

The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

REV. CALVIN KNOX CUMMINGS, *Editor*

Volume XII Philadelphia, Pennsylvania, January, 1937

No. 1

EDITORIAL

CHRISTIAN LOVE

There is much talk today about love. The quintessence of the Christian religion, we are told, is "love thy neighbour." And by this is usually meant simply an earnest desire and effort to help those in need. On the surface this may sound very pious, for the true Christian does seek to help those in want. But when examined in the light of the true Christian love of the Old and New Testaments we see what a complete sham, what an utter farce this modern concept of love is. We see that the love of which the Modernist speaks is the precise opposite of Christian love. Far from being sweet and tender it is hatefully cruel toward men. It dishonors God, and despises truth.

The paramount need in the world and the Church is not less love but more love—more truly Christian love. What is Christian love and wherein does it differ from the current misrepresentation of it?

Christian love is love primarily toward God. "Thou shalt love the Lord thy God" was Christ's summary of the first and great commandments. Christianity from beginning to end is theocentric. God has created us. God has preserved us. As Christians God has redeemed us. All we are and have is of God. Therefore we should love Him. O how the heart of the infinite God must ache as he hears men talking glibly about love, love, love and they never love Him. The early Christians coveted above all else the Lord their God. At all cost they "must obey God rather than men." This love toward God manifested itself in unswerving loyalty to the Lord Jesus Christ and in righteous indignation when the honor and glory of their God was being trampled under foot. Because of their love for Him they could not but hate unbelief and sin which opposed Him.

True Christian love requires love for the truth. Paul, the great Apostle of the Christian Faith coveted and loved the truth. We see him in Athens among the Epicurean and Stoic philosophers who were given over to "the unknown god." When Paul saw error he opposed it and zealously upheld the truth. His epistles ring with a great love for and devotion to the truth. There are many today who contend—yes we believe as you do but we do not believe in contending as you do. We may concede for the sake of argument that they do believe as we do, although in many instances it is very apparent that they do not even believe as we do. But there is one thing that we cannot possibly concede; it is that these men love the truth. For if a Christian loves the truth he will stand for that truth and contend for that truth no matter what the consequence.

Christian love involves love for the souls of men. But for the Christian this means something vastly more than and radically different from that which is meant by the Modernist. The Christian learns from the Bible that men are lost, helpless sinners abiding under the just wrath of God. He knows that the greatest cry of the human heart is "Sirs, what must I do to be saved?" For the Christian it is cruel mockery to ignore this fundamental and primary need of every human heart. Realizing man's greatest need and filled with a com-

THE WORSHIP OF JESUS

WILLIAM CHILDS ROBINSON, M.A., TH.D., D.D.

The advent of Jesus Christ was heralded by the adoration of the angels, Luke 11:14, Hebrews 1:6. Imitating the heavenly hosts wise men fell down and worshiped the babe Jesus, Matthew 11:11.

For over nineteen hundred years now this chorus of praise to our Lord Jesus has swelled from an ever increasing host of redeemed. Through the centuries the Church of Jesus Christ has been marching up the heights of God with a prayer in her heart to the Lord Jesus for His grace and on her lips a song of praise to His ever-victorious name. On earth her members taste the stream of His love; more deep they drink above. Here they lisp His glory, there they bless His hand that guided and His heart that planned, for "the Lamb is all the glory of Emmanuel's land." There are contingents in this mighty chorus from every nation and kindred and tribe. They use every type of instrument, and bear many denominational crests; but they vie one with another in the fulsomeness of their praise to their Lord, the One altogether lovely, the Chiefest among ten thousand.

Unroll the pages of history and through every corridor of time you will see that endless procession, its file leaders one by one stepping from time into eternity, but its ranks growing as others take up the refrain:

"Crown Him with many crowns,
The Lamb upon His throne;
Hark how the heav'nly anthem drowns
All music but its own!
Awake my soul and sing
Of Him who died for thee,
And hail Him as thy matchless King
Thro' all eternity."

They are marching onward toward that great moment in God's plan when every knee shall bow and every tongue shall confess that Jesus is Lord, to the glory of God the Father, Phil. 11:11.

Thus far on its way that part of the City of God which has been manifest on earth has been surrounded by the city of the world. While wise men came from afar with gifts of gold, Herod came with a sword to take the young child's life. A generation later the rulers of this world crucified the Lord of glory, I Cor. 11:8. The world has frequently turned a cold heart and a deaf ear to the carols of our King. That was and is to be expected. One matter, however, calls for comment. Ever and anon the influence of unbelief creeps into the host of those who have enrolled under the banner of the Christ striking a discordant note, seeking to hush the anthems ascending to our Lord. The extent of such efforts in the past centuries has not been large, nor has the number of those carried away with these apostasies been great. But since this rasping discord has been introduced into the worship of American Christianity by the celebrated New York Modernist it may be in order to sketch the history of those who have held that there was peril in worshipping Jesus.

(a) *The Psilanthropists.* The ancient church declared that Christ was eternal God who became complete man, and was the proper object of Divine

worship, *latreia*. The occasional individuals or groups who denied that Jesus was worthy of worship were dubbed by the accurate Greeks 'psilanthropists.' This term means 'mere man.' Stripped of all camouflage this view is that Jesus is only a human being, only a temporal person. The Divine power, spirit or influence may have indwelt His human personality in a special measure; but He is ultimately just a man and, therefore, is not properly an object for Divine worship. Dr. B. J. Kidd¹ of Oxford lists Cerinthus, Carpocrates the Gnostic, some of the Ebionites, the two Theodoti and Paul of Samosata as the psilanthropists of the ante-Nicæan Church. Paul held civil as well as ecclesiastical office under Zenobia, queen of Palmyra. He had a great retinue, a throne and tribunal for himself with applause when he preached by professional *claqueurs*. "He put down the psalms to our Lord and on Easter Day had a trained choir of ladies to sing psalms in honour of himself." Finally, a synod at Antioch exposed his sophisms and excommunicated Paul.

