

of the Second Temple is quite inconceivable: it is wholly contradictory to the belief in the absolute unity'.<sup>1</sup> This begs the whole question. Anyhow, we have the amazing fact that according to documents written some thirty or forty years after the death of Jesus, He did use the terms 'my Father' and (its very near equivalent in the way He employs it) 'Father' in a manner which has no real parallel among either Jews of His time or Christians.

Was this only because He had a more complete sense of human relationship to God than other good men had? Or was there in reality a consciousness of a relationship deeper and more intimate, a relationship extending beyond the possibility of the merely human, reaching up to such connexion with the divine as had, in fact, existed before He came into the world? This last is clearly the opinion of the writer of the Fourth Gospel. I have no doubt myself that it is also the opinion of each of the three writers of the Synoptic Gospels, including St Mark.<sup>2</sup>

A. LUKYN WILLIAMS.

## A FURTHER NOTE ON THE PAHLAVI CROSSES

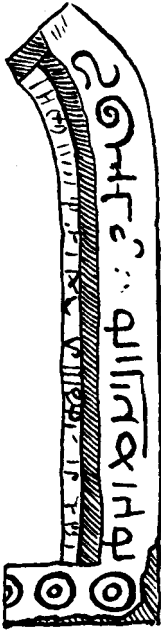
IN Mr Winckworth's Note on the ancient Crosses of Southern India (*J. T. S.* xxx 237 ff.) five Crosses are enumerated, viz. the Mount Cross near Madras, of which a diagram is given, two at Kottayam, one at Katamarram, and one at Muttuchira. This last one (at Muttuchira) was not published when Mr Winckworth wrote, but Mr T. K. Joseph of Trivandrum, Secretary to the Kerala Society, now sends me a photograph and some further information.

'Only about a third of the Muttuchira inscription is left, the rest having been purposely destroyed. The whole inscription was on the

<sup>1</sup> *Jesus of Nazareth*, Heb. 1922, p. 411; E. T. 1928, p. 377. Mr Montefiore acknowledges frankly, 'If Jesus said Matt. xi 26, 27 (Luke x 21 sq.) we do not think the better of him, but the worse. From our point of view, who are anxious to make of Jesus a great Jewish teacher, we should be, perhaps, almost as desirous to prove the spuriousness of those verses as many Christians are to prove the authenticity' (*The Synoptic Gospels*, 2nd ed., 1927, ii 169).

<sup>2</sup> The phrase 'my Father' is attributed to Christ also in Rev. ii 27; iii 5, 21; cf. also xiv 1. See also the words used of Him in Heb. i. 5; 1 John iv 14.

stone when it was first discovered and taken down from the wall of the Muttuchira Roman Catholic church when it was demolished' (T. K. Joseph). What is left is the right hand portion, reading if transliterated into Hebrew letters



MUTTUCHIRA INSCRIPTION.

*From a photograph belonging to  
T. K. Joseph.*

more than mutilated ornament. Mr Joseph tells me it is not in any old Malabar script.

In any case the legible words in Pahlavi, fragmentary as the stone is, are quite enough to identify the Muttuchira Cross as one of the Afras Chaharbukht series which Mr Winckworth has succeeded in interpreting for us.

F. C. BURKITT.

*συναρμολογούμενον καὶ συνβιβαζόμενον*

Ephesians iv 16

THE two participles in Eph. iv 16, being *present* participles, speak of a process ever going on. The perfects of the Latin version have done much to obscure this. *συναρμολογούμενον* is a rare and technical word,