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crucifixion. But the modern Jew, at least the modern liberal Jew, does not interpret that passage so. To him the objection simply is that, properly interpreted, the prophecies concerning the Messiah do not predict His death.

Whereupon Professor BURNEY sets before us and them, in masterly survey, the history of the Messianic conception, from the making of the covenant with Abraham until it is taken up by the author of the great section in the Book of Isaiah which begins with the fortieth chapter. There 'it is applied in the first place to Israel as a body entrusted with a mission to the world at

large. Then, as it comes home to the writer how far Israel as a whole is from answering to his ideal conception, it is narrowed down to the righteous nucleus of the nation, the Israel within Israel who has a mission first of all to his own nation, and is then to carry Jehovah's salvation to the ends of the earth. Finally, the conception takes shape in the picture of the Servant in ch. liiii. realizing his mission through suffering and death, yielding up his soul as a guilt-offering for the sins of the world, rising again to a glorious future in which he is to be the spiritual father of a renewed community, and the pleasure of Jehovah is to prosper in his hand.'

Missions and the Study of the New Testament.

BY THE REVEREND J. F. MCFADYEN, M.A., PROFESSOR OF NEW TESTAMENT LANGUAGE AND LITERATURE, QUEEN'S COLLEGE, KINGSTON.

At the beginning of the War, when our statesmen were enunciating their war aims, it took them some time to realize that the Empire included not only Britain and the self-governing dominions, but some hundreds of millions of coloured citizens, many of whom were making their own application of the official pronouncements; and that if the statements of war aims were not to lead to unfortunate results they must be made with much more circumspection. Has not something of the same kind happened in connexion with the Christian Church during the last century? The Church of the West knows in a general way that Churches have been organized in Asia and Africa, Churches which have been rapidly growing in numbers, in self-consciousness, in a sense of responsibility and spiritual power. Yet so long as these organizations are vaguely described as native Churches and treated as an adjunct of foreign missions, it is difficult for us to realize our essential unity with them and make the necessary adjustments in our whole conception of the Christian Church.

To confine ourselves to one aspect of the subject, let us ask ourselves whether the study of missions and the new Churches on the one hand and the study of the New Testament on the other

have been allowed sufficiently to interact on each other. It is not necessary to elaborate the point that the foreign missionary and the leaders of the young Churches are indebted at every turn to the New Testament student; but it is well for the New Testament student sometimes to remind himself that he is now speaking to a larger audience than heretofore, an audience, moreover, with far more varied and complicated needs. It is said that two generations are required for the results of Biblical scholarship to filter down to the non-reading public even of the West. Perhaps it would be safe to allow another generation to take them to the average member of the Indian or the African Church. When we attempt to formulate Christian doctrine or direct Christian sentiment, it gives us pause to remember that our works will live after us in distant communities some generations hence.

It is, *e.g.*, disappointing to see a young Indian Christian, after graduating at an Indian university, and studying theology under Western teachers in an Indian seminary for three years, start off to teach for the measure of his lifetime doctrines which have long since been abandoned even in conservative circles in the West. This is obviously

not the fault of the Indian, but it is the Indian Church that suffers for our sins.

I. THE CONTRIBUTION OF THEOLOGICAL STUDY TO MISSIONS.

Apart from the more obvious forms of the indebtedness of missions to the student of theology, every branch of theological study in the widest sense has its contribution to make to the work of evangelization and Church building in the wider world. The Hindu, *e.g.*, believes as firmly as most Christians that Christianity is a natural inheritance of the West. The historian who can tell us something of pre-Christian Britain, something of the story of its conversion, is providing the missionary with a useful asset. The Hindu also is apt to think that Christianity is Western in its origin, which accounts in no small measure for whatever prejudice he has against it. It is a fruitful and interesting subject of study, how far Europe, Asia, and Africa contributed to Christianity as we know it.

For the New Testament student many questions that would otherwise be of little more than antiquarian interest take on a new complexion when he realizes that they are living issues in Churches of the living present. Churches are being built from the foundation, creeds hammered out, codes of ethics developed. On all these subjects the student of theology can give guidance; but if it is to do more good than harm, it must be guidance of a different kind from that of the not very distant past, when virtue was supposed to lie in a purely external imitation of the early Church.