(b) *The Non-Adorantes*. The skepticism of the scholastic modernists and the Renaissance issued in the Socinian theology of the sixteenth century. Socinianism asserts that Christ is a teacher rather than a Saviour and that the Bible contains the Word of God rather than is the Word of God. Human reason is the ultimate guide. Many of the Polish Unitarians denied that Christ was worthy of worship and earned for themselves the title *non-adorantes*. However, the numerous examples of prayer and worship offered to Jesus in the Bible and the high respect in which the good book was still held proved too strong for the *non-adorantes*. Ultimately, even the Socinians agreed that "we ought at all times to adore Christ and may in our necessities address our prayer to Him as often as we please; and there are many reasons to induce us to do this freely" . . . Indeed, "God requires from us divine worship to Him (Christ)."

(c) American Unitarianism, however, seems to have run an opposite course in this particular from that of its elder sister Socinian Unitarianism. William Ellery Channing writes that "wonder, reverence, and love" are due to Jesus.² Whittier, the poet of early Unitarianism, sings, thus, of Christ.

"Thro' Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name."

But Emerson condemned Christianity for dwelling "with noxious exaggeration about the person of Jesus"; and Parker added to make Christ God or a Son of God is heathenish.³ Under such bludgeonings the Unitarian praise to our Saviour was stilled.

(d) *German 'Liberalism.'* "Liberalism" has cut itself loose from the orthodox doctrine of Christ. Writing in the early years of this century Professor Friedrich Loofs declared that there was not a single learned Protestant theologian who thought that the orthodox Christology did sufficient justice to the truly human life of Jesus. Dr. Warfield's comment on this alarming statement is: "Revolt from the doctrine of the Two Natures means, therefore, nothing more or less than the explanation of Christ in terms of mere humanity. When

¹ *A History of the Church to A. D. 461.*

² Hurlbut, *Sunday Half Hours with Great Preachers*, p. 383.

³ Parker, *The Transient and Permanent in Christianity*.

we are told by Loofs that the whole of learned Germany has rejected the doctrine of the Two Natures, that is equivalent accordingly, to being told that the whole of learned Germany has rejected the doctrine of the Deity of Christ, and construes Him to its thought as a purely human being." For a while the traditional worship continued to be given Jesus. But ere long these scholars were reproached with idolatry and contemptuously described "Jesusites"—worshippers of the man Jesus. Men like Wilhelm von Schnehen and Arthur Drews declared that this idolatrous adoration of Jesus, interpreted as a mere man, was the greatest obstacle to pure religion in the world. Small wonder, then, that a neo-paganism has captured a section of Germany and that the aged Professor of Missions in Berlin, Dr. J. Richter, is lamenting that today for the first time in history nations are seeing Jesus, considering His offers and then consciously rejecting Him. The German government has issued a calendar for 1936⁴ which avoids all reference to Easter or Christmas. The twenty-fifth of December is referred to as Baldur's Light-Birth; Good Friday as a memorial to 4,500 Saxon's slain by Charlemagne; Easter as the Feast of Ostara or Sunrise; and Ascension day as "Thor's return for his hammer" . . . War-machines in honor of Thor and the rolling of great hoops in honor of Wodan replaces the Christian holy days.

(e) There are not lacking indications that British "liberalism" is moving in the same direction. Representative writers⁵ of this school regularly present Jesus as a man, a human, temporal ego through whom the Father does something specific or unique. They use substantive or ontological terms to describe the Saviour on His human sides and then think that they are preserving the Athanasian faith when they use adjectival, functional, or predication words to express the Divine activity in Him. Dr. Walter Lowrie has properly protested this error of treating divinity (i. e. God) as an attribute or predicate of humanity.⁶ Start with Christ as a human personality and no matter what acts God did in or through the life of this man he is man still, and questionings as to the propriety of worshipping him will arise. Our Anglican writer allows an occasional prayer to the ascended Christ, but declares that "Jesuolatry" is not normal to Evangelical Christianity. Other writers are even more caustic of that for which this epithet was coined. We join issue with our British cousins on their own term. Jesus, Jehovah is salvation, is the name given our Lord by the angel to indicate that He would fully meet the expectations of that name, that He would do what only Jehovah does, Ps. 130:8, save His Israel from their sins, Matthew 1:21.⁷ From the days of the Seventh Ecumenical Council *latreia* has properly been reserved for the worship of the Divine nature. With the church of the Ages we offer *latreia* to our Lord Jesus Christ for we hold that in His Person He is true and eternal God, who for us men and for our salvation took human nature. On the other hand "liberalism" withholds Divine worship from our Lord and is satisfied to offer Him such occasional form of prayer or reverence as 'Catholic practice' bestows upon the Virgin.

(f) American Modernism. In the notorious sermon *The Peril of Worshipping Jesus* American Modernism has given its aid and comfort to those who reject the historic Christian worship of Jesus. This sermon is more than

⁴ *Christianity To-day*.

⁵ Bouquet, A. C., (Cambridge), *Jesus—A New Outline and Estimate*. Baillie, John (Edinburgh), *The Place of Jesus Christ in Modern Christinity*.

⁶ Lowrie, *Our Concern with the Theology of Crisis*, pp. 140, 144.

⁷ Cf. Gustaf Dalman, *The Words of Jesus*, p. 154.

a warning against the danger that there is in worshipping Jesus without doing what he says. The preacher rejects the historic Christian doctrines of the Trinity and the Two Natures of Christ upon which this worship is predicated.⁸ In the two prayers published in the pamphlet with the sermon the minister avoided praying either to Jesus or in His name.⁹

Some years earlier, Professor Fagnani, another Union (N. Y.) professor asserted that "Jesus did not proclaim Himself God, He did not claim worship" and that the Pauline and the historic Christian worship of Him as the Saviour God was a perversion of the religion of Jesus. A third professor in the same institution in a 1935 volume writes, "Nor does Saint Paul ever pray to Jesus."¹⁰ Since some twenty-five of Paul's prayers to Jesus are recorded, this conspicuous inaccuracy has all the marks of wishful thinking.

