

v.¹; it is a pointed allusion to Gn 1^{3ff.}, that is, to its literal and earthly interpretation, and so serves to correct that misinterpretation, on the part of the Jews, by emphasizing the *spiritual nature* of the divine Word in question.

(c) The spiritual *Life and Light*, having been misapprehended (οὐ κατέλαβεν) by darkness or ignorant mankind, assumed the shape of a man in order to interpret or reveal to men the true meaning of God's word or doctrine.

(d) The *locus classicus* for the Incarnation, especially for the *act* of the Incarnation, is contained in the Prologue 1⁵ ἐγένετο ἄνθρωπος. Cp. Phil 2⁷ ἐν ὁμοιώματι ἀνθρώπων γενόμενος καὶ σχήματι εὑρεθείς ὡς ἄνθρωπος.

(e) As to 1¹⁴ καὶ ὁ λόγος σὰρξ ἐγένετο, 'and the Word became (or was made) flesh,' I still maintain that it has no connexion with the opening λόγος in 1¹, but that it refers to the immediately preceding ἐξουσία, to the *authority* or *mandate* given to those who had received Him (*i.e.* to His disciples) to become (dutiful) children, *i.e.* servants or

apostles on behalf of those who had believed in Him, so that the passage alludes to the *mission* received by the apostles (20²¹; cp. 17¹⁸). Hence it is not the λόγος but the *Life* or *Light* that became man. This being so, the passage 1¹⁴ καὶ ὁ λόγος σὰρξ ἐγένετο does not refer to the *act* of the Incarnation of the Son of God, (1) because the Incarnation is already implied in 1^{9f.} 'the true light which lighteth every man, as it cometh into the world, was (*i.e.* had been) in the word, yea, the world had been made by Him, albeit the world knew Him not'; (2) because neither Jesus ever assumes the title λόγος, nor does the evangelist ever designate Him by that epithet; (3) because, even assuming that the λόγος meant the 'Son of God,' it would be strange indeed that He who is and calls Himself the *Life* (ἡ ζωή, 6³⁵ 14⁶; cp. 1⁴, Col 3⁴) should enter the world not as living ἄνθρωπος but as σὰρξ, as 'lifeless flesh,' that very 'flesh' which He so often and so strongly decries.

A. N. JANNARIS.

Inter Alia.

THE theft of the leaf of the great Sinaitic Palimpsest, made public in THE EXPOSITORY TIMES last month, has necessarily attracted wide attention. Some time must elapse before the fact can become known everywhere. It is interesting, however, to know that by the natural circulation of the magazine the news will be carried throughout the world. Mrs. Lewis says that she sent word of the theft to us, because she found that THE EXPOSITORY TIMES was read, not only on the continent of Europe, but even in the East. She came upon two Dominican monks at Sinai itself who were reading it.

Mr. Box hopes that, when the English translation of Dalman's *Die Worte Jesu* appears, the present scandalous neglect of Jewish antiquities will cease. Well, the translation has been published. It is made by Professor Kay, recently appointed to the Chair of Hebrew in St. Andrews. It is published by Messrs. T. & T. Clark (*The Words of Jesus*, 7s. 6d. net). It comes too late for review this month, but it is a book that has not to wait on the opinion of reviewers.

Another great book comes too late this month. It is Fairbairn's *Philosophy of the Christian*

Religion (Hodder & Stoughton). It is not to be dealt with as Dalman. Reference must be quotation. The words belong to the thought. And quotation is impossible. Every thought belongs to the whole argument. We shall do our best with it, but there is only one review that will serve any good purpose, the review that sends its readers to the book.

One of the reviewers of the fourth volume of the *Dictionary of the Bible* includes Professor Max Müller among the authors who have died since the work began. But there were two Max Müllers. The Max Müller of the *Chips* is dead. But Max Müller of Philadelphia, the author of *Asien und Europa*, the great authority on Eastern Geography, is happily with us still. The Max Müller who is dead wrote nothing in the *Dictionary of the Bible*. That was not his line.

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