(1) To take a typical question that is very relevant to the situation of the Indian Christian, Were Paul and the other apostles wrong when they refused to identify themselves with the Pharisaic political programme? Missionaries and Hindus alike taunt the educated Indian Christians of today with being denationalized. They are blamed because, on the one hand, they have for the most part held aloof from the 'nationalist' propaganda, while on the other hand, they have tended to adopt foreign dress, a foreign language, foreign manners and customs. In India the question is complicated by the fact that Christianity comes with the prestige of the ruling race.

It is characteristic of our age that 'denationalization' if it can be proved is regarded as a deadly crime. But surely the relative claims of religion

and nationality, the extent to which a change so vital as that from Hinduism to Christianity may reverberate through the whole life, are big enough questions to make us hesitate to decide whether truth lies with the 'patriotic' or with the 'denationalized' Christian, if indeed it is a question of truth and error at all.

In particular the wide-spread prejudice against what is supposed to be a Western type of Church service might at least be mitigated if it were more widely known that our 'Western' service is largely a continuation of the old synagogue worship.

(2) Perhaps on the mission field no ethical and legal questions arise more frequently and are more difficult to solve than those which concern marriage. Our Lord's teaching on marriage is, on a superficial view, apt to seem disappointing and on a lower level than the rest of His teaching, until we realize that He is not speaking of specifically Christian marriage at all. He is dealing, as on the mission field we are bound to do, with marriage in general, with the essence of the institution. The question often arises, how far is a Christian entitled or bound to recognize marriages which have been contracted legally and in all good faith and yet which are of a nature to shock Christian sentiment?

One form of the question inevitably arises in countries where polygamy is practised. How is the Christian Church to deal with a polygamous convert? Is he to be compelled to separate from all his wives except one, and if so, which one? When the question arose a few years ago in the Presbyterian Church in India, it was noticeable that in the discussion and even in the decision, a powerful factor was a curious interpretation of the passage in 1 Timothy where it is laid down that a bishop must be the husband of one wife. This was often understood to mean that the bishop must not be a bigamist, and the strange and even alarming corollary was drawn that there is nothing anomalous in an ordinary member of the Church having more than one wife. Probably none of those who adopted this view would have carried it out to its logical conclusion; but the discussion brought vividly to light the need for a wider popularization of accurate interpretation of the New Testament.

(3) A vexed question in the strategy of modern missions is the attitude to be taken to the non-Christian religions we seek to supplant. Are they

simply devices of the devil, as a former generation tended to think them, or are they a preparation for the gospel, according to the more cheerful philosophy of our own day? It is noticeable that those who know the non-Christian religions from the inside tend perhaps more often than the foreign missionary to retain the older and narrower view. Thus Pandita Ramabai, perhaps the foremost living Indian Christian, has 'turned away with loathing from the inheritance of Hinduism, whether as a religious system or as a body of legend and tradition. Herself a Sanskrit scholar, she would not allow her daughter to learn Sanskrit. For her Hinduism is quite simply the power of darkness, and from it the Christian can obtain nothing good.' (Quoted from Dr. N. MacNicol in the *International Review of Missions*.)

Are we likely in this matter to get beyond the sane and practical wisdom of New Testament writers and preachers? They will have no compromise with immorality in any shape or form. These are works of Satan. They will give no quarter to any system of philosophy that deprives Jesus of His supreme place. A curse rests on all such gospels. But the pre-Christian religions were often the morning twilight. Jesus was the Messiah of Jewish expectations, the Suffering Servant of prophetic insight, the ideal High Priest, the fulfilment of the Levitical system, the Logos of Alexandrian philosophy, the revelation of the unknown God whom the Athenians were already worshipping when Paul preached Jesus to them.

II. THE CONTRIBUTION OF MISSIONS TO THEOLOGICAL STUDY.

If the missionary and the young Churches are hourly indebted to the New Testament student, it is even more important that an intimate acquaintance with the mission field irradiates the New Testament. To find the meaning of the New Testament we have to climb a hill and look at other lands and other civilizations than our own. For one thing, in many, perhaps in most, mission fields, the whole conditions of life have a Bible flavour.

