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that this one does. Neither earth nor fire nor water could in the least impede their movement. In frost and flame they would be equally at home. With the swiftness of light or gravitation they could speed from where old Bootes leads his leash to where Sagittarius draws his bow in the south.'

Dr. McCONNELL is of opinion that the gospel stories of the resurrection of Jesus fit strangely

into such a conception as that set forth above. He is also of opinion that the essential theory he supports, with its emphasis upon the survival-value of moral goodness, is corroborated by the teaching of Jesus and the early Christian writers. But into his further positions we cannot enter; enough has been said to show how fresh and suggestive a treatment is presented to us here of the high theme of 'immortality.'

Theology and the Preacher's Task.

BY THE REVEREND SYDNEY CAVE, M.A., D.D., PRESIDENT OF CHESHUNT COLLEGE, CAMBRIDGE.

THE days have long since gone when theology was regarded as the Queen of Sciences, and the theologian held in high esteem. In part, the modern dislike of theology is natural and inevitable. Christian theology has for its sphere the exploration of that revelation which, as we believe, has come to us in Christ. Unless in some sense the fact of that revelation be accepted, there can be no such thing as a Christian theology. Its place would then be taken by philosophy, for the Christian world-view would be but one among the many world-views which philosophy provides. Christian theology can only be the concern of the Christian Church. It exists solely because of the Church's faith that God has spoken to the world in Christ, and has in Him given us a revelation of Himself which we could not otherwise have gained. The theologian, like the preacher, has thus to learn to be 'a fool for Christ's sake,' and to be regarded by many as a useless vendor of unrealities. If the theologian has any distinctive sphere, it is within the Christian Church. He is put aside to explore Christian truth, not for theoretical purposes chiefly, but with the practical object that the truth which he explores may be used by the preacher for the instruction of his people, and the evangelization of the world.

What is strange is not the contempt for theology shown by many outside the Church, but its dislike by many within the Church. Most strange of all is the breach which exists to-day between the theologian and the preacher. We do not hear general practitioners jeering at the work done by the medical faculties of our universities in the way we hear some preachers jeering at the work of those

who are trying humbly and faithfully to understand and to express the Christian revelation. Some of us are getting rather tired of the minister who tells his people that all he learnt at college was patience, and to shave with cold water. Of course, what he says may be perfectly true. He may have learnt little in college, and forgotten the little that he learnt. What is surprising is that he should be so proud of this. We do not find medical men thus boasting of their ignorance. They would be afraid if they did of being accused of idleness and incompetency.

But the dislike of theology is not restricted to the mentally indolent. Throughout Europe the tragedy of the War and of the Peace has led many to turn from the present to the past, and to seek a way of safety, either by the repristination of Protestant orthodoxy, or by the attempt to imitate the medievalism of what some like to think was the golden age of Christian faith and piety. We think of the widespread influence in Germany of Karl Barth's *Commentary on Romans*, with its five hundred pages of violent paradox. It is a deeply moving book. But if its standpoint be right there can be no theology, no real attempt to understand the meaning of the gospel. All that is possible for us is the dumb expression of God's awful yet gracious act in sending Christ to die for men, revealing thus His mercy in His judgment, His grace in His unapproachable and unutterable holiness. And this Barth not only admitted but emphasized. 'Do we speak,' he says, 'of the redeeming message of Christ, of the Word of God as teaching, or of theology as science? Then hear Kierkegaard's words, "Pro-

fessors in this that Christ was crucified," or Overbeck's, "Theologians are the fools of human society." Barth has since recovered from what he calls 'the children's disease' of being ashamed of theology, and is himself, by time's strange irony, a theological professor, but it says much for the violence of the reaction against pre-war theology that a book so extreme as his *Romans* should have influenced so deeply many of the ablest of the younger men in the German Church. Or we think of Otto's book, *The Idea of the Holy*, with its emphasis on the non-rational elements in Christianity. Otto himself wrote as one who realized the obligation of seeking to understand the revelation of God in Christ, and so to proclaim it as to bring into prominence its rational and ethical elements. But, especially among Anglo-Catholics, the book has been used in the interests of a piety which seeks not the revealed but the occult, and which, concentrating on the Sacraments, neglects the meaning and content of the Word.

In our Anglo-Saxon world, a dislike of theology is expressed both by Fundamentalists and Modernists. There are those who are reluctant to use other than set phrases and stereotyped formulæ. They do not wish to interpret Christianity in the language of to-day. They prefer the language of the day before yesterday. Some Fundamentalists are deeply concerned with the content of Christian truth, but often their movement draws its support from those who, busy in the things of this world, object to being asked to *think* about Christianity. It is a point of view well expressed by a deacon of one of our Congregational Churches who, on a Sunday morning in the vestry, prayed, 'Give us, O Lord, to-day intellectual repose.' And, at the other extreme of the Christian Church, there are those who, in their revolt against the excessive dogmatism of an earlier age, object to any claim that Christianity involves definite and decisive truths. They are like that Oxford don: 'Exchanging "I believe" for "one does feel."'

Yet without a theology the Church cannot do its work. When Paul declared that it pleased God by the foolishness of preaching to save them that believe, he was not referring to homiletic skill or rhetorical eloquence. The word he used was *kerugma*, and that denotes not preaching, but the thing preached, the content of that gospel which he and all Christ's messengers proclaimed. The Church lives and grows by virtue of its *kerugma*, its gospel, and an evangelical theology has for its one aim the exploration and expression of the gospel's meaning.