Among Southern parallels Dr. Fagnani's words closely agree with the teachings of Dr. Thomas Cooper, a protege of Thomas Jefferson, who served as President of the College of South Carolina from 1819 to 1834. A current Southern educator in a volume on the new science and the old religion says:

"There are few more tragic conditions of religious thinking than the inability of the populace to worship God. To comprehend a power such as modern science discovers is impossible to anyone and to apprehend Him impossible to the masses. Their ability to worship is satisfied with the more easily conceivable; some with ancestors; some with a Mohammed or Confucius or Buddha; some with a Virgin Mary; some with a Jesus . . . Great men can be understood only by their equals. Anthromorphic (*sic*) idolotry (*sic*) remains the only possible form of religion for the masses."

And, of course, the *Peril of Worshipping Jesus* has been echoed from the 'liberal' pulpits of the South.

However, the most recent echo that the writer has seen in print comes from another section of America. Writing in the *Christian Century*, December 11, 1935, a former Methodist missionary says that he does not want to Christianize the world, since "the teachings of Jesus are more like teachings of Buddha than they are like the doctrines of 'Christianity' " and since "Christianity is the name of the religion which rejects the principles of Jesus, but worships his name."

When one turns from these occasional and disparate groups to that continuing stream of piety which is historically designated Christianity he finds that "nothing has been more characteristic of Christians from the beginning than that they have been 'worshippers of Christ' ".¹¹ "Christianity is pre-eminently the worship of Christ." He is worshipped as God, hymned, prayed to, invoked.

⁸ *The Hope of the World*, p. 104.

The contrast between the modernist and the conservative practice with reference to the worship of Christ was brought home to the writer during February, 1936. On successive Sabbaths the following programs of worship were heard: Dr. H. E. Fosdick speaking over a Federal Council of Churches national hook-up; Dr. J. Sprole Lyons, Pastor of the First Presbyterian Church of Atlanta, over WSB and Dr. Charles A. Logan, Presbyterian missionary to Japan, also over WSB. The first named offered no prayer either to Jesus or in his name. The Pastor of the First Presbyterian Church read a Gospel lesson and addressed to the same One about whom he had been reading, namely, the Lord Jesus Christ, the long prayer. The missionary followed his address by a prayer directed in the most intimate and personal way to the Lord Jesus. Professor Andrew W. Blackwood of Princeton has the following comment on the services of the first type mentioned in the *Union Seminary Review*, July 1934: "In the five o'clock services broadcast under the auspices of the Federal Council of Churches of Christ in America—thus financed partly by Presbyterian (that is, Presbyterian USA) money—one almost never hears an evangelistic note or anything else that is distinctively Christian. Any one who questions the statement should read the volume of radio sermons recently published by Dr. Harry Emerson Fosdick under the title, "The Hope of the World." This volume contains his sermon on "The Peril of Worshipping Jesus" . . . One turns away in sadness of heart, exclaiming, "They have taken away my Lord and I know not where they have laid Him." "

¹⁰ Curry, B., *Speaking of Religion*, p. 70.

¹¹ Warfield, *Christology and Criticism*, p. 372.

"The central idea of the primitive Christian religion is the redemption accomplished through Jesus' death and resurrection; and for its adherents Christ is not merely the preacher and example of the new piety, but likewise and predominantly the object of religious worship."¹² Dr. A. C. McGiffert says, "Equally significant is the evidence that he (Christ) was an object of worship from the beginning."¹³ Indeed the evidence is so great that this distinguished American "liberal" has built upon it his novel thesis that Jesus was the God of the early Christians to the exclusion of the Father. With his customary balance, Shedd writes: "If regard be had to the emotional utterances and invocations of the first generations of Christians, there is full as much evidence for the deity of the Son as of the Father. The religious feeling in all its varieties terminated full as much upon the second Person of the trinity, as upon the first, in that early period that was nearest to the living presence and teachings of its Founder."¹⁴

While Peter, Acts 10:25, and an angel, Rev. 22:8, 9, refused worship offered to them "we find that the Lord Jesus never refused lowly homage, which implies that adoration was fittingly paid to Him."¹⁵ The Evangelists, following their sources were worshippers of Jesus. The whole tone of the Acts and Epistles shows that after His ascension Christ was the object of a worship and an adoration that was indistinguishable from that paid to God.¹⁶ In Acts 4:24 the voice is lifted to God, the Creator, while in 1:24 and 7:59, 60 the heavenly Christ is appealed to "as at once the searcher of hearts, the forgiver of sins, and the receiver of the spirits of the saints." This shows that "to the infant community the ascended Jesus was their God—(not, of course, to the exclusion of the Father),—whom they addressed in prayer and from whom they sought in prayer the activities which specifically belong to God."¹⁷

I. *Individual Christians Worship Jesus.*

In examining the Christian worship of Jesus, with special reference to that recorded in the New Testament, one notices first the individuals who worship Jesus. Many prophets and righteous men desired to see the Son of man in the days of His flesh and saw Him not; many of the wise and prudent who saw Him knew Him not. But ever and anon the Father has opened the councils of His peace and revealed unto needy souls the glory of the Redeemer and these have come unto Him with prayer and supplication and have departed graced with His boons.