India is not Palestine, yet India and Palestine are both in the East. Take the panorama of life as it used to pass before one's door. A raucous, incessant cry for alms heralds the approach of a blind beggar. The driver of a passing bullock-cart is goading his animals beyond their strength, as

they stumble along beneath their yoke, weary and heavy-laden. A leper approaches, perhaps a band of lepers clasping hands, with their loathsome sores and their pitiful cries for help. Tempted by the wares of an itinerant fruit-seller, you ask him their price, and he replies, 'What Sahib pleases.' On a cot in the near distance lies a 'holy man,' clothed principally in dust and ashes, superbly indifferent to the reverent gaze of the squatting group of admirers. A visitor enters with a graceful salaam and an exaggerated expression of joy and humility. The patter of feet in the distance and the sound of a mournful chant intimate the approach of a funeral procession, following the corpse carried by bearers on an open bier. In the heat of the day a passing cartman tethers his beast to a tree and lies down to rest under its shade. A woman on the road takes a fit of some kind, and the bystanders explain that she is devil-possessed. In the evening a Mussulman, overtaken on the road by the close of day, spreads his praying-carpet on the ground and performs his devotions with face to the setting sun. Might not the picture in many of its details have walked out of the Bible?

These things are more or less external; but the parallel between social, political, and religious conditions in modern India and in the Palestine of Jesus' day is in many respects extraordinary.

(1) Palestine was a trilingual country. In India practically every educated man speaks English and his own vernacular, while over a large part of India Hindi is the *lingua franca*. The Aramaisms and Latinisms in New Testament Greek have innumerable parallels in the everyday speech and writing of India.

(2) As Palestine was part of the Roman Empire, so India is part of the British Empire. Jewish resentment at the foreign yoke is paralleled in ever-increasing degree in modern India. In each case the power which is politically subordinate is in its own estimation religiously superior. To the modern Brahmin as to the Pharisee of Jesus' day, the position is that a people with the exclusive and privileged possession of an ancient and highly spiritual religion is in political subordination to a foreign and heathen power.

As the tax-gatherers who ultimately worked for the Roman Empire were often corrupt and cruel in their methods, so there are much corruption and cruelty in the subordinate ranks of Govern-

ment service in India. The Pharisee discussed whether a loyal Jew could pay tribute to Cæsar, and a Brahmin student discusses whether a loyal Hindu can take service under the British raj. Jewish zealots find their counterpart in Indian extremists. There are Herodians in the native states whose power and prestige are dependent on the British suzerainty, and who are often quite satisfied with things as they are; while even among Brahmins there are Sadducees who have attained to power and wealth under the existing system and have no desire for change. The Brahmin contempt for the pariah and the mahar yields nothing in virulence to the cruelty of Pharisaic contempt for the tax-gatherer and the accursed people who knew not the law.

As in Palestine the political movement was inextricably intertwined with the religious, so in India to-day the political enthusiasm for Home Rule is only one phase of the Indian renaissance. Humiliated at the lowly place India takes among the nations, and at the torpor that has overtaken one province after another of the national life, India's leaders, sometimes with misdirected zeal, but sometimes in a spirit of sincere and lofty patriotism, strive to revive or develop Indian industries, Indian languages and literature, and Indian customs, dress, and social traditions, as well as India's political prestige. But India's prophets, like Judæa's in the days of Jesus, have their eyes on the past rather than on the future. They seek to exploit the intense religious conservatism of the land, and for the present, at least, the political revival goes hand in hand with a revival of the degrading puerilities of popular Hinduism.

(3) A study of the popular Brahmanism of the twentieth century is, in many of its aspects, a study of the Pharisaism of the first. There is the same rigorous performance of ceremonies of which the performers have almost forgotten to ask whether they ever had a meaning, the same mechanical repetition of prayers and religious formulæ, the same fasting and calculating alms-giving, the same self-satisfaction, conceit, and contempt. With the old mingling of the religious and political motive, there is the old unscrupulousness in the exploiting of them. The Brahmin has made the same perversion as the Jew of a spiritual religion, and is willing to endure the same discomfort in the pursuit of such religious ideals as he retains.

Two peoples have presented a stiff-necked resistance to the preaching of the gospel, the Jew and the Brahmin; and for the same reason. But as in the Gospel story the crowd, the common people, unless when they suffered their better judgment to be perverted by their religious leaders, had a far truer appreciation of Jesus than they, so in India it is the low-castes and the outcasts who hear Him gladly, and who are pressing by thousands into the Church of Christ.

