it, *for Thine is the power and the glory for ever.*"

Westcott and Hort believe that the doxology originated in liturgical use in Syria, and found its way from thence into the Greek and Syriac versions of the New Testament. This addition would certainly adapt the prayer for use at the office of Holy Communion and other thanksgiving services.

The Rabbins related how Jacob made use of this prayer when he called his sons together and said, "Blessed be the name of His glory." And in the public liturgy of the Temple it was the custom of the people to use this form of response instead of the "Amen" which was used in the synagogue.

In the tractate Berakhôth of the Jerusalem Talmud we read: "The tradition is that 'Amen' was not the response in the House of the Sanctuary. What, then, did they say? 'Blessed be the name of the glory of His kingdom for everlasting.'" In the tractate Yoma of the Babylonian Talmud we have another witness: "And the people replied, 'Blessed be the name of the glory of His kingdom for everlasting.'" And in another passage, "After the concluding words of the prayer of the high-priest, 'Cleanse yourselves before Jehovah,' the priests and the people standing in the court, when they heard the name Jehovah clearly and solemnly pronounced, fell upon their faces and worshipped, saying, 'Blessed be the name of the glory of His kingdom for ever and ever.'"

The response "Amen" was thus peculiar to the synagogue worship. The combination of these two responses in the doxology that is used in the Christian Church is a very strange one, and is a proof in itself of the comparative lateness of the expression. We may fitly conclude this paper with the remark of Bengel, that the whole prayer shall hereafter be one doxology, when God's name is hallowed, His kingdom has come, and His will *is done* on earth as it is in heaven.

F. R. MONTGOMERY-HITCHCOCK.



ART. IV.—THE ALBIGENSES.

THE author of the article on "the Albigenses" in the "Encyclopædia Britannica" says: "The attempt to discover the precise doctrinal opinions held by the Albigenses is attended with a double difficulty. No formal creed or definite doctrinal statement framed by themselves exists, and in default of this