The Gospel records are rich in these examples of individuals who worshipped Jesus. At His cradle the wise men worshipped, and Herod at least recognized that this was the proper attitude, Matt. 2:8, 11. The leper worshipped Jesus that he might be cleansed, Matt. 8:2; the man born blind in gratitude for receiving his sight, John 9:38; the Syro-phoenician woman for her daughter, Matt. 15:25; the Gadarene demoniac that he might be healed, Mk. 5:6; the disciples after the stilling of the tempest, Matt. 14:33; James and John and their mother for a place in the Kingdom, Matt. 20:20. After the resur-

¹² Heussi, *Kompendium der Kirchengeschichte*, 1930, p. 23.

¹³ McGiffert, *The God of the Early Christians*, p. 54.

¹⁴ Shedd, *History of Christian Doctrine*, I:263.

¹⁵ Marshall, J. T., *Adoration in ERE*.

¹⁶ Edwards, D. Miall, *Adoration in ISBE*.

¹⁷ Warfield, *The Lord of Glory*, p. 209.

rection the two Marys, Matt. 28:17 worshipped Him. As He blessed them He was parted from them and ascended to heaven while they worshipped Him, Luke 24:51-52. It may not be amiss to point out that in these instances each of the three Gospels, of which the original ending is preserved, reaches its culmination in the worship of Jesus.

Likewise Jairus prayed to Jesus for his daughter, Matt. 9:18; Bartimaeus for his sight, Mark 10:47; a nobleman for his Son, John 4:27; a centurion for his servant, Matt. 8:5f. Stephen prayed to Jesus both for his persecutors and for the salvation of his own soul, Acts 7:59, 60. The father of the demoniac came kneeling to Jesus for his child, Matt. 17:14; Mary fell at His feet for Lazarus her deceased brother, John 11:32; Peter overcome with a sense of his own sinfulness knelt to Him, Luke 5:8; and John fell at His feet as one dead, Rev. 1:17.

Paul began his Christian life with a prayer to the Lord Jesus, "What shall I do, Lord?", Acts 22:10; and repeatedly besought Him for guidance, Acts 22:17-21, I Thess. 3:11. Thrice he prayed to the Lord for the removal of his thorn in the flesh, II Cor. 12:8. The New Testament writers lift the loftiest doxologies to Christ, Rom. 9:5; II Tim. 4:18; II Peter 3:18; Rev. 1:6; Rom. 16:27; Heb. 13:21. Or, as Dr. Hugh T. Kerr has appropriately expressed it, "whenever the majesty and mystery of Christ Jesus is the theme, the language frequently passes into a prayer of adoration."¹⁸ Polycarp, probably the last of those who had known the Apostles, closed his martyr prayer with a Trinitarian doxology, "I glorify thee through the eternal and heavenly highpriest Jesus Christ, thy beloved child, through whom to thee with him and the Holy Spirit be glory both now and forever, Amen."

Referring to several of the New Testament examples Johannes Weiss says that there can be no doubt that they "prayed in the strict sense of the word to Christ, not only in loyal adoration, but also in the form of petition" and that these examples show that "such prayers were certainly made infinitely more often."¹⁹ In confirmation of this judgment one may read the apocryphal Acts of the Apostles written in the second and third centuries. In the Acts of Paul and Thecla, the Acts of John, the Acts of Thomas "Christ appears quite frankly and naively as God and prayers are freely offered to Him."²⁰ For example Thecla prays, "My God, thou Son of the Most High, who art in heaven, grant her according to her wish, that her daughter Falconella may live forever." John prays, "I beseech thee, Jesus, help such a great multitude to come to thee, thou Master of the universe" and "Glory be to thee, my Jesus, the only God of truth." Thomas says: "I give thanks to thee, Lord Jesus, that thou hast revealed thy truth in these men. For thou alone art the God of truth and not another." And Peter prays, "Thou most good and alone holy, in thy name have I spoken, for thou didst appear unto us, O God Jesus Christ."

II. *Christians as a Class Worship Jesus*

The worship of Jesus was not only a matter of individual appeal to Him. Christians as a class, group, community or body constantly and regularly worshipped Him. Paul directed First Corinthians to the Church at Corinth and then expanded the address to take in all Christians. In doing so his verbiage

¹⁸ *A God Centered Faith*, p. 113.

¹⁹ *Christus: Die Anfänge des Dogmas* (1909), pp. 24-25.

²⁰ McGiffert, *The God of the Early Christians*, p. 59f.

is "With all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." Thus for Paul "those who invoke the Lord Jesus Christ" are Christians; and Christians are those who invoke the Lord Jesus Christ. Paul regularly opens his epistles with a prayer for "grace and peace" "from God the Father and our Lord Jesus Christ" for those to whom he is writing. This means, as Weiss puts it, that "what is looked for from God can also be granted by the Lord. This inclusion of God and Christ in a single view which corresponds precisely with their co-enthronement is characteristic of the piety of primitive Christianity."²¹ Similarly Paul closes eight of his epistles with a prayer to the Lord Jesus for grace to his Church, another with a prayer to Christ for peace and love, and still another to our Lord for His presence. In the epistles to the Thessalonians there are three additional prayers to Christ for blessings for these Christians, I Thess. 3:11-13; II Thess. 2:16-17, 3:16. In I John 5:14ff prayer to Christ is spoken of as if it were a regular Christian practice.

