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fested God's presence and fulfilled His purpose for Israel.

Is the idea of a *personification of the faithful in Israel* adopted, also, by Deutero-Isaiah (or another), under the new, great figure of 'The Suffering Servant of Jahweh' (or, more comprehensively, 'The Faithful Servant of Jahweh'), evidently distinct from (a) His Servant Israel, the nation itself ('blind and deaf!'); (b) His Servant Cyrus, summoned for a specific purpose; and (c) His Servant the prophet? Can he be, as it were, 'Immanuel,' unnamed, coming to his full stature, coming to his own through suffering; more and more identifying with himself the nation to be redeemed for his sake?

The unifying theme of this noble collection (40-66) appears to be: Jahweh is God alone, other 'gods' nothing; as proved irrefutably by His care for His Witness, His chosen Servant Israel, culminating in her restoration (foretold!) after discipline, accomplished *politically* by means of His chosen Servant Cyrus, and *spiritually* by means of

His chosen Servant the (personified) 'faithful Israel.'

The following are passages which suggest personification of 'the faithful' in Israel (R.V. noticing marg. readings):

Is 7<sup>14-16</sup> 8<sup>7, 8</sup>, Mic 5<sup>3</sup>.

Is 42<sup>1-4</sup> or 7; or 1-9, with doxology 10-13?

Is 49<sup>1-6</sup> or 9; or 1-12, with doxology 13.

Is 52<sup>13-53</sup> 12; with doxology 54<sup>1-10</sup>.

Is 61<sup>1-4, 7b-62</sup> 1, 6 (*i.e.* omitting sections in the second person).

Is 66<sup>5-9</sup> (with doxology 10-13?).

Also—fragments?—

Is 48<sup>16</sup> 50<sup>4-7</sup> or 10.

Is 51<sup>16</sup> 59<sup>20, 21</sup>.

All this is very venturesome! but reverent, I trust, and I should be most grateful for any competent opinion regarding it.

ANNIE E. SKEMP.

Colwyn Bay.

## Entre Nous.

### Toyohiko Kagawa.

There has been little definite information available here about the Kingdom of God Movement, so we were fortunate last month in getting an authoritative account by one so closely identified with it as Dr. Axling. The article left one eager to know more of the life and doings of the man whose vision and work made this great movement possible. Most opportunely there comes from Dr. Axling this month a 'plain and unvarnished recital of Kagawa's two score and four years of life.' The volume, entitled *Kagawa*, is published by the S.C.M. (6s. net). It is a piece of excellent and unbiased portraiture, a quite admirable study of the man and his background.

'Kagawa is an ascetic in his personal habits, but neither his face . . . nor his genial bearing and ringing laughter, betray it. For him life is no futile, forlorn gesture. It teems with interest.' In appearance he is sturdy, his face serene and kindly.

He had an unhappy childhood. Born in Kobe, in July 1888, he was the illegitimate child of a dancing girl and a man of wealth and position. Both parents died when he was four, and he was then taken to the home of his father's legal wife, who treated the child with extraordinary cruelty.

Nature was his only solace. His education, however, was not neglected, and he learned early the fundamentals of the Buddhist faith. He went afterwards to live with a rich uncle, attended the Boys' Middle School at Tokushima and there came into contact with Christianity; accepted it; and was summarily turned out from his home and permanently disinherited.

The chief influence of this period was Dr. H. W. Myers. He told him of a 'God who cares. He took him out under the open sky, turned his sad, tear-stained face toward the sun, and said, "Look at the sky, look at the sun, let your tears evaporate and then we will laugh." "Consider the lilies of the field." He read and re-read the passage. He memorized the whole chapter. He knelt. The pent-up yearning of his heart burst into a poignant cry, "O God, make me like Christ!" a prayer and a dedication to an overmastering life-purpose. The dawn broke. His spirit was flooded with light and life. His melancholy melted away like the mist before the rising sun. Kagawa was born again. Life immediately took on a new meaning. He felt that he had been given a divine mandate to serve the poor.'

At the Presbyterian College in Tokyo his love of Christ grew and with it his passion to befriend the poor. He 'shared his room with a beggar picked up by the wayside. The students were not slow in showing their resentment. They shunned him and his ragged room-mate. Kagawa, however, shared his food and his bed with him, and treated him like a brother long lost.' After a time, at Kobe Theological Seminary, Kagawa took 'a straight header into the depths of the Shinkawa slums.' He was now twenty-one years of age. In these slums ten thousand people were sardined into houses six feet square, more like prison cells than houses. For years he lived there, among ruffians who thought nothing of murder, beggars who demanded even his clothes and got them, and among the diseased, and to this cell he brought his wife—a woman, Dr. Axling says, 'of heroic mould.'

'At one time over ten down-and-outs were under his hospitable six-by-six roof. It became inadequate, and they removed some of the walls in order to make room for all to lie down. Among them was one in the last stages of tuberculosis, whose soiled, germ-infected garments Kagawa washed with his own hands. One was mentally deranged and, though well educated, was deserted by both family and friends. Another was a sick prostitute rotten with syphilis. It was through sharing his bed with a beggar that Kagawa contracted trachoma, the dread eye disease which has almost robbed him of his sight.'

In surroundings like these he wrote fifty books which have had huge circulations. The bulk were religious, but they include novels, books of poems, and treatises on various economic subjects. They have brought him in over £20,000 in royalties. 'Money in a measure,' he says, 'has been mine. When I saw, however, that most men were penniless, its possession filled me with a sense of shame and I scattered it abroad. Thus, like the rest, I am closely pressed by the pursuing wolf of straitened circumstances.'

There is no space even to touch on Kagawa the able administrator and the organizer of the Labour Party of Japan. For this and many other points the book must be read. Kagawa has done great things, but 'it is a long, long way from the present chaos to

the new social order as this seer sees it, but he leaps along the level stretches and eagerly climbs the steep ascents, borne on by a mystical call to do big things in hastening its coming.'

#### God's Gambler.

'The gambler chief in the Shinkawa slums, whom I well knew, hazarded his all. I do the same for a good cause. Whether it will mean nakedness or whether I win can only be known by a throw of the dice. "I have staked my all; property, position, fame, everything has been staked for God. Heads or tails, which will it be? That's as God wills. It is this gambler's course which I pursue that keeps my purse so poor. The prophet Jeremiah called himself God's tippler. I will call myself God's gambler. For Him I have wagered my last mite.'" <sup>1</sup>

#### Ownership.

'Ownership is like a shell. The only one who profits by it is he who shuts himself up within it. To him who desires to reach upward and grow, it is only a hindrance. As the shell exists only for the spineless animals, so those who cling to the right of ownership may be called mollusca.

'In an age of invention and discovery it is but natural that there should be a great upheaval in the thinking regarding this question of ownership so strenuously advocated by the spineless species. The mollusca have my sympathy.' <sup>2</sup>

#### A Scientific Mystic.

'The more scientific I am the more I feel that I am penetrating deeply into God's world. Especially in the domain of biology do I feel as though I am talking with God face to face. The world which is not cut off from life does not need Kant's agnosticism. Through life I discover a purpose even in a mechanical world. Science is the mystery of mysteries. It is the divine revelation of revelations.' <sup>3</sup>

<sup>1</sup> William Axling, *Kagawa*, 169.

<sup>2</sup> *Ibid.*, 97.

<sup>3</sup> *Ibid.*, 152.