

form, whereas the Sahidic and Fayyumic (like the form quoted in the *Didache*) lack ἡ βασιλεία καὶ, the Curetoman Syriac lacks ἡ δυνάμις καὶ, and the Old Latin k reads simply "for thine is the power for ever and ever." Some Greek manuscripts expand "for ever" into "for ever and ever," and most of them add "amen." Several late manuscripts (157 225 418) append a trinitarian ascription, "for thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit for ever. Amen." The same expansion occurs also at the close of the Lord's Prayer in the liturgy that is traditionally ascribed to St. John Chrysostom.

The absence of any ascription in early and important representatives of the Alexandrian (N^B), the Western (D and most of the Old Latin), and other (f') types of text, as well as early patristic commentaries on the Lord's Prayer (those of Tertullian, Origen, Cyprian), suggests that an ascription, usually in a threefold form, was composed (perhaps on the basis of 1 Chr. 29.11-13) in order to adapt the Prayer for liturgical use in the early church. Still later scribes added "of the Father and of the Son and of the Holy Spirit."¹

6.15 ἐνθρόνοις {C}

It is problematic whether an original reading τὰ παρακλήματα ἐνθρόνων was omitted by copyists as unnecessary, in view of the presence of the same words in ver. 14 and τὰ παρακλήματα ἡμῶν later in ver. 15, or whether the words were introduced in the interests of producing a balanced, liturgical style. The Committee judged that, in view of the absence of the words from the parallel statement added in some witnesses after Mk. 11.25, they should be regarded as an intrusion into the text of Matthew, especially since they disturb the chiasmic structure of verses 14 and 15.

6.18 σοι {A}

See the comment on ver. 4.

¹See Joël Delobel, "The Lord's Prayer in the Textual Tradition," *The New Testament in Early Christianity*, ed. by Jean-Marie Sevin (Louvain, 1989), pp. 293-309.