are interesting historical quxestions, but what-does difference does it make to us, if the Lord's prayer is a group of magical words and it is very vital that we get every one of those word s exactly w right, the n kit is very important that belongs in ir-ot- in it or not, but jsut- just before the Lord gives the Lord's **payer* prayer* in one of the two gospel, He says Be ye not box like the heathen that make vain repetitions, but when you pray, pray like-thks-this; he doesn't say, You are not to be like the etat-heathen that make-ma-makes vain repetitions ... you are to say, For thine ixx is the kingdom and the power and the glory and be sure you say it in these words. That is not wah wat he says at all. What he sia- says is that it is not the wores-words but the ideas in the Bible, this is given as a pattern to show fundamental ideas that are to be included. And, in the phrase, For thine is the kingdom and the power and the fax-fle--glory a forever and ever , Amen. What idea is in that of the truth of which there is any question. Everything said in that question-sentence is abunadantly taught in-every twheter else in scripture. So that whether he gave it on this particular occasion or not is purely an historical matter, as far as the truth is concerned it is purely-immaterial, and my guess is that the Holy Spirit & intentionally led this .. and the other to leave it out, simply as a further caution to us that t-is-this is a wonderfulf friend, a marvul-marvelous e xample of how we are to pray, but it is not a series of magical words. But this is Matthew and Luke, k that could very well, be a k clue to the fact that k one observer knows certain features. Another observer notices other features, but it would a wouldn't mean that the features that the others noticed weren't true but merely that they were not necessary in filling out this specific particular picture. I don't think that in this particular picture it will a apply, but it may very well.

Well, we will continue the rex...