(4) The question is sometimes asked: 'Do the Gospels give us a fair account of the Pharisees? Were they, in fact, so absorbed in the letter of the law, so impervious to its spirit, as the Gospels represent? And did they, in fact, feel themselves to be under a crushing load of legalism?'

Surely one answer is that the Gospels do not present a picture of an entirely unspiritual sect, that some of the most attractive characters in New Testament story belong to this class, though we have little detailed information. As among all classes of Hindus there is much genuine piety, and the teaching of the grace of God is no new thing even in India with its stern doctrine of retribution, so there were Pharisees of upright life, men who loved God and were grateful for His goodness and lived in His light. But further, the Gospels do not profess to give us an account of the Pharisees. Their one interest in the Pharisees is their relation to Jesus, and the chief fact in that relation was that it was the Pharisees who brought Jesus to the cross.

The literature of the Pharisees themselves shows, critics of the Gospel record tell us, no trace that they felt their religion as a grievous load. But the analogy of the modern Brahmin would lead us to conclude that those who conscientiously strove to fulfil the requirements of the law did feel it as a crushing burden, as Jesus said and as Paul implied by the exuberance of his joy at being delivered from it; that many men are wiser and better than their creed; and that multitudes do not feel their religion a burden only because they do not take it with sufficient seriousness to be crushed by it.

(5) Again, when we go with the New Testament in our hand to a non-Christian country, we are forced to realize, as perhaps we did not before, that in every line of it it is a missionary book. The New Testament interpreter usually has in view as his audience a settled Christian community, with creed, organization, and ethical code, so long

and so firmly established, that they have become part of the constitution of their world. But the New Testament deals with missionaries and mission churches, and if we are to understand it we must get rid of our staleness, try to forget all we have learned of our religion, and think ourselves into the new-born joy of the men who saw Jesus and heard Him, who watched Him die and saw Him risen. We have to follow them as, forgetting everything that had once been their life, they go wherever men are to be found, preaching deliverance through Jesus.

We can understand the story of the early days of the Church only as we share the wrestling of Paul and the other leaders with the problems of the young communities, problems intellectual, moral, and spiritual; only as we participate in the life of the unknown members of these Churches as they made their first assays of the new power that had come into the world, and their first responses, often feeble enough, to its new demands. On the mission field the story lives again.

(6) And we are reminded that the Christians of whom we read in the New Testament did not find life easy. Many of them lived in the presence of prison and the judgment-seat, the cross and the sword. The trail of blood runs through the story. It is a record of men and women who in not a few cases knew the worst the world could do, and yet in all these things were more than conquerors. Behind the books of the New Testament there are study, hard thinking, profound philosophy. Yet the New Testament is not a bookish book. It would be absurd to suggest that human nature can be found, and experience of life obtained, only in a lumber camp or on a gold field, only in an Indian jungle or an African kraal. But this we can say, that we enter into the spirit of the New Testament only in so far as we share in the conflict with that spirit of opposition to God and goodness which its writers called 'the world.'

(7) The progress of missions, in all countries, among all civilizations and religions, is the supreme apologetic of Christianity. One has heard a large audience of Hindus cheering to the echo a statement by Mrs. Besant that the Hindus had never proselytized. The Hindu congratulates himself on his profound indifference to his neighbour's faith. But to the Christian it is vital that his God is his brother's God, that his Saviour may become his brother's Saviour. If the human

brotherhood is not wide as the world, if there are sections of men that God cannot save to the uttermost when they come to Him through Jesus, then is our faith vain.

As the Christ goes on His conquering way through the nations of the world, we are reminded too that the New Testament is not a closed book. It tells us of the stern struggle with the Jews, the Judaizers, and the world religions of the first century. It has not a word to say of the conflict with Hindu Pantheism or Mohammedanism, with Confucianism or Buddhism. Are these struggles less titanic, do they make less exacting demands on the grace of God or the inspired wisdom and courage of the followers of Jesus? Are they less worthy of a place on the Christian record?

Perhaps one never realizes what the Church is up against in India till he has watched an educated Hindu audience listening to one making exclusive claims for Jesus, and noted their tolerant contempt for what they evidently regard as a piece of Western aggressiveness and conceit. In the presence of the subtle and often seductive philosophies of the East the Church is learning to know herself, as she learned to know herself when confronting the paganisms and the heresies of the first and second centuries.

