

8<sup>20</sup>. *And they cried in a loud voice, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?* The form by means of which the verb 'to torment' is presented, if it be rightly transliterated from the original, is very ancient, and the first *Tāu* found in it makes us think more of the Biblical Aramaic than of the classic Syriac.

9<sup>4-5</sup>. *And (Jesus), knowing their thoughts, said to them, Wherefore think ye evil in your heart? Whether is easier to say, Thy sins are forgiven; or to say, Arise and walk?* In Syriac, what grammarians call 'logical neuter' (519) is expressed by the feminine gender. In these two verses the words 'evil' and 'easier' have the masculine gender as in Arabic. We deem that this syntactic fact in such a sentence is very archaic.

13<sup>52</sup> 20<sup>1</sup>. 11 21<sup>59</sup>. *He said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder . . . The kingdom of heaven is like unto a man that is a householder . . . They murmured against the householder.* In all these sentences the first member of the word used for 'householder' is contracted of the word meaning 'lord,' and not 'Lord' with a capital letter. The same spelling used in 20<sup>8</sup> leaves no room for doubt. I think

that not many Aramaic scholars will contradict the statement that this morphological form is very ancient.

18<sup>17</sup>. *If he heareth them not, tell it unto the church, and if he heareth not the church, let him be unto thee as the Gentile and the publican.* The word used in this verse to express 'church' is surely archaic, meaning more a 'synagogue' of Jews than a church of Christians or a congregation of any other kind.

An important question arises at the end of this study: if the date assigned to the Lewisian text, at least for the Gospel of St. Matthew, be possibly the middle of the second century or even some years before, then this Version has preceded the famous Diatessaron of Tatian, which is a production of about 170 A.D. Can we find in Tatian's harmony internal proofs for the confirmation of this hypothesis? If the answer be affirmative, has Tatian then used the Lewisian text? If yes, was then the Diatessaron written in Syriac? We hope that our next article will discuss this tangled question, one of the most interesting in the history of New Testament criticism, always more by the way of facts than of theories.

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## Entre Nous.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. Zia Bentley, Chichester.

Illustrations of the Great Text for November must be received by the 20th of September. The text is Ro 5<sup>20</sup>.

The Great Text for December is Ps 51<sup>4</sup>—

'Against thee, thee only, have I sinned,  
And done that which is evil in thy sight:  
That thou mayest be justified when thou speakest,  
And be clear when thou judgest.'

A copy of Dobschütz's *The Influence of the Bible on Civilization*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

The Great Text for January is Phil 4<sup>10</sup>—'And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilization*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for February is Ro 8<sup>28</sup>—'And we know that to them that love God all things

work together for good, even to them that are called according to his purpose.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, will be given for the best illustration sent.

The Great Text for March is Ro 7<sup>24</sup>. 25—'O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.' A copy of Cohu's *Vital Problems of Religion*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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