In the Book of Acts the Lord is asked to decide who should fill the place of Judas and be numbered with the apostles. The Lord Jesus is regarded as the author of Pentecost and all the spiritual power of the primitive movement. The spokesmen of the primitive community direct men to call upon His name for salvation, and for healing, Acts 2:4. The faith of the earliest disciples is seen in the fact that they preserved the several books of the New Testament in which so many individuals are represented as worshipping Jesus. The Gospels, Acts, Epistles and Revelation are not only indicative of the attitude of the authors of these several books, but as well of the community from which these authors come, and which preserved these testimonies for future ages. The Book of Revelation is primarily a picture of the worship of the Church above. But the earthly Church which treasured this vision of the Lord Jesus adored in heaven ever strove for closer likeness to her heavenly prototype. The New Testament is in a true sense primitive Christianity's "song of praise to the Jesus Christ" a song that "all the sacred writers with a like enthusiasm sing."²² An interesting confirmation of this characteristic occurs in one of the earliest references to our religion in secular history, the letter of Pliny to Trajan. The Roman governor declares that Christians meet weekly to sing a hymn antiphonally to Christ as to God (*carmenque Christo quasi deo dicere secum invicem*). When Christianity came forth conquering and to conquer, when she trod the field of history in the glowing bloom of her ardent youth, she did so praying to the Lord Jesus for grace and peace and hymning His praise in her victory songs.

Through the ages the Christian Church has marched in the power that has answered her prayers to and adoration of Christ. The Martyrdom of Polycarp states that Christians were accustomed to pray to Christ. Justin Martyr says that "we adore and worship Him (the Father) and with Him the Son who came from Him and taught us these things."²³ There is a hymn to Christ in Clement of Alexandria's *Paedagogus*, 3:12; while Eusebius quotes a third century writer thus "And how many psalms and hymns, written by the faithful brethren from the beginning, celebrate Christ, the Word of God, speaking of him as Divine."²⁴

²¹ Weiss, *ibid*.

²² Guiton, W. H., *Le Nouveau Testament et La Critique*.

²³ *Apology* I.6.

²⁴ *Church History*, V. 28:5.

Basil the Great argues at length that Christ is not only celebrated in the doxology as the one through whom the Father is glorified, but also receives glory with the Father, that the persons of the Trinity are coordinate, not subordinate, and connumerated not subnumerated.²⁵ The Nicene²⁶ Creed teaches that the²⁸ Not to be confused with the Creed of the Council of Nicaea.

Holy Ghost "with the Father and Son together is worshipped and glorified."

Ambrose is remembered as the father of Western hymnody. This bishop prevented an Empress from securing one of the Milanese churches for Arian worship by keeping his congregation in the basilica occupied singing psalms and hymns to Christ. Ambrose's best hymn begins:

Veni, Redemptor gentium,
Ostende partum Virginis,
Miretur omne saeculum:
Talis partus decet Deum.

Whether or not the *Te Deum* was composed by Ambrose on the baptism of Augustine it is representative "of the old Catholic church poetry; and will be prayed and sung with devotion in all parts of Christendom to the end of time."²⁷ Henry Voes and John Esch, the first martyrs of the Dutch Reformation, died with this hymn on their lips. The *Te Deum*, as its ancient companions the *Gloria Patri* and the *Gloria in Excelsis* and the more recent long meter doxology, shows that the Church of the Ages praises Christ equally with the Father and the Holy Spirit.

Francis of Assissi is easily the most lovable figure of the middle ages and his *Canticle to the Sun* its noblest poem.

"All creatures of our God and King
Lift up your voice and with us sing
Alleluia, Alleluia!
Thou burning sun with golden beam,
Thou silver moon with silver gleam,

* * * * *

And all ye men of tender heart
Forgiving others, take your part,
O sing ye, Alleluia.
Praise, praise the Father, praise the Son
And praise the Spirit, Three in One."

(To Be Continued in April Issue)



The EVANGELICAL STUDENT

The Magazine of THE LEAGUE OF EVANGELICAL STUDENTS

REV. CALVIN KNOX CUMMINGS, *Editor*

Volume XII Philadelphia, Pennsylvania, April, 1937

No. 2

EDITORIAL

DR. J. GRESHAM MACHEN AND THE LEAGUE OF EVANGELICAL STUDENTS

On January 1, 1937, God called from our midst and unto Himself the Rev. J. Gresham Machen, D.D., Litt.D., Professor of New Testament at Westminster Theological Seminary and a Trustee of the League of Evangelical Students. In the passing of Dr. Machen the whole Christian world has sustained an irreparable loss. Nowhere will the loss of this great leader and friend be felt more keenly than in the student-world. It was in the student-world that Dr. Machen's heart lay; it was there that he gave his life in utter abandonment to the cause of Christ. Dr. Machen loved students. This is seen with particular clearness in Dr. Machen's devotion to the League of Evangelical Students. From its very inception the League of Evangelical Students was close to his heart. To the very end he remained one of the *League's* most helpful and faithful friends.

Twelve years ago some students of the old Princeton Seminary returned from a meeting of a students' association now popularly known as The Interseminary Movement. At this meeting of theological students a spiritual state was disclosed which resulted in the open denial of Jesus Christ as God's only begotten Son and man's only Saviour. The Deity of Jesus and John 3:16 were rejected as a doctrinal basis of that association. It was even declared by one of the students that "Buddha could save us as well as Christ." There were Christian leaders then as there are now who counseled these students to stay within this blasphemous movement and to try to "leaven the loaf"—as if by staying in a movement that denied our Lord we could ever raise a testimony to our Lord. In loyalty to Christ these students and many others formed a separate movement on an evangelical basis and named it The League of Evangelical Students. Several of the Professors of this seminary bitterly opposed the *League*. One Professor even refused to permit the use of student body stationery bearing his name for purposes of furthering this League of Evangelical Students. What did Dr. Machen do at a time like this? Though to befriend these loyal students meant enmity in high places, Dr. Machen stood openly with these students. Their reproach he made his reproach. Under the hostility of personal attack which became cruel and bitter he did not for one moment forsake these students who were standing for the Lord Jesus Christ. He befriended them; he encouraged them; he counseled them; he defended them in high places. He loved them.

