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logical teaching connected directly or indirectly with the advent of the Kingdom of God, we may remark that, although here and there in the Jewish pseudepigraphical writings are to be discovered traces of the requirement of moral qualities for "the life of the world to come," the collecting together of the fragments recorded of the doctrine of Jesus on this subject demonstrates it to have been in its totality little less than novel and revolutionary to His hearers. Despite its roots in Old Testament prophecy it was virtually a new wine which the old skins of traditional ethics could not contain; it was indeed "a new teaching." The form was eschatological, the imagery sometimes ancient and apocalyptic, but the content, just because it was spiritual and ethical, was and is found to be both universal and permanent in its validity.

EDWARD WILLIAM WINSTANLEY.

THE CALL OF GOD.

ONE of the most profitable ways in which we can study Vocation is to know the man to whom a call has come, and to find out, if he lets us so far into his heart, how it came to him. Where the call of God is heard by a man with any measure of obedience, there can seldom be for long any great doubt as to the history of it. Sometimes he will tell the story himself, vividly, and directly, as Isaiah tells how he "saw the Lord sitting on a throne, high and lifted up, and his train filled the temple." But that is not the whole story, for if we ask who was this man to whom this vision came, and why should he have had it rather than any one else, we are involved in a good many questions. If we can find the answers to them, we shall be in a position better to understand how God deals with men—how historically He has dealt with men; and when we understand that, we

may find that He has had dealings with us ourselves, the significance of which we did not see.

It is perhaps rather a risky thing to enter on such inquiries when one is dependent on a translation and is not at home in the vernacular spoken by the man we study. But I begin to think that a foreign speech is never fully mastered, however long one reads it ;—do we know our own ? And again, when a thought reaches a certain elevation, it may lose something in translation—a great deal perhaps—and yet reveal a great soul in awful simplicity. “ And His will is our peace ”—that is, even in a foreign prose, a thought of power and wonder, and it speaks, for those who will hear, of a spiritual experience of no common kind. Without Italian, we shall not know Dante to the full ; but we can know something worth while of the greater sort of man from even a very little of him. One of Shakespeare’s most famous women speaks thirty lines only in the course of the play. So, if we recognise that we are to lose something, we may also fairly claim that we do not lose all, when we read so living a man as Jeremiah in a translation.

He tells us a little about himself and his antecedents ; he was “ the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin ” (i. 1), a member by birth of a priestly caste, which does not always imply much religion ; and the episode of his purchase of land (ch. xxxii.) seems to suggest that he was a man of property. He further tells us (xvi. 2) that he did not marry. The rest of his story must be gathered from the things of which he speaks and the way in which he speaks of them.

It has been remarked of our Lord and St. Paul, that it is plain from their speech that the one was country-bred and the other a man of municipalities—“ a citizen of no mean city,” he says himself. The same contrast would appear to hold between Jeremiah and Ezekiel. Similes

from nature are frequent in all literature, but there are differences in the way in which men use them. Our Lord always confined Himself to the real and the actual, and so does Jeremiah; and there is a certain likeness in their use of country things and country ways, though Jeremiah does not employ the parable-form with anything approaching the supremacy we find in the Gospels. But contrast him with Ezekiel. The eagle, with great wings and long pinions, full of feathers, which comes to Lebanon and carries off the topmost of the young twigs of a cedar and sets it in a city of merchants in a land of traffic (Ezek. xvii. 2-8),—the other cedar, under whose shadow “dwelt all nations” (Ezek. xxxi. 6),—and the lioness with the wonderful whelps (Ezek. xix. 1-9), leave nature a long way behind; and we are perhaps right in thinking that men who have lived close to nature take fewer liberties with her. Jeremiah’s references to country life, to the farm, the animals wild and tame, the daily round of labours and anxieties, and the wonder and beauty of nature, surely have something to tell us of a sentient spirit, for whom all these things were familiar and were dear. The examples of our Lord, of Virgil, and Wordsworth, and Tennyson, prompt the thought that Jeremiah’s instinctive recurrence to country scenes and doings whenever he wishes an illustration that will reach the heart and make the matter clear and living, points to boyhood and its impressions.

It is wonderful how many sides of country life he touches—perhaps he would have been surprised to be told it himself. There is the vineyard, with the “noble vine, wholly a right seed,” and “the degenerate plant of a strange vine” (ii. 21),—the grape-gatherer (vi. 9) who “leaves some gleanings” (xlix. 9),—the risks of the thief in the night, when the crop is ripe (xlix. 9), and the “keepers of the field round about” (iv. 17). There is the olive; and here we may pause to note a certain deliberate use of the adjective,

not idle at all, which suggests feeling and gives a hint of the man's style—"a green olive tree, fair with goodly fruit" (xi. 16)—and we may compare the question "where is the flock, that was given thee, thy beautiful flock?" (xiii. 20). There is the corn-field of course. "What is the straw to the wheat? saith the Lord" (xxiii. 28). That is not quite the Lord's dialect when He speaks with the city-bred. One of his most haunting phrases turns on harvest—"The harvest is past, the summer is ended, and we are not saved" (viii. 20). After harvest the preparations begin for next year and new cattle are broken in—Ephraim, he says, is "chastised, as a calf unaccustomed to the yoke" (xxx. 18).

