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## THE SEMINARY IN WAR TIME

### I

WITH the entry of the United States into the world struggle the fact of war ceased to be a distant reality of which only echoes reached our cloistered quiet. From being a tragedy which we lamented, a subject of earnest discussion and the theme of much prayer, war was transformed over night into a challenge to action.

While the Christian Church as such does not make war and never can be at war, the country to which, under God, the Church in America owes many of its precious liberties, is at war. Millions of Christian men and women in the United States who are members of the Church are involved directly in the war effort. The Church has a responsibility to undertake the shepherding of these millions and to aid, by all the means in its power, a multitude of others who do not belong to its membership. It is obligated also to confront, in the name of God and in the spirit of Jesus Christ, the new human situation created in this country following the disruption of normal life. Having this in mind, Princeton Seminary girded itself immediately to play its part in meeting the new needs of the Church and the nation.

### II

The realities of the new situation were vividly brought home to the Seminary campus when one of the most distinguished members of the Senior Class, son of a Presbyterian minister, and a graduate of Harvard University, was called up for service in the army as a reserve officer. In view of the circumstances of the case and the distinguished record of the student in question, the Faculty of the Seminary agreed to allow him to terminate his studies in January and graduate with his class in May.

The campus was subsequently visited on two successive weeks by the Chief Chaplain of the Navy, Captain Robert D. Workman, one of our own Alumni, who presented the challenge of the men in the fleet for the dedication of life to chaplaincy service. Our students have been encouraged to believe that there are few places where they can render more needed service at the present time than with the men who have surrendered their all in response to the call of their country. We make it equally clear that the chaplaincy, whether in the Army or in the Navy, is so important that

## THREE PICTURES OF CHRIST\*

By THE LATE PROFESSOR DONALD MACKENZIE

“**T**HOUGH the gospel is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system, nor an ethical code, but a Person and a Life.”

So spoke Dr. Lightfoot, the great commentator on Paul's Epistles. In this respect Christianity differs from other religions. You can drop Mohamet out of Mohammedanism save as an historical figure; you can drop Gotama out of Buddhism, or Confucius out of Confucionism, without destroying the system—but you cannot drop Christ out of Christianity. On His Person and Work Christianity depends for its very being. The theology, ethic and eschatology of the Gospel cannot be depersonalised, for the theology centers in His person, the ethic springs out of gratitude and obedience to Him, and Christ is in His people the Hope of Glory.

Christianity differs also in this respect from scientific or philosophical systems. It matters little to the truth of gravitation or relativity—if they be true—whether we associate them with Newton or Einstein. These systems can be de-personalised without falsifying them, but to de-personalise the gospel is to devitalize it—to falsify it.

Now if this be so, then it is of some consequence to get as clear a view as we can of the personality of our Lord Jesus Christ as that is given us in the New Testament Scriptures, and with this end in view let us look at three pictures of Him, beginning with that of Paul, the earliest in point of time of the New Testament writers.

I. PAUL'S PICTURE OF CHRIST. *Phil.* 2. 5-11.

I select this passage from Philipians because (1) it shows us that the view herein given of Jesus Christ was not a matter of argument or debate with early Christianity, it was taken for granted as a settled conviction of all Christian men, and (2) because it is so full and comprehensive in its broad general statements without entering into details, and it shows us that a true view of who Jesus Christ is, is central ethical for conduct.

Paul pictures Him as in His being divine, one who even before His incarnation could rightly claim divine honors and divine worship from men; and yet He was not known to men then, His very existence unguessed save in the dim vision of prophets. Was Paul thinking of this marvel? I believe so. Christ might have revealed Himself to men. He might have claimed divine honors, but He was hidden in the mystery of the godhead. The restraint, the humility, the self-effacement of the pre-incarnate Christ is surely here referred to, for this is the topic of this section—the millenia He waited for recognition; He who was to die for men, and by whose death men were to be saved was unknown to men. The first moment of

\* These studies were specially prepared for the Bulletin by Mrs. Mackenzie who selected and condensed them from her husband's lectures on Biblical Theology. They are a splendid example of the rare combination of dogmatic insight, historical knowledge and devotional fervor, which characterized Dr. Mackenzie's lectures to his students.

His self-effacement is this pre-incarnate moment.

Then secondly He emptied Himself in His becoming man.

"He left His Father's throne above,  
So free, so infinite His grace,  
Emptied Himself of all but love,  
And bled for Adam's sinful race.