Throughout the twelve years of the *League's* existence Dr. Machen continued one of its most faithful and interested friends. Exceedingly busy man that he was, he was always willing and anxious to minister to the needs of students. When he was needed as a speaker at *League* Conventions he would give liberally of his time and means to make that possible. Pressed with the duties of a teacher and a church leader, he would travel hundreds of miles to speak to a humble

THE WORSHIP OF JESUS

WILLIAM CHILDS ROBINSON, M.A., TH.D., D.D.

PART II ¹

The Episcopal Prayer Book is probably the most representative devotional volume in Christendom. It is based on the monastic hours of mediaeval monks. Before they had a directory of their own, our Scottish Presbyterian ancestors, as well as the English Protestants, used it for their worship. It is now in use around the globe and has influenced the cult of well-nigh every English speaking communion. From the solemn litany of the Prayer Book we select a few of the many prayers addressed to Christ.

"By the mystery of thy hold Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation,

"Good Lord deliver us.

"By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost.

"Good Lord, deliver us.

* * *

"We beseech thee to hear us, good Lord.

"Son of God, we beseech thee to hear us.

* * *

"O Lamb of God, who takest away the sins of the world;

"Have mercy upon us.

"O Christ, hear us.

"Christ, have mercy upon us.

"From our enemies defend us, O Christ.

"Graciously look upon our afflictions.

"With pity behold the sorrows of our hearts.

"Mercifully forgive the sins of thy people.

"Favorably with mercy hear our prayers.

"O Son of David, have mercy upon us.

"Both now and ever vouchsafe to hear us, O Christ.

"Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Christian hymnals not only contain particular hymns of faith, repentance and confession addressed to Christ, but as well have large sections composed of hymns exclusively in His praise. These sections include the advent hymns, hymns of praise to Christ exalted, and hymns of communion with Christ. Moreover, hymns of worship and faith have continued even in services conducted by "liberal" ministers, showing that those who object to this worship are still in a mediating or inconsistent position. Indeed at Christmas and Easter daily papers, radio programs, secular theatres and public advertisements frequently present seasonal hymns to Christ. While this does not necessarily mean the personal allegiance of each participant to Christ, it at least indicates that the world understands that Christians worship Jesus, and shows that G. K. Chesterton's characterization of Christ as "the chief deity of a civilization" is not an over-

¹ For Part I see previous issue of *The Evangelical Student*.

statement. An associated press dispatch from Bethlehem published in the *Atlanta Journal*, December 25, 1935, tells how in the age-old Church of the Nativity "Americans and Europeans in modern dress mingled with red-capped Arabs and native peasants in their white Crusader coifs, all Christian creeds, united in the worship of the Child born in the Bethlehem manger." From the days of Pliny, the Younger, until Christmas, 1935, the world has understood that we worshipped Jesus Christ.

III. *Christians Join with the Angelic Hosts in Worshipping Jesus.*

The New Testament reveals to men the worship of Jesus by the heavenly hosts, and ultimately by everyone. In worshipping Him thou dost but "Join thy voice unto the angel quire." When God bringeth in the first begotten into the world He saith, "And let all the angels worship Him," Heb. 1:6. An angel bids the shepherds know that the Lord of angels has come as the long promised Messiah, the Saviour of men, Luke 11:10. They who sang creation's story now proclaim Messiah's birth.

Yea, "All about the courtly stable
Bright-harnessed angels sit in order serviceable."
And "Hark! the herald angels sing
Glory to the new-born king,
Peace on earth and mercy mild,
God and sinners reconciled."

Or as our Southern poet writes:

"At last earth's hope was granted,
And God was a child of earth;
And a thousand angels chanted
The lowly midnight birth"

"Ah! Bethlehem was grander
That hour than paradise;
And the light of earth that night eclipsed
The splendors of the skies."

"Then let us sing the anthem
The angels once did sing;
Until the music of love and praise
O'er whole wide world will ring.

* * * * *

"Gloria in excelsis!
Let the heavens ring;
In excelsis Deo!
Welcome, new-born king.

* * * * *

"Gloria in excelsis!
Sing it, sinful earth,
In excelsis Deo!
For the Saviour's birth."

The angels are not only present to strike the chord for the first Christmas carols, they are at hand to minister unto our Saviour after His temptation in the wilderness, Mk. 1:13; Mt. 4:11, and again after His prayer in Gethsemane, Lk. 22:43. Indeed, Jesus asserts that the legions of angels are His for the asking at the moment of His arrest, even as they will swell His train and do His bidding at His return. In the Book of Revelation Jesus is "the Lord in the heavens" receiving either singly or conjointly with the Father the adoration of John 1:6, of the four living ones and the four and twenty elders, v. 8-9, of every creature, v. 13-14, and of the multitude of the redeemed, 7:9-10. The myriads of the angelic host say with a great voice:

"Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honor and glory and blessing."
The innumerable multitude of the white robed Redeemed cry,

"Salvation unto our God who sitteth on the throne, and unto the Lamb." However, the height of the New Testament worship is scarcely to be found even in this coenthronement of the Redeemer in the worship before the throne of God. As the late Dr. R. A. Webb pointed out, in Hebrews 1:8 we have the record of a worship given the Son by God, the Father.

"But of the Son, he (God) saith,
Thy throne, O God, is for ever and ever;
And the sceptre of righteousness is the sceptre of thy kingdom.
Thou hast loved righteousness and hated iniquity;
Therefore, God, thy God, hath anointed thee
With the oil of gladness above thy fellows."

