THE LUCAN TEXT OF THE LORD'S PRAYER (LK xi2-4)

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STREETER 1) argued that the reading ἐλθέτω τὸ πνεῦμά σου τὸ ἁγιόν ἐφ’ ἡμᾶς καὶ καθαρισάτω ἡμᾶς of 162, 700 Gregory of Nyssa, Maximus of Turin, and perhaps also Marcion 2), was original, and that the differences between Lk xi 2-4 and Mt vi 9-13, added to the fact that in Matthew the prayer occurs in a block of M, and in Luke in the middle of a block of L, indicated that this was not a Q passage. On the other hand, it is not certain that all the first eight verses of Mt vi are M; and in any case Q is not far away (Mt v 48) and in Luke is nearer still (xi 49). On the other points made by STREETER, KILPATRICK has shown 3) that the phrases in Mt vi 9-13 which have no parallel in Luke are explicable as editorial additions. If we read in Lk xi 2-4 at the end of verse 2 ἐλθέτω ἡ βασιλεία σου we can reconstruct the core of the Lord’s Prayer without either Matthaean or Lucan additions as follows (using Luke’s language where there is a slight but insignificant difference):

πάτερ, ἁγιασθήτω τὸ ὅνομά σου· ἐλθέτω ἡ βασιλεία σου· τὸν Ἱριδόν ἡμῶν τὸν ἐπουροφόρον δίδου ἡμῖν τὸ καθ’ ἡμέραν· καὶ ἱψε ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ κυρίοι ἁρίστως πάντι ὑπελειπτεῖ ἡμῖν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.

Such a reconstruction would reveal a prayer of point and substance, common to Matthew and Luke: it could be safely assigned to Q, if we assume this common written source. Apart from any discussion of Q, we may admit that STREETER may well have been mistaken in his attempt to establish a Lord’s Prayer in two versions independent of one another and of the authors who used them; but this should not obscure the fact that the reading “May thy Holy Spirit come upon us and cleanse us” may be original.

This is a view with perhaps few supporters. Thus, for example,

1) Four Gospels, p. 276-7.
2) See Sitzungsberichte of Berlin Academy 1904, p. 26 ff.
METZGER ¹) writes: "Although Blass, Harnack, and Streeter were inclined to regard the petition for the Holy Spirit as original in Luke, it is altogether likely that the variant form is a liturgical adaptation of the original form of the Lord's Prayer used perhaps when celebrating the rite of baptism or of the laying on of hands. Furthermore, the cleansing descent of the Holy Spirit is so definitely a Christian, ecclesiastical concept that one cannot understand why, if it were original in the prayer, it should have been supplanted in the overwhelming majority of witnesses by a concept originally much more Jewish in its piety ("thy kingdom come")." Whether or not the concept is in fact less Jewish than the familiar "thy kingdom come" will be considered presently. As for its being supplanted, we may urge that this is part of the process by which the Matthaean version has completely ousted the Lucan in general Christian usage.

A view opposite to METZGER's has recently been expressed by LAMPE ²), who thinks that it "seems likely", though controversial, that the petition: "May thy holy Spirit come upon us and cleanse us" is part of St. Luke's own version of the Lord's Prayer. We may therefore venture to state the case for the authenticity of Gregory's reading.

In the first place, the words are Lucan: in verse 13 Luke writes δόσει πνεύμα ἄγιον where Matthew (vii 11) has δόσει ἁγιάζα: in view of Matthew's notorious "spiritualizing" tendency it is unlikely that the alteration is on his side here (cf. e.g. Mt v 3). For καθαρίζω of a spiritual or metaphorical purification cf. Ac x 15, xi 8, and especially xv 9 where the gift of the Holy Spirit is associated with a purification of the hearts of those who receive it. Here indeed there may be an echo of the Lucan version of the Lord's Prayer, in the words τῷ πνεύμα τῷ ἄγιον, καθαρίζασ, and πειράζετε. (See the whole passage Ac xv 8-10).

Secondly, the support from tradition for the reading is far from negligible: for example, Gregory makes clear from the passage in De Or. Dom III ³) that the text of Luke as he knew it read this variant, in contrast, as he says, to Matthew's "May thy kingdom

³) MIGNE, P. G. 44. 1157 C.