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## THE LOGOS IN THE PROLOGUE OF THE GOSPEL OF ST. JOHN.

“In the beginning was the Logos, and the Logos was with God, and God (predicate) was the Logos.”

We have here, at the opening of St. John's Gospel and arranged in climactic succession, three ponderous propositions concerning the Logos. It can hardly be questioned that, in the use of this term, it is not the purpose of the writer to introduce a hitherto unfamiliar conception within the circle of Christian readers. When John wrote the fourth Gospel, the name Logos evidently constituted a part of the Christian vocabulary as a current designation of Jesus Christ. That it is found only in the Johannean writings seems to point to a comparatively late origin. The name occurs four times in our prologue. Here it is used absolutely, without any modifier. In Rev. 19, 13 we have the phrase “the Word of God” (ὁ λόγος τοῦ θεοῦ), while in 1 John 1, 1 the expression is “the Word of life” (ὁ λόγος τῆς ζωῆς). These are the only passages in which the title is found. The question, therefore, that confronts us at the outset is as to whence this idea and name were derived.

Harnack, after the manner of the Tuebingen school, discerns in the employment of this title the prelude toward the blending of Christianity with Greek philosophy. According to his opinion, the writer of this prologue is the forerunner of those Christian “teachers who, prior to their

writing a wretched article like the one against Missouri, to feel himself enabled by his new method of inference to reason: You *ought* to have argued truthfully, logically, and scripturally against Missouri; hence you *could* have argued thus; hence you really *have* argued thus; hence it is *impossible* for you to have argued otherwise.

However, as indicated by the title of this article, our object at present is not to handle Prof. Richard ourselves, but to turn him over to Luther. Prof. Richard claims to be a true Lutheran, an Old Lutheran.<sup>1)</sup> May he receive his well-merited rewards at the hands of his acknowledged master. In his answer to the Diatribe of Erasmus Luther, *ex professo*, expatiates on the *a praecepto ad posse* argument in the doctrine of conversion. And if Prof. Richard will consent to give Luther, whom we shall freely quote, a patient hearing, he will, we doubt not, experience the truth of the saying: . . . "*Quid rides? Mutato nomine de te fabula narratur.*"

(To be concluded.)

F. B.

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## Book Review.

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**The Life of Dr. Martin Luther.** By *Ernst August Brueggemann*. St. Louis, Mo. *Concordia Publishing House*. 1904. 136 pages. Cloth cover. Price, 60 cts.; gilt edge, 85 cts.

We recommend this Life of Luther to our Christian homes and schools for its lucid arrangement, its perspicuous and simple style, and its numerous illustrations.

F. B.

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1) Erasmus, too, was commonly called a Lutheran. "But"—says Luther—, "as Christ liveth, they do him a great injury who call him a Lutheran, and I will defend him against his enemies: for I can bear a true and faithful testimony that he is no Lutheran, but Erasmus himself." From the following quotations it will appear that Prof. Richard, by claiming to be an Old Lutheran, inflicts a similar injury upon himself.