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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,¹ has an important indeed, but, in the first instance at least,² 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

¹ 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.

² 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 Apokalyptik*, pp. 47 ff. Cf. E. Riehm, *Messianic Prophecy*, E. T. pp. 195, 282, who cites these references in order to oppose them.

strained to make (p. 47 f.): "The trans-Caucasian policy of Russia, and the Balkan policy of all the Great Powers first awakened, and has since been the exciting cause of, the fanaticism of the Moslems of Turkey against the Armenians. Before there was an acute 'Question of the Orient,' did we ever have great Armenian massacres? And yet, Christian Europe never made a concerted effort to save this unhappy race from the results of Europe's own dealings with the Turks."

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John Wesley's Place in History. By WOODROW WILSON, President of the United States. New York. The Abingdon Press. 12mo, pp. 48; 50 cents net.

This is an address delivered by President Wilson at Wesleyan University on the occasion of the Wesley Bicentennial.

It is a noble discourse worthy alike of the theme, the occasion, and the distinguished speaker. Wesley's character is clearly and distinctly portrayed and his life and work skilfully interpreted in the light of the outstanding features of the eighteenth century. The historian, the literateur, and "the preacher" in the President reveal themselves in happy combination in these pages. We may transcribe a few sentences as being characteristic of the author's style of treatment and of his judgment concerning Wesley: "Unquestionably this man altered and in his day governed the spiritual history of England and the English-speaking race on both sides of the sea." "The church was dead and Wesley awakened it; the poor were neglected and Wesley sought them out; the gospel was shrunken into formulas and Wesley flung it fresh upon the air once more in the speech of common men; the air was stagnant and fetid; he cleared and purified it by speaking always and everywhere the word of God; and men's spirits responded, leaped at the message, and were made wholesome as they comprehended it." "No doubt he played no small part in saving England from the madness which fell upon France ere the century ended."

And having ventured to quote so much we cannot forbear adding an excerpt from the closing paragraph: the familiar truth is none the truer because of the eminence of the station occupied by the speaker; but such words are ever timely, and the message of the President may inspire some minister of the gospel to cultivate a more intimate and helpful acquaintance with the great religious leader of the eighteenth century and to see his own duty and high privilege in a new and more favorable light: "John Wesley's place in history is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellow-men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak

without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century."

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The Church of England and Episcopacy. By A. J. MASON, D.D., Honorary Fellow of Pembroke and Jesus Colleges, and formerly Fellow of Trinity College, Cambridge, Canon of Canterbury. Cambridge; at the University Press, 1914. 8vo, pp. X, 560. \$2.50.

The position of unstable equilibrium which the Anglican Establishment has ever maintained midway between the Roman Catholic and the Reformed Churches has naturally called forth a vast apologetic and polemic literature on the subject of the origin, validity, and obligation of "the historic episcopate." Ever and anon, in the maintenance of the arduous conflict on the two fronts at one and the same time, the artillery becomes conspicuously more active, and one wonders what the relative gains and losses will amount to. Such an occasion was that out of which the volume before us has grown—the famous conference at Kikuyu.

No doubt the author's gun is one of rather impressive dimensions. His real purpose, we ought to remind ourselves at the outset, however, is not that of attempting a task which never yet has been satisfactorily accomplished and which apparently—most Christians being the judges—never can be, that of proving that the theory of the apostolic succession is borne out by the facts pertaining to the Anglican communion. Rather has he contented himself with the humbler purpose of "putting together a kind of catena of passages from Anglican writers, from the Reformation to the Catholic Revival of the nineteenth century," to show that these leaders all consistently in the main, though with divergencies as to details, championed this theory. The author naturally takes "high ground" himself. He is convinced that "to tamper with episcopacy would be to throw away all that is most distinctive in the character and prospects of the Church of England." For him episcopacy is an "apostolic and divine institution." At the same time he is most gracious, not to say condescending, in permitting many of his authorities to express "their wish to make out the best possible case for those who had a different polity, while aiming in the main at promoting a scriptural and spiritual Christianity" (!).

The chief value of the book, then, lies in the imposing array of citations that make up its bulk. These passages vary greatly in the cogency of their arguments, in the quality of their appeal. But taken as a whole they give one a thorough insight into the claims of historic Anglicanism. Certainly few readers will fail to endorse the author's judgment that "no one who follows the evidence can doubt that the church of England stands for episcopacy with a resolution peculiarly its own." Specially interesting, too, are the appendices, in which the author undertakes to prove that the Reformed Church of England has never