When the Church came to a clear consciousness of the nature of her Head she recognized that He belonged in the category of the Creator, not that of the creature and hence that He was the object of the adoration of all heavenly as well as all earthly creatures. Athanasius asserts that the Cherubim and Seraphim praise the Three Subsistences with the Trisagion and the One Essence with the word Lord Isa. 6; Rev. 4:8.² The great Alexandrian writes: "For even before He became man He was worshipped, as we have said, by the Angels and the whole creation in virtue of being proper to the Father . . . He was ever worshipped as being the Word and existing in the form of God . . . The powers in heaven, both Angels and Archangels, were ever worshipping the Lord, as they are now worshipping Him in the Name of Jesus . . . And the illusion of demons is come to nought and He only who is really God is worshipped in the Name of our Lord Jesus Christ . . . Abraham is seen to worship Him in the tent, and Moses in the bush, and as Daniel saw, myriads of myriads and thousands of thousands were ministering unto Him."³ Jesus Christ in His Divine Nature (the Logos) is not a creature as Arius affirmed, not a medium being as Greek philosophy maintained, but "whole and full God" "such as the Father is, because He has all that is the Father's."³

Indeed, the Greek Church ever reserved *latreia* "the true worship of faith" for the Divine Nature, although the Seventh Ecumenical Council allowed *proskunesis* with similar words, describing lower forms of salutation, veneration, honour and affection to be paid icons. The Council which decreed this distinction expressly ascribed *latreia* to "our Lord Jesus Christ the true God, one of the same holy and consubstantial Trinity." That is, the worship which is given to God alone is

² Athanasius, *Nicene and Post-Nicene Fathers*, 2nd series, Vol. IV, p. 90.

³ Athanasius, *Four Discourses Against the Arians*.

given to Christ, "the Lord of glory." It was left for Zwingli and the Reformed Protestants to insist that whatever may have been the intention of the Council in permitting veneration of images, in practice it was a violation of the Second Commandment, and hence every and all forms of worship should be limited to the worship of God. And for Zwingli "whatever we have said concerning the fellowship of the soul and God has been thus said also of Christ just as of God (for Christ is God and man)."

The New Testament repeatedly leads the eyes of our hope toward that point when at the name of Jesus every knee shall bow of things in heaven and things on earth and things under the earth and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, Phil. 2:11. This text indeed is steeped in the language of Isaiah 14:22-23: "Look unto me and be ye saved, all the end of the earth; for I am God and there is none else. By myself have I sworn, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear." It at once reminds us that Abraham rejoiced to see Jesus' day, John 8:56, that David speaking in the Holy Spirit called Him, Lord, Mt. 22:43, and that Isaiah in his vision of the Lord high and lifted up saw the Lord Jehovah-Jesus and spake of Him, John 12:37-40. Jesus closed the Sermon on the Mount with a picture of all men pleading with Him as the Lord of the final judgment, Mt. 7:21-23. Near the end of His earthly ministry our Saviour developed the same thought in a series of parables found in the twenty-fourth and twenty-fifth chapters of Matthew. In the last He, the Son of man, shall come in His glory and all the angels with Him and sit on the throne of His glory. Before Him will be gathered all the nations and He will separate them one from another. To one the King will say 'Come'; to the other He will say 'Go'. But ere the kingdom of glory receives the one, or hell receives the other; both will worship Him crying 'Lord, Lord.' Yea when on His awful word hangs every creature's fate every knee will bow in an agony of prayer and every tongue will worship Him,

"Lord of men as well as angels
Thou art every creature's theme."

According to the teachings of Scripture this question of the worship of Jesus is anything but a mere academic discussion. The import of the matter may be brought out by directing the attention to the following practical propositions:

First, the worship of Jesus Christ is the way to salvation. According to the earliest sermons and summations of the Gospel the primitive Church was primarily occupied in presenting a Saviour to sinful men. Peter and the Apostles declare that God hath exalted Jesus at His right hand to be a Prince and a Saviour to give repentance to Israel and remission of sins, Acts 5:31. In other words Jesus Christ is the one completely equipped to meet the needs of sinners, "and in none other is there salvation." The sinner needs a new heart; Christ is a Prince to give repentance. The sinner needs forgiveness; Jesus is a Saviour to grant remission of sins. Paul has the same Gospel. The ex-persecutor's faith focuses on the risen, ascended Christ; but a Christ equipped by His expiatory death to forgive sinners, and by the quickening Spirit to make dead hearts alive. Therefore, both the original apostles and Paul exhort and beseech men to cry to Jesus Christ to save them. The New Testament message to the sinner is: "Whosoever shall call upon the name of the Lord shall be saved,"

Acts 2:21, Rom. 10:13. And the confession unto salvation is the sinner's avowal that he has called upon the risen Jesus and does confess that Jesus is Lord, Rom. 10:8-10; I Cor. 12:3; Acts 2:38. From the story of Pentecost, as well as the situation in the Church at Corinth, I Cor. 12:3, we learn that it is by the regenerating grace of the Holy Spirit that faith is worked in the hearts of sinners enabling them to call upon the Lord Jesus Christ for salvation, and confess Him before men.

Secondly, the worship of Jesus Christ is the way to Christlikeness. Some of the attributes of God such as His infinity, eternity, omnipresence, are described as the metaphysical or incommunicable attributes. God does not impart these characteristics to men. However, He has other attributes such as holiness, love, wisdom, justice, truth which are communicable or moral attributes. God wills to make us like Himself in these blessed virtues. In order to accomplish this great object He has manifested these traits in sublimest action on the plane of the analogical, that is, in a historical life. The eternal Son of God took human nature in order that here where we live and act He might show the moral sublimity of the Divine Nature. As He unfolds the height of moral perfection in the great act of worship by which He expiated the sins of His creatures, our Lord is the object of the especial delight of the Father, "Therefore doth the Father love me, because I lay down my life that I may take it again," John 10:17. In that zeal for the glory of God and that love for sinners which motivated our Lord's will when He offered Himself in our place is revealed the moral beauty which is God's delight, the angels' desire, I Peter 1:12, and the image to which the elect shall be conformed, Rom. 8:29. God's method of making us like unto His son is to allow us with unveiled faces to behold as in a mirror the glory of the Lord, II Cor. 3:18. Religion is the concentration of the entire personality under the idea of God. In religious worship our otherwise multiple interests find their unity. Therefore, the most important thing about any man is his idea of God. Premier Kuyper has rightly shown that one's doctrine of God issues in distinctive world and life views and distinctive civilizations. As the personality of a sinner is focused upon the Lord Jesus Christ in this most uplifting, unifying and soul moving act—the act of worship—the Holy Spirit who comes from the Lord transforms the worshipper into the same image from glory to glory, II Cor. 3:18. Here is the heart of Christian adoration; the concrete theme of the Church's worship.