(8) Mission experience sometimes sheds a new light on points of New Testament introduction. The question has been raised whether the frequent references to the Old Testament in the Epistles to the Galatians and the Hebrews imply that the readers were Jewish Christians. The suggestion cannot be taken seriously in the presence of members of mission churches to whom in their pre-Christian days the Old Testament was not even a name, but who have readily learned to regard it as one of their sacred books, to revel in such parts of it as they understand, and to find names for their children from its pages.

(9) Among people who have not even a traditional reverence for the name of Jesus one finds a new meaning in some of His sayings. Take the saying about the power of united prayer. Every one who has tried to lead an audience of Brahmins in anything that could be called prayer in the name of Jesus, whether the name of Jesus was actually used or not, must have felt at times as if there were a leaden weight attached to every word.

(10) The young Churches of to-day are labouring at least as earnestly as the older Churches, and

perhaps even more hopefully and effectively, at the work of Church building, Church uniting, Church organizing. We are learning the inevitableness of some of the measures adopted by the first Church leaders, and the folly of supposing that these were necessarily a norm for all time. We are learning that we are true imitators of the apostles, not when we walk blindly in what we suppose to have been their footsteps, but when we bring to bear on the religious problems of our day the same sanity, the same breadth of outlook, the same Christian charity, with which they faced the problems, often the very different problems, of their day. It is one of the tragedies of our religion that Paul, the apostle of liberty, Paul who spent his giant energy in seeking to deliver men from bondage to the law, became in turn a new law, from bondage to which we are only now beginning to deliver ourselves.

(11) It has long been a commonplace that when the patient East with its penetration and its capacity for loyalty has learned to know Jesus, it will find in Him treasures that we have missed. It would seem that part of India's contribution will be the discovery, or rather the re-discovery, of the law of Christian love. On no ethical point are the judgments of the European and the Indian Christian more often at variance than on the relative claims of justice, righteousness, and love; and we are being compelled to ask ourselves how far our emphasis on the sterner virtues is Christian, and how far it is only Anglo-Saxon.

(12) Lastly, on the mission field, we learn the meaning of the Christian sacraments. In old-established Christian communities where baptism and the Lord's Supper are fashionable routine ceremonies with a large admixture of superstition, it is right to emphasize that these are only symbols of the operation of the grace of God. But in a country where the baptism of the adult means the abandonment of all he has hitherto held dear, where sitting down at the Lord's table means adoption into a new community and open fellowship with Jesus, where both mean the end of hesitation and fear, the breaking down of the last barrier that hinders the free in-rush of the grace of God, one can at least understand the measure of truth that is in High Church conceptions of the sacraments, however little one may sympathize with the materialistic form in which they are so often held.

We repeat, the New Testament is a missionary book. There is not a line of it that is not written to lead men to believe in Jesus Christ, the Son of God, to build up converts in mission churches, to comfort them in their sorrows, to inspire them to new hope or fresh endeavour, or to solve their perplexities, intellectual, spiritual, or ecclesiastical. As we burrow in the sands of Egypt for documents that will shed light on the New Testament, let us not forget the light that comes from living epistles in the lands where the triumphs of the first Christian centuries are being re-enacted before our eyes.

Literature.

'THE INTERNATIONAL CRITICAL COMMENTARY.'

Two volumes of 'The International Critical Commentary' have just been published. The one is *A Critical and Exegetical Commentary on the Book of Job*, by the late Samuel Rolles Driver, D.D., and George Buchanan Gray, D.Litt. (T. & T. Clark; pp. lxxviii, 736; 35s.). The other is *A Critical and Exegetical Commentary on the Epistle to the Galatians*, by Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago (T. & T. Clark; pp. lxxxix, 541; 35s.).

They bring the great commentary within sight of the end. They are worthy of its reputation. No American scholar has or deserves higher honour in Great Britain than Professor Burton. With his *Moods and Tenses of the New Testament* he sprang at once into the front rank, just as Driver did with his *Hebrew Tenses*, and he has kept his place.

THE ENGLISH CATALOGUE.

From the Office of the Publishers' Circular has been issued *The English Catalogue of Books for 1920* (15s.). It contains the titles of all the books