



# The Princeton Theological Review

APRIL, 1915

## 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.

against dating the Council in 52. The considerations really determinative for his view of the Pauline chronology are however the dating of the accession of Festus in 55 and the Council in 44. From the latter it follows that Paul's conversion occurred in 31—reckoning inclusively 14 years before the Council; from the former that Paul arrived in Rome in the beginning of 56 and died there, as Wellhausen holds, in 58. The dating of the Council in 44 and the conversion in 31, is opposed by strong evidence not only in Acts but in Galatians where *ἔπειτα* in ii.1 implies temporal sequence in relation to the preceeding *ἔπειτα* in i.18 and 21, the succession of *ἔπειτα*—three times between the conversion and the Council—making it extremely unlikely that the 14 years of ii.1 is to be counted from the conversion. The date of the accession of Festus is based on the interpretation of xxiv. 27, *διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον*, as having reference not to the duration of Paul's imprisonment but to the length of the administration of Felix as procurator of the whole province,—a longer administration in Palestine being admitted as required by the statements of both Josephus and Tacitus but limited to Samaria and regarded as contemporary with the administration of Cumanus in Galilee (and Judea—so Josephus, *Ant.* xx. 6. 1-3; *B. J.* ii. 12. 3-7) in accordance with the statement of Tacitus (*Ann.* xii. 54). The interpretation of xxiv. 27 however is not natural; and Schürer has shown (*Gesch. d. jüd. Volkes*,<sup>4</sup> i. p. 570, n. 14) that the statement of Josephus in this matter is more reliable than that of Tacitus. Wellhausen's attempt to maintain the statement of Tacitus (*Israelitische u. jüdische Geschichte*,<sup>7</sup> 1914, p. 340, n. 1) is not satisfactory.

The "Critical Analysis" abounds in pointed statements. One of these, casually added in a footnote, effectively meets a brilliant but unsound hypothesis that has had some influence. Referring to the agitation of the disciples caused by the fact that the one whom they believed to be the Christ had met His death on Golgotha, Wellhausen says (p. 6): "Only because while on earth He had already been regarded as the Messiah did Jesus rise as the heavenly Messiah; the Rabbi of Nazareth could never by death have become the Messiah. Wrede makes the gospel of the resurrection and with it the origin of Christianity impossible". And this is true and accords with the evidence when the witness of the same evidence to the consciousness of Jesus—His claim and resurrection—is accepted. This and this alone sets forth the only adequate cause of the gospel of the resurrection and of the Christian faith and Church.

Princeton.

WILLIAM P. ARMSTRONG.

*Kommentar über den Ersten Brief Petri.* Von D. G. STÖCKHARDT, Professor am Concordia-Seminar zu St. Louis St. Louis, Mo.: Concordia Publishing House, 1912. Pp. 230.

This commentary shares in those qualities which were noted in the

work of the same author on the Epistle to the Romans (see PRINCETON THEOLOGICAL REVIEW, vol. viii (1910), pp. 490f.); Dr. Stöckhardt has given us a helpful commentary of a rather old-fashioned kind. A sensible view is maintained with regard to the Petrine authorship and Roman provenience of the epistle, but the treatment of these historical questions will hardly seem adequate to the modern student. The commentary itself is rich in references to older writers, especially to Luther; and Dr. Stöckhardt's own exposition is full and plain.

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J. GRESHAM MACHEN.

*The History and Literature of the Early Church.* By JAMES ORR, M.A., D.D., Professor of Apologetics and Systematic Theology, United Free Church, Glasgow. New York and London: Hodder and Stoughton [No Date.] Pp. ix, 180. \$1.00 net.

Dr. Orr's book is a revision of the volume he contributed in 1901 to a series of "Christian Study Manuals" and is intended to serve the purpose of a concise outline of its subjects and to meet the needs of students in College or elsewhere who may be engaged in the study of early Church History. In explanation of its contents Dr. Orr says: "The book is based on the extended lectures in Early Church History given by the author when Professor of Church History in Edinburgh. Although, therefore, necessarily highly condensed, it is believed that few points of importance in the History and Literature of the first three centuries have been overlooked, while the practical experience of teaching has enabled the author to throw into due prominence and perspective those aspects of the subject which are of chief moment." The book fulfils its object fairly well. Its point of view is sound; its judgments sensible. Its chief defects are formal; the style at times is rugged and unfinished, the references to the literature of the subject—the sources, translations, critical or general discussions—are meager, and the suggestions for further study might have been omitted.

Princeton.

WILLIAM P. ARMSTRONG.

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## HISTORICAL THEOLOGY

*Bibliotheca Reformatoria Neerlandica.* Geschriften uit den tyd der Hervorming in de Nederlanden. Door DR. S. CRAMER EN DR. F. PYPER. Tiende Deel. De Geschriften van Dirk Philipsz, bewerkt door Dr. F. Pyper. 'S Gravenhage. Martinus Nyhoff 1914.

This is the final volume of a remarkable collection of rare publications dating from the early reformatory period of Dutch ecclesiastical history. The task of editing this volume was originally assigned to Dr. S. Cramer of the City University of Amsterdam and of the Mennonite Seminary in that city. Alas! he passed away January 30, 1913, at a ripe age, without being permitted even to lay the foundations