'Twas mercy all, immense and free,  
For, oh my God, it found out me."

What a humiliation it was for the Son of God to become man! Nor was He born in the purple—she wrapped Him in swaddling clothes and laid Him in a manger. He took the form of a slave or servant. The manner of our birth, its location, mode etc., are matters not in our control, it falls under the predestination of God—but this is the author of predestination Himself. Notice the main verbs here are active. His birth and the manner of it were of His own choosing.

In the third place Christ re-acts to all the tests that prove humanity to be human, "being found in fashion as a man." He was hungry, weary, homeless and lonely. He was buffeted, spat upon, reviled; He sank under the weight of His cross; He died and was buried.

Then the apostle swings upward. Wherefore God has highly exalted Him — freely given Him the name above every name—the *nomen inefabile*, the *Nomen Tetragrammaton sacrum*—with the result that at the name of Jesus i.e. the name of His lowliness, of His humanity, every knee should bow and every tongue confess of things in Heaven, on earth and under the earth, that Jesus Christ is Lord, to the glory of God the Father. Now the Father is, as it were, hidden in Him. Worship is His now—eternal worship and universal worship.

This is the Pauline Christ—who

was lifted up in the gospel, from whom the gospel shines forth, and in whom it centers—Son of God and Son of Man.

## II. AN ORDINARY MAN'S VIEW OF CHRIST

But, we may say, Paul was an extraordinary man, and we crave for a view of the Lord by a man of more ordinary mould, and so I take next a familiar passage in Acts 8.26-40 which tells us how an ordinary man regarded Christ. The man in question is Philip—not an apostle—not even commissioned to preach, but one of the seven appointed to look after tables and material things, and yet persecution made him a preacher in spite of his lack of official appointment to the office. Persecution—the Church's extremity—became God's opportunity. He preached in Samaria with great success, and right in the midst of his success he is ordered to go alone to Gaza which is desert. A hard order and on its face an absurd order. To take a man from a successful evangelistic campaign and send him to the desert! And yet he went and soon saw that the foolishness of God is wiser than the wisdom of men, and that even in the desert there may be preaching to be done.

We are not told what Philip said to the Eunuch, but we do know the text—the 53rd chapter of Isaiah—as to whose greatness the ages are eloquent. Here is what Jerome, the translator of the Scriptures into Latin says of it: "Surely this is a chapter of a New Testament evangelist rather than of an Old Testament prophet. No wonder that Isaiah is called pre-eminently the evangelica prophet, for this is the scripture honored in the conversion of the first heathen."

Then again hear Albrecht Bengel "Not only many Jews, but even athe

ists have been converted to Christ by this chapter. History records the names of some of them. God alone knows the names of them all."

Delitzsch says: "The 53rd of Isaiah reads as if it had been written under the Cross of Calvary. This chapter is the most central chapter, the deepest and the highest chapter in the whole of the Old Testament. The Holy Ghost here excelleth himself."

And Dwight L. Moody, when asked by the ministers of London to state his creed, replied simply "My creed is found in the fifty-third chapter of Isaiah."

So, although we are not told exactly what Philip said to the Eunuch we do know this—that to him the Suffering Servant of Isaiah is Jesus Christ crucified, and that in this he and a saving gospel, and as his hearer considers this picture of the Sufferer bearing the sins of his people, smitten by God and afflicted and yet with healing for him in His wounds and stripes, faith leaps up and he believes that He who comes to His kingdom by dying is indeed the Christ of God, the Messiah promised and looked for.

Many others have pictured Christ for us, but time does not permit us to linger longer in this divine portrait gallery, for beyond these pictures two questions face us:

(1) Whom do men say that I the Son of Man am?

(2) Whom do ye say that I am? Interesting as it may be to look on the portraits of Christ drawn by others, we come inevitably, as the disciples did, to this arresting personal question—Whom do ye say that I am? It is not enough, necessary though it is, to know what other men say and think about the Supreme Truth; all of us, and especially those who are to be ministers of the Word,

must be able to give, out of our own experience, our own personal answer. Over the doorway of Aberdeen University is engraved a curious motto, summing up, so they say, the three stages of educational progress—"They say; what say they? Let them say," and it applies to education in things sacred as well as secular. First the student learns what others have had to say about the subject in hand; next he learns to criticize these views; and finally he can declare, perhaps with a touch of scorn, "Let them say," for now he has arrived at his own personal view of the things that really matter.