At the present time the old story of the Stone Face is frequently repeated in the service clubs of our cities. By gazing at noble lineaments in stone a man may come to have some of those same lines in himself. Victor Hugo has given an unforgettable portrait of an Inspector who worshipped the attribute of Justice until he incarnated it and was undone thereby. We call men not to worship a discarnate principle, as Javert worshipped justice, but the Incarnate God, our Saviour, who carried every virtue to its sublimest expression and that on the field of our own history, where we can see unveiled the clouds of Divine glory. Read the record of the ages. Those who have shown most Christlikeness have been the worshippers of Jesus. And however short the present worshipper of Christ may be of the likeness of his Lord, yet each one testifies that looking to Jesus hath wrought all the goodness which has ever shone in his soul. This is God's method of making us like Himself.

"By looking to Jesus
Like Him thou shalt be,

Thy friends in thy conduct
His likeness shall see."

Then,

"Fix your eye upon Jesus
Look full in His wonderful face
And the things of earth will grow strangely dim
In the light of His glory and grace."

Thirdly, the worship of Jesus Christ is the way to new power and grace. The New Testament repeatedly declares that our Lord Jesus Christ is the precious corner-stone of sure foundation spoken of by Isaiah, Isa. 8:14; 28:17; I Peter 2:6ff; Rom. 9:33; 10:11; I Cor. 3:11; cf. Ps. 118:22; Mark 12:10. Now according to Isaiah and the New Testament this tried stone is a sanctuary in which those who believe may take refuge and not be put to shame; but it is also a stone of stumbling and a rock of offense, a gin and a snare to both the houses of Israel. "The stone which the builders rejected, the same was made the head of the corner." If our day follows in the footsteps either of Judaism which stumbled at the word being disobedient or of the old Judaizing philanthropists who rejected the worship of Jesus Christ again the Lord of the vineyard will take the vineyard from the husbandmen. On the other hand if the Son of man remains to us the sanctuary up which the angels of our prayer, aspiration and adoration ascend and down which descend the angels of His grace and peace and power, if Jesus Christ is still precious to us who believe the Church of our day shall rise "in power, in energy, in appeal, in victory." The Church which worshipped Jesus turned the world upside down. Through the faith, love martyrdoms of those who worshipped Him the Galilean conquered the empire of the Caesars in three centuries. Indeed, every missionary conquest of the Church has been accomplished through the testimony of the worshippers of Jesus Christ. As the Rev. Dr. James L. Fowle of Chattanooga recently declared, those who call on us to give up the worship of Jesus, His Virgin Birth, bodily Resurrection, Atonement, eternal Deity are like Rehoboam who surrendered the shields of gold which Solomon his wise father had made and made in their stead shields of brass. Those who pray to Jesus have their petitions answered by Jesus in grace and peace for their congregations. Those who fail to pray to Him fail to receive from Him the power of His resurrection.

Fourthly, the worship of Jesus Christ is the way to enthrone the principles of Christ. As a matter of history Jesus did not send word to the High Priest and the Sanhedrin, the group which had denounced him as a blasphemer, or give them commission to teach His principles. No, by those who worshipped Him, Matt. 28:9-10, Jesus sent word to His brethren to meet Him in Galilee; and when they had come and worshipped Him, He commissioned them to teach all things whatsoever He had commanded, Matt. 28:17-20.

Moreover, this is an entirely logical position. Those who worship Jesus do so because they believe that He is the unchanging Lord and God, John 20:28; Hebrews 1:2; 13:8. Hence, His principles and His power to sustain them will never be out of date. Moreover, He made all things, John 1:3, the invisible principles as well as the visible creation, Col. 1:16. As God, He is the author of the eternal principles of truth, goodness, beauty, justice and love. His principles are not like those of even the wisest of man, constantly needing revision. Rather they are the eternal foundation of Jehovah's throne and moral fabric of the universe. From the worshippers of Jesus come those who dedicate themselves to the

preaching and the teaching of His words both in the home land and in the foreign mission fields.

On the other hand those who think that Jesus is not worthy of worship do not hesitate to modify, change, and at times diametrically oppose Jesus' teachings. In reading 'liberal' books and hearing their lectures the writer has found them differing with Jesus on Providence, demon possession, the necessity of a new birth, the Old Testament, petitionary prayer for physical things, the Second Coming, pacifism, sexual purity, divorce, the parable of the ninety and nine, etc. To put the matter bluntly a Galilean peasant is not authoritative for a Harvard professor.

Dr. B. S. Easton has aptly said that it took the Gospel about Jesus to make the Gospel of Jesus canonical. By this cryptic phrase the Episcopal scholar meant that it took a preaching of Jesus as Saviour and Lord to develop a body of believers interested in discovering, preserving and inculcating the things Jesus taught. In this section of America no man is more highly honored or gratefully remembered for his services to the men who worked for him and the body politic than the late Mr. John J. Eagan, for many years an elder in the Central Presbyterian Church of Atlanta—a Church which worships Jesus Christ. After the death of this great public benefactor his widow opened "John's" Bible at the Sermon on the Mount, only to discover that he had worn out these precious words of his Lord by constant usage. Those who worship Jesus are most concerned to do what He said. One may properly supplement Dr. Easton's statement by adding that it takes the Gospel about Jesus, and the worship of Jesus, to keep the Gospel of Jesus canonical.

