

scholars make the harmonic suggestion that Jesus taught the same prayer twice, and we can agree that the suggestion is by no means improbable. In any case the differences between the two prayers are not important, and even if Luke's version be accepted as the original form of the prayer, this fact does not impair the ethical and social implications of the prayer itself.

The Scope of the Prayer

A second critical question that arises in connection with the prayer, and the sermon of which it forms a part, is the question as to the scope of its teaching. Was it intended simply for the disciples, or had it an application to the multitudes as well? Is God merely the Father of those who believe, and are the demands and privileges of brotherhood limited to the members of the kingdom? The generally accepted view of scholars is in favor of the universal scope of the words of Jesus.

"No solution of difficulties is sound which questions the universal scope of Jesus' words. It is true that the disciples are distinguished at the beginning from the multitudes at the end, but the morality of the sermon is not meant for one class in such a sense as to exclude others from its claims. If the multitudes were not disciples, they might have been, and ought to have been, and when Jesus speaks it is for every one who has ears to hear. . . The sermon is spoken in the common air, which all men breathe,