As the boy grows, he ranges further afield—with the fowler after the birds—"they watch," he says of the wicked, "as fowlers lie in wait; they set a trap, they catch men" (v. 26). He studies the birds—"the stork in the heaven knoweth her appointed times; and the turtle and the swallow and the crane observe the time of their coming" (viii. 7), and the partridge (xvii. 11) and the eagle with its nest in the clefts of the rock (xlix. 16) come under his observation. Or perhaps he wandered with the shepherds—stretched the tent with them and set up the curtains (x. 20; vi. 3); and later on he looked back to the desert life and wished he could have it again (ix. 2). He told the flocks with them (xxxiii. 13), sought with them the scattered sheep (l. 17), and grew into acquaintance with the wild beasts—"he shall come up like a lion from the pride of Jordan . . . Who is the shepherd that will stand before me? . . . Surely they shall drag them away, even the little ones of the flock" (xlix. 19-20). Sometimes the tables were turned, and the shepherds took the young lions—"they shall roar together like young lions; they shall growl as lions' whelps" (li. 38). The jackal (li. 37), the leopard (xiii. 23) and the wild ass (ii. 24), we can believe, had

all their interest, and the wildest and most dangerous of all the desert-dwellers no less—"by the ways hast thou sat for them, as an Arab in the wilderness" (iii. 2).

But apart from the living creatures, the common face of nature spoke to him, rememberable things. There is the great drought—"because of the ground which is chapt, for that no rain hath been in the land, the plowmen are ashamed, they cover their heads. Yea, the hind also in the field calveth and forsaketh her young, because there is no grass. And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage" (xiv. 4-6.) That passage shows the man—the keen observation, the memory, the short quick telling phrase, and the picture, alive with truth and imagination. There is the "hot wind from the bare heights in the wilderness" (iv. 11), and in telling contrast we read: "Shall the snow of Lebanon fail from the rock of the field? or shall the cold waters that flow down from afar be dried up?" (xviii. 14). "Are there any among the vanities of the heathen that can cause rain? or can the heavens give showers? art not Thou He, O Lord our God?" (xiv. 22). There is the constant and familiar mystery of day and night—"my covenant of the day, and my covenant of the night" (xxxiii. 20)—"the shadows of the evening are stretched out" (vi. 4) and "the host of heaven that cannot be numbered" (xxxiii. 22) rise over the boy in the shepherds' camp, and the sense for God grows. Then back into the village to watch the potter busy at his wheel (xviii. 1-4), and the metal-worker (x. 4, 9) and the bellows blowing fiercely (vi. 29). It is, in short, a boyhood like Wordsworth's in close touch with objects that endure.

From what has been said, it will take little insight to deduce a meditative temperament. There is a reflective cast about him from the start, tinged with melancholy.

He is given to introspection and life with many moods lacks ease. Popular talk has exaggerated—grossly—his weeping and his tears. His contemporaries saw another Jeremiah—“ a man of strife and a man of contention to the whole earth ” (xv. 10). He turns things over and over—“ Thy words were found and I did eat them ; and thy words were unto me a joy and the rejoicing of mine heart : for I am called by thy name, O Lord God of hosts. I sat not in the assembly of them that make merry, nor rejoiced. I sat alone because of thy hand ; for thou hast filled me with indignation ” (xv. 16, 17). He looks into his own heart—“ pained at my very heart ; my heart is disquieted within me ” (iv. 19),—and, like other men who look within, he is shocked and troubled at what he finds, for “ the heart is deceitful above all things, and it is desperately sick ; who can know it ? ” and he answers, only God (xvii. 9). “ O Lord, I know that the way of man is not in himself : it is not in man that walketh to direct his steps. O Lord, correct me ” (x. 23, 24). As he grew to know better the life of his people—the hopelessness of effort to help or guide them—the inevitable doom descending on them, which he was to share—it is easy to understand how melancholy grew upon him (viii. 18 ; ix. 1), how “ the sword reached to the soul ” (iv. 10), and how he wished he had never been born (xx. 14) ; but even before all this, the seeds of disquiet were with him. One trait in his character is the extraordinary frankness with which, deeply pious as he is, he challenges God to explain Himself—“ Righteous art thou, O Lord, when I plead with thee : yet I would reason the cause with thee : wherefore doth the way of the wicked prosper ? wherefore are all they at ease that deal very treacherously ? ” (xii. 1). The sensitive nature, coming gradually into the knowledge of the badness and rottenness of human character and human life, suffers acutely ; the times are out of joint—

there is so much to explain, and to endure ; and the prophet (not yet at all conscious of any prophetic gifts or call) cannot explain and cannot bear, for he has not in himself the power to do either. Such a man, as he sees later on, is not the type needed for a prophet, yet God calls him, and we after the event see why. ' It is the sensitive nature, for which things are unendurable and unintelligible, that sees and reads the problem true. He, of all men, has the best chance to know, for he feels the irreconcilable elements that other men miss, and cannot rest with them in a peace that is no peace.

This then is our man, but now we reach a place where there is a gap in our story. With this type it is never easy to know where and when they become conscious of God—even when they tell us. For God is with them, and as they go they have, in George Fox's phrase, "great openings." Things stand out in a new way—they see—and all before seems dim by comparison. This happens again and again. When further, as in the case of Jeremiah, we depend on a book notoriously confused and uncertain in text and order, a book about the writing of which we can never pronounce definitely how much the prophet wrote or Baruch or others, we cannot get very far with a narrative. But we find sooner or later a man with an unspeakable consciousness of God. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide in the secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (xxiii. 23, 24). God, near and far, and filling all things—it is the knowledge of all the mystics. How can there be other gods? "The Lord is the true God; he is the living God, and an everlasting king . . . Thus shall ye say unto them, the gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by