Ideally all theologians would be preachers, and all preachers theologians. But there are diversities of gifts, and the modern Church needs at once the general practitioner and the specialist. The theologian's task is to seek for that closer definition and clearer expression of the gospel which the preacher in popular and effective speech may transmit to his congregation. We need the same kind of interrelation between the preacher and the theologian as exists between the general practitioner and the specialist at the hospital and medical school, but at present that interrelation is largely lacking. Many a preacher is not only ignorant of theology, but is grateful for his ignorance.

The fault is surely not all on one side. It is easy for the preacher to become so immersed in the details of his work that he lives no longer in the great world of the Bible and of Christian truths, and so has to spend much time in a dreary quest for next Sunday's text. And in the past, theology has often been so taught as to imply that it had no relation to modern life, but had for its chief concern abstruse problems which are unrelated to the needs of our perplexing modern world. Preaching has not to do with the gratification of intellectual curiosity, but with the unveiling of God, with leading men to know, trust, and obey the God of holy love whom Christ revealed. And for this supreme purpose much with which theology in the past has dealt lacks relevance and meaning.

Yet surely it is not enough to abandon the old theologies. We need a new. As I go up and down among our churches few things impress me more than the eagerness of many of our people for guidance in the great matters of Christian faith. They feel they can no longer accept the formulations of the old orthodoxy, and yet they have nothing to put in their place. The modern Church has no more urgent need than a clearer and more Christian conception of the content of Christian faith so that we may proclaim a gospel which, instead of increasing men's perplexities, shall be an answer to them. And if the Church is to do its missionary work in Eastern lands, zeal and generosity alone will not suffice. Christianity must be translated into Eastern idioms. So long as we present Christianity in terms which have meaning only for the West, it will appear to many in the East, not a gospel, but an expression of Western arrogance and self-sufficiency.

Christianity is confronted with paganism not in the East alone, but in the West. It is only by courtesy that any country can be called a Christian land. The issue to-day is not merely one of

Christian truth, but of the whole Christian interpretation of life's meaning. No longer do men do as did the great agnostics of the nineteenth century—reject the Christian faith, and yet still seek to conserve the Christian ideal of love and duty. They are concerned but little with questions on the circumference of Christian faith: questions like the Virgin Birth, the miraculous, or the metaphysical interpretation of our Lord's divinity. The problems which perplex men are of a far more fundamental kind. What does this universe mean? Is it directed by a God whom we can know and trust? What of our own lives—are they ephemeral or permanent? Is there a moral authority before which we must bow? Such are the problems which serious men are everywhere confronting to-day. They are problems which we as Christians believe have in Christ their answer. It is the task of Christian theology so to present the Christian message that Christianity may appear not as one problem more, but as the answer to those problems which above all we need to solve.

The Christian message is thus concerned with the most urgent and practical of all men's problems. We believe that God has spoken to us in Christ, and has in Him revealed the nature of His character and rule. But if in Christ we know what God is, then in Him we have the secret of this mysterious universe, and that holy love which in Christ we know to be the final principle of God's rule must

be the standard by which we face our sorrows and seek to solve our problems.

A truly evangelical theology must thus begin with this revelation of God in Christ. It is a revelation which is known only as it is experienced, and this revelation thus experienced has to be expressed in the categories of our age and place. There can be thus no final theology. The revelation of God in Christ is, indeed, as we believe, final, but no expression of it can ever be. Our knowledge of the Christian revelation is imperfect, and can be increased by faithful study of the Gospels, and by our exploration of that revelation from the standpoint of men and larger needs, whilst our appropriation of that revelation is limited not by our personal defects alone, but by the defects of our age and place. And the categories in which this revelation, thus partly known and partly received, find expression are categories which are at best transient and local.

Revelation, appropriation, intellectual interpretation, these then are the three moments of a truly evangelical theology. A theology so conceived will abandon many of its old claims and interests, but it will be a theology which is the concern of all who, like the preacher, have to do with the content and the meaning of the Christian message. The theologian and the preacher have in their respective ways a common task—to explore and to express that *kerugma*, that Word of the gospel by which men may still be saved.

Transliteration as Translation:

A STUDY OF CERTAIN FEATURES IN THE INFLUENCE OF THE VULGATE
ON THE AUTHORIZED VERSION.

BY THE MOST REVEREND JOHN A. F. GREGG, D.D., ARCHBISHOP OF DUBLIN.

WHILE it would be difficult to overestimate the value of the Vulgate for textual purposes, it would be more difficult to speak in unqualified terms of its services to users of the Authorized Version of the New Testament. The Vulgate has in a very large number of cases intervened between the English Version and the original Greek, placing the former one or two removes away from the latter.

It is true to say that a translation direct from Greek into English would have shown substantial differences from one which has taken

cognizance of the Vulgate. I am concerned in this paper with the rendering of words rather than of sentences, and my thesis is that, owing to an inexact correspondence between many words appearing in the original Greek and the corresponding words in EV transliterating those used to translate them in the Vulgate, many notions are suggested to users of EV which have no place in the intentions of the original writers. I should be prepared to go further than this, although the present is not the occasion for it, and to say that much of our theology would bear a different com-