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## THE CONTINUITY OF THE KYRIOS-TITLE IN THE NEW TESTAMENT

In one sense or another the title *Kyrios* is applied to Christ throughout the New Testament. It occurs in all the documents with the exception of the Epistle to Titus.<sup>1</sup> And this literary phenomenon means to be expressive of a true historical continuity. It claims to exist not merely in the minds of the various writers, but to reflect the actual usage of the successive periods of our Lord's life and of New Testament history. It has been commonly assumed that this claim is in accord with the facts, that from the beginning onward and uninterruptedly ever after Jesus called Himself or was called *Kyrios*. Besides this it has also been commonly believed that the continuity observable was more than a mere chronological one. The usage in the days of our Lord's flesh was taken to have prepared the way for the usage in the mother-church after the resurrection, and this again to have given rise to the Pauline usage. An unbroken line of development according to the generally accepted view connects the earliest with the latest use made of the title within the New Testament period.

Bousset in his recent book entitled *Kyrios Christos* calls this continuity in question.<sup>2</sup> Though not the first one to take this view,<sup>3</sup> Bousset for the first time has made the

<sup>1</sup> Its absence here seems to be due to the pointed preference for *Soter* as a title of Christ, i. 4; ii. 13; iii. 6.

<sup>2</sup> Cp. the notice of Bousset's book in this *Review*, 1914 (xii), pp. 636-645.

<sup>3</sup> Predecessors of Bousset in this assumption were Heitmüller, *Zum Problem Paulus und Jesus* in ZNTW, 1912 (xiii), pp. 320-327, and Böhlig, *Zum Begriff Kyrios bei Paulus* in ZNTW, 1913 (xiv), pp. 23-37; cp. also the review of Bousset's work by Brückner in *Theol. Rundschau*, 1914 (xvii), pp. 169-182.

before the "conversion" of either party, the law did not apply, for in such cases there remained the hope of bringing the other party into the fold. This brochure, coupled with that on the "Ban" gives us a tolerably correct view of the ascetic attitude of life of the Anabaptists. *Separation from the world*—was their motto. But in this very tendency lay the rock on which they were to split asunder. We find the same historic phenomenon in the Manichaean, Catharistic and Puritan movements.

The volume closes with a reprint of a letter of consolation and encouragement, addressed to an Anabaptist woman, awaiting martyrdom at Antwerp, and other correspondence, in reference to the trouble among the Anabaptists; and last of all we find here samples of hymns, written by our author for use in worship, as is evident from the tunes to which they are to be sung.

All in all this tenth volume of the B. R. N. is one of the most interesting and valuable of the entire series. What a pity that Dr. Cramer did not live long enough to see the completion of this monumental work, by which the editors have placed Church historians under a lasting debt of gratitude. Hereafter the thorough study of the early reformatory movements in the Netherlands, especially those covering the Anabaptist period of the Dutch reformation, will be far more practicable than before these volumes were issued. Even the most earnest and painstaking student formerly had to travel from point to point to search out these rare and almost forgotten sources, scattered in different libraries at widely separated points; and even then of necessity his knowledge must remain fragmentary because he could not be expected to reach them all. Now, thanks to the B. R. N., these scattered sources are accessible to all, in a handy compass. And therefore all Church historians will unite in expressing to the editors of this monumental work, Dr. Cramer (deceased) and Dr. Pyper, their liveliest gratitude for this labor of love. Such work is usually a thankless task, the market for it is small, the reward practically nothing. And yet we venture to say that nothing these scholars have done or may do, will ever level up to the importance and value of the difficult task of editing for the scholarly world this treasury of an almost lost and forgotten early Dutch Reformation literature. The students of Church history, the world over, crown them for it with a chaplet of immortelles.

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*A Guide to the Study of Church History.* By W. J. MCGLOTHLIN, Ph.D. (Berlin), D.D. Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. New York: George H. Doran Company. 1914. \$1.50 net.

We heartily recommend this new and revised edition of Dr. McGlothlin's *Guide* as one of the most satisfying treatises of this kind. The author has admirably succeeded in presenting the outstanding facts and movements in the history of the Church in a concise yet comprehensive and quite readable form.

Throughout the volume references are made to four standard manuals of Church history representing as many confessional viewpoints: Newman (Baptist), Hurst (Methodist), Kurtz (Lutheran), and Alzog (Roman Catholic). These works will serve to introduce the student to the general literature on any phase of the whole subject.

The treatise is clearly outlined and fairly proportioned. Considering the limited compass of the *Guide*, the treatment of the Eastern Church, after its separation from the Western, is exceptionally well managed, and the same is true also of the last division of the book (1789-1914). As is natural the author gives special attention to the Baptists, but this does not defeat his aim to do justice to all denominational interests.

The value of the *Guide* is enhanced by the addition of a good Index and an Appendix containing chronological lists of popes, emperors, kings, etc.

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## SYSTEMATIC THEOLOGY

*Mysticism and The Creed.* By W. F. COBB, D.D. Rector of St. Ethelburga's in the City of London. London: Macmillan & Co. 1914. Pp. 559.

The occasion of this book, the author says, is to be found in the fact that the works on the Apostles' Creed, such as those of Caspari, Kattenbusch, Harnack, Zahn, Burn, and McGiffert, are for the most part concerned with the form or the history of the Creed, and only secondarily, if at all, with its content or meaning. But Dr. Cobb is not concerned with its historical or literal meaning, *i.e.*, with what the Creed was originally intended to teach, but with its "mystical" or "inner" meaning. And this is described as being its meaning from the point of view which modern thought has caused to be that of the "ordinarily well instructed Christian".

In the times in which the Creed was constructed, the underlying religious philosophy, Dr. Cobb says, was widely different from that which now prevails. Then men believed in miracles, *i.e.*, in events in the external world due to the immediate power of God acting apart from second causes, events which therefore are inexplicable by second causes or so called laws of Nature. Nowadays, he says, all this has changed. Modern thought has taught us the uniformity of Nature and the inviolability of natural law and the impossibility of miracles. A radical, *i.e.*, a common sense man, or, in Dr. Cobb's language, "an elementary soul" for whom "a thing is or is not", would be for casting aside the Creed—nay Christianity itself. Not so, however, the mystic. The latter can see not only the inner meaning and value of the Creed, but he realizes, unless he be a fanatical and extreme mystic, that the Life which constitutes religion in general and the Christian religion in particular, must manifest itself in forms. Indeed it would seem