Before we come to the consideration of these two questions it may be useful to look for a little at the place where they were first asked—Caesarea Philippi. We often speak of Nicea as the scene of the great council to determine the person of Christ, and I have often felt how impressive that council at Nicea was; but even more impressive, though fewer in numbers, was this Council at Caesarea Philippi where Christ Himself leads the discussion as to who He really is. Here is the first Ecumenical Council of the Christian Church. Therefore everything about it is of weight.

(a) At this place, long ago, an exiled psalmist poured out his wounded heart to God. The psalms numbered in the Psalter 42 and 43 were written here. Among the noise of the waterfalls in which the spot abounded, where deep called unto deep at the noise of God's water-spouts, a wounded soul calls unto God and pants after Him as the hart panteth after the water-brooks. From this land of Jordan and the Hermons he cries

"Why art thou then cast down, my  
soul?

what should discourage thee?

And why with vexing thoughts art  
thou

disquieted in me?

Still trust in God; for him to praise  
good cause I yet shall have:

He of my count'nance is the health,  
my God that doth me save."

He feels he is an exile here, far away  
from the temple, and from the depth  
of his heart comes this prayer:

"O send thy light forth and thy  
truth;

let them be guides to me,

And bring me to thine holy hill,  
ev'n where thy dwellings be.

Then will I to God's altar go,  
to God my chiefest joy:

Yea, God, my God, thy name to praise  
my harp I will employ."

But Jesus is here with His disciples,  
not in forced exile but by choice, to  
settle a great question and to elicit  
a great confession that shall form  
the basis of the New Testament  
Church. It is outside the boundaries  
of Israel, as if to prove that the  
Jewish notion that only in Israel  
could revelation be imparted, is a  
prejudice and not a fact.

(b) Not only was this locality of  
Caesarea Philippi associated with  
previous experience of divine revela-  
tion, in the second place, it was noted  
for its fertility, for it was richly  
supplied with water from mountain  
heights and subterranean depths, so  
that from the earliest times it was  
a shrine of Nature Worship—par-  
ticularly of birth and growth, where  
ancient Semites worshipped Baalim.  
The Greek name of it was Paneas—  
Pan's district, Pan's Land—and Pan  
was the deified Power of natural fer-  
tility and luxuriance. Its coins bore  
the name and insignia of Pan. Its  
grottos have inscriptions to his

power and were the seats of his wor-  
ship, too often in licentious rites. In  
Arabic today it carries Pan's name  
—Baneas. Here then, at this seat of  
nature worship our Lord revealed a  
nobler worship—the worship of Him  
who is Lord of Nature. Pan wor-  
ship, either in the crude form of  
Bestialism or in the refined form of  
Aestheticism, has no Cross at its cen-  
ter or at its circumference. It is  
impressive that here Jesus should  
first speak of His Church.

(c) Again, as its official name  
Caesarea Philippi indicates, here was  
another worship — that of Caesar  
Augustus, the Roman Emperor, the  
Lord of the World. The town was  
built in 20 B.C. by Herod, and then  
Philip dedicated it to Caesar. Here  
was a temple to his honor and a gar-  
rison citadel expressive of his might.

It was fitting that Jesus should  
here disclose with some clarity the  
foundation of a different faith. Here  
the reader's prophetic soul can dis-  
cern the beginning of that struggle  
between Christ and Caesar which  
seemed for a moment to be settled  
when Constantine placed on his ban-  
ner the Cross of Christ above the  
eagle of Caesar, but a struggle which  
shall really last until Christ shall  
return in power and great glory.  
Here is founded a supernatural and  
supernatural faith — not based on  
the worship of nature in all its varied  
fertility, nor on the might of man,  
however unshakable, but on faith.  
I somehow cannot believe that the  
location of this conference whose  
subject was the Person of Christ and  
the nature and mission of the Church,  
is without significance.

Historians like Sir George Adam  
Smith remind us also that this place,  
Caesarea Philippi, was the key to the  
Holy Land, the strategic point which,

if held, the land is in your possession. I wonder if in the great figure of the Keys our Lord may not have had this in view, and even more, perhaps, in the great promise "The gates of hell shall not prevail against it."

Not only is the location of this early council significant, but the time also. The Galilean ministry is ended and it looked like failure. A striking time to choose for the founding of a universal church. However we must return to our two great questions—"Whom do men say that I the Son of Man am?" and "Whom say ye that I am?" and in considering them we shall come upon our third divine portrait—Christ's view of Himself.

