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## THE DIVINE MESSIAH IN THE OLD TESTAMENT

The question whether the Old Testament has any testimony to give as to the Deity of our Lord, when strictly taken, resolves itself into the question whether the Old Testament holds out the promise of a Divine Messiah. To gather the intimations of a multiplicity in the Divine unity which may be thought to be discoverable in the Old Testament,<sup>1</sup> has an important indeed, but, in the first instance at least,<sup>2</sup> only an indirect bearing on this precise question. It may render, it is true, the primary service of removing any antecedent presumption against the witness of the Old Testament to the Deity of the Messiah, which may be supposed to arise from the strict monadism of Old Testament monotheism. It is quite conceivable, however, that the Messiah might be thought to be Divine, and yet God not be conceived pluralistically. And certainly there is no reason why, in the delivery of doctrine, the Deity of the Messiah might not be taught before the multiplicity in the unity of the Godhead had been revealed. In the history of Christian

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<sup>1</sup> As H. P. Liddon does in the former portion of the lecture in which he deals with the "Anticipations of Christ's Divinity in the Old Testament" (*The Divinity of our Lord and Saviour, Jesus Christ*. Bampton Lectures for 1866. Ed. 4, 1869, pp. 44 ff.). Similarly E. W. Hengstenberg gives by far the greater part of his essay on "The Divinity of the Messiah in the Old Testament" (*Christology of the Old Testament*, 1829, E. T. of ed. 2, 1865, pp. 282-331),—namely from p. 284 on—to a discussion of the Angel of Jehovah.

<sup>2</sup> For such questions remain as, for example, whether the Angel of Jehovah be not identified in the Old Testament itself with the Messiah (Daniel, Malachi). So G. F. Oehler (art. "Messias" in Herzog's *Realencyc.*, p. 41; *Theol. des A. T.*, ii, pp. 144, 265; *The Theology of the Old Testament*, E. T. American ed., pp. 446, 528), A. Hilgenfeld, *Die jüdische Apokolyptik*, pp. 47 ff. Cf. E. Riehm, *Messianic Prophecy*, E. T. pp. 195, 282, who cites these references in order to oppose them.

admitted into her ministry men not episcopally ordained; discusses the "plea of necessity" raised by the continental Reformed churches in behalf of non-episcopal ordinations; and considers such cognate topics as ordination among the non-conformists of England, and the perennial question of ecclesiastical schism.

On the whole, however, one cannot escape the impression that the foundation upon which these authorities seek to build their structure needs itself to be reinforced; that the theory of the tactual transmission of a special grace from the apostles to their episcopal successors is still in need of adequate proof; that somehow primitive Christianity must have been a religion of greater spiritual freedom and power than this doctrine of the Anglican controversialists would lead one to suppose. After all, too, the prime question for those of us who still use a capital "P" when we call ourselves Protestants is not, what do the Anglicans think of themselves? but, what do both Roman Catholics and Protestants think of the Anglicans and their "orders"?

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*The Hale Lectures 1913-4. Biographical Studies in Scottish Church History.* By Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney. Delivered in St. Paul's Church, Chicago, Illinois, May 7 to 14, 1914. Milwaukee: The Young Churchman Company. 1914. 12mo, pp. VI, 302.

These "Biographical Studies," seven in number, give the author occasion to pass in review the salient events in Scottish Church History from the sixth to the twentieth centuries. The sketches are presented in graphic and entertaining style; the pages are adorned with a number of excellent illustrations; and abundant references to the sources and to the secondary literature are given in the footnotes.

The series opens with an account of Columba and his associates in missionary service at Iona. The transition from the Celtic to the Roman Catholic traditions is connected with the name of the saintly Queen Margaret (1068-1093). Dr. Mitchell expresses the conviction that a certain book containing the liturgical gospels, a beautifully illuminated manuscript known to belong to the eleventh century and purchased by the Bodleian Library in 1887 and now preserved there as one of its chief treasures, is probably the very book that once belonged to Margaret but which through the carelessness of a bearer while he was crossing the ford of a river was dropped into the stream to be recovered, practically unharmed, after it had lain "a long time" in its watery grave. Lanfranc's letter to the Queen—the document is translated in an appendix—shows her willingness and determination to bring southern influences to bear upon the Scottish Church. One of the most interesting chapters is that on William Elphinstone (1431-1514), Rector of the University of Glasgow, Bishop of Ross, later of Aberdeen, the chief founder of the University of Aberdeen. Himself born

out of wedlock—his father being a priest—he gave his life to the cause of church reform and higher education.

The author's chief interest, from the time of the Reformation, centers in the varying fortunes of episcopacy in Scotland. John Erskine of Dun, significantly enough, is chosen as the representative of the sixteenth century in preference to John Knox. Of course, the two leaders often figured in the same scenes, and the portrait of the less well known reformer is an admirable companion piece to the more familiar picture of the chief hero. Dr. Mitchell is by no means unfair to Knox, but, in common with recent critics of Knox's *History of the Reformation*, he seeks to prove that this celebrated source needs to be used with caution so far as some of its details are concerned.

The last three sketches cover, respectively, the covenanting period, the days of the penal laws, and the most recent times. The representatives are Robert Leighton, once a Presbyterian, who, having accepted "reordination," rose to be archbishop of Glasgow; John Skinner, as good a Presbyterian in his youth as he was celebrated later as a poet, chosen bishop of Aberdeen in 1782 and as such taking part in the consecration of Samuel Seabury as the first "Bishop of Connecticut;" and John Dowden, the Irish scholar who until a few years ago graced the episcopate of Edinburgh, and was largely instrumental in bringing the Scottish Episcopal Church into closer relationship with the Church of England, after Skinner had succeeded in rehabilitating episcopacy after its age-long see-saw with Scotch Presbyterianism. On the whole Dr. Mitchell treats this period of conflict with judicial fairness, finding much to praise and to blame on both sides.

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*The Reformation.* Being an Outline of the History of the Church from A.D. 1503 to A.D. 1648. By THE REV. JAMES POUNDER WHITNEY, B.D. Chaplain of S. Edward's, Cambridge. New York: The Macmillan Company. 1907. Pages VIII. 501. In "The Church Universal" Series.

This history of the Reformation is written unmistakably from the (high?) Anglican point of view. Great attention is given to the Papacy and the Lateran Council (Ch. 2), the Council of Trent (Chps. 7-9), Monastic Reform and the Jesuits (Chps. 10 and 13), the Greek Church (Ch. 14), and the Papacy subsequent to the Tridentine Council (Ch. 15). But this perspective does not become a "fault" as the reader proceeds. One may write of the Reformation in many ways. Mr. Whitney tries to see it as a Protestant who is confessedly out of sympathy with the extremes of Puritanism and Non-Conformity, yet also unsympathetic with the immoral formalism of the Church of the Sixteenth century. His view of the Reformers is naturally "moderated" by this personal equation, and if he sins here at all, it is more by voluntary omission than by positive assertion. No one will, for instance, quarrel