



**“THINE IS THE KINGDOM, AND THE POWER, AND
THE GLORY, FOR EVER. AMEN.”**

BY THE RIGHT REV. THE LORD BISHOP OF ROCHESTER.

HAVE sometimes thought that it would be interesting and even important to collect by themselves the various “spurious” passages, as they are called, in the New Testament, and to consider each separately, so as to see, if possible, what first suggested it, and how it ever came to be inserted in the current text of people’s Bibles. Several examples will at once occur to any educated man who has studied the New Testament in which such an investigation would be curious and fruitful. Foremost among these would stand, I think, the clause I have taken as the text—the concluding words of the Lord’s Prayer as so commonly used throughout the Christian world: “Thine is the kingdom, and the power, and the glory, for ever. Amen.”

It is, of course, quite certain that these words do not form part of the Prayer as first uttered by our Lord and recorded by His followers. How, then, did they come to be added? When can it have been done, and by whom? Well, it is certain, if we look into the facts, that it was done very soon indeed. Probably we should occasionally have heard the Prayer ended with this “Doxology,” as we call it, in almost any Christian Church, if we could have entered it, say, a century and a half after the death and resurrection of our Lord. They were not new words. We find them first recorded as a part of David’s prayer

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in connection with the building of the Temple: “Thine, O Lord, is the greatness, and the power, and the glory, and the victory.” But how came they where they stand as appended to the Lord’s Prayer? So far as we can learn, they were added for liturgical use in those very early days on purpose to meet a particular need—a temptation common then, and common still, among devout people, the temptation to think too exclusively about the wishes and necessities of the moment, and too little about the larger matters around us in our country or our Church, or in the world at large, in the onward march of human history. We need a reminder forced in upon us at all times, and especially perhaps at our best moments, that our Father which is in Heaven has to do with all sorts of human affairs—with the long history of the past; with days of darkness and days of dawning and advancing light; with the complex stir and strivings of to-day; with the varied and inspiring possibilities of days and years to come. We use to this hour the Psalms outpoured from devout and stalwart Jewish hearts, loyal through and through to their country and their God, in days as different from our own as it is possible to conceive. But, as we make those words, once so limited and local, our own, in the worship of the Church Catholic, we link to each Psalm the triumphant *Gloria*, which reminds us that He to whom we are speaking in

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