### III. CHRIST'S VIEW OF HIMSELF

The story of these questions is given in Mark and Luke, but the fullest account is in Matthew 16. 13-20. Why did our Lord ask them? Not to elicit information of which he was ignorant, but to bring to birth faith in the souls of His disciples. Note how He speaks of Himself—"Son of man." This name was never given Him by anyone else; He took it for Himself, and it must have been an enigma to His hearers then, as it has been ever since. By this very name He is putting before them the problem of His person, for this name combined in itself two ideas which seemed incapable of cohesion or reconciliation.

On the one hand, if we take it that the eighth psalm is referred to in this title, it indicates man's lowliness as contrasted with God. Though in his lowliness man is lord of creation beneath him, yet how lowly is he in contrast to Deity. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

On the other hand, if we attach the name to the Heavenly Being of

Daniel 7, he is one who is associated with God and endowed by God with Universal Sovereignty, before whom the sovereignties of earth crumble and perish, whose kingdom is an everlasting kingdom, and whose reign knows no end. He is the Heavenly Stone that shall shatter the seemingly adamant powers of this world.

By taking this very name, suggestive on the one hand of frailty and of feebleness liable to death, and, on the other hand, of sovereignty such as God's, exalted above all earthly sovereignty and mutation, Jesus posits the riddle of His own person. This union of incompatibles forms the mystery of the God-Man; and neither Scripture nor Creed seeks to tell us of the "How" of the mystery. Melancthon dying could not solve it, but he hoped to see into its mystery beyond; but while we cannot explain the "how," we rest in the fact:

"Strong Son of God, immortal  
Love,  
Whom we, that have not seen thy  
face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove;  
.....  
Thou seemest human and divine,  
The highest, holiest manhood,  
thou."

It may be asked why Christ did not definitely state His divine claims and nature unmistakably from the first. Why did He deliberately use a title capable of different meanings? And the only answer is that He proceeded on the principle of accommodation in this matter, as He did in all His teaching. He still comes incognito and the true vision of Him is to the eye of faith. He does not write His divinity in flaming letters on the sky, but the illumined heart sees it as Peter did when he gave that truly

inspired reply. "Whom do ye say that I am?" "Thou art the Christ, the Son of the living God."

In our Lord's wonderful welcome to Peter's confession we see how He recognized that His prayer just before (Luke 9.18) had been answered. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven . . . upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom." Rudolph Stier, who wrote voluminously on "The words of our Lord," makes this remark "It is a supreme matter to be able to give to Jesus the proper predicate."

It certainly is, so much so that our Lord came to Caesarea Philippi to get it from His disciples. It is really what the Church was occupied with at Nicea, and although Gibbon, and for a short time Carlyle, thought it was but a petty squabble over an iota, viz. the difference between "homo-ousios" and "homoiousios," yet it is not so. Carlyle later in life saw it was not so, and Gibbon's editor, himself half a sceptic, confesses in a note and speaking as an historian, that if Arianism had won at Nicea Christianity would have perished.

Yes, it certainly is of supreme importance to give Him the right predicate, and the right predicate is this—"Christ, the Son of the living God."

And for us the practical value of the whole story lies in the light thrown on two points—why Christ's church endures, and how it grows. Here we learn about the kind of men of whom Christ builds His church.

The old Rabbis had a fancy that the Lord Jehovah, trying to get right men with whom to build His kingdom among men, was like a king about to build a city, who while digging for a foundation, came upon mud and water. This God did also with the descendants of Enos and Noah until He came to Abraham, when He could say, "Behold I have found a rock to build on and to found the new world." Dr. Edersheim thinks that this common story is in our Lord's mind here and was well known to His disciples. Here, then, in a believing man is the material out of which Christ will build His church. Not on the old Simon Peter, but on the rock in him, the new man in him. That is true still and against a church built of this material, the gates of hell shall not prevail.

Again we learn here not only that the Church shall last, but that it must grow, with Christ as builder. How? By believing men exercising the function of the keys. Whenever believing men open up the wealth of Christ to others, when they invite men in and lead them in, then we see the keys flashing at their girdles. Peter wielded these keys well at Pentecost, but at Antioch Paul found him refusing to use them and rebuked him to his face because he was trying to keep a locked door between the Gentiles and Christ. We see the keys in Paul's hands as he throws wide the door to all believers. And whenever you see any man preaching the word, bringing out of God's treasury things new and old, there you see the keys.

My fellow-laborers, do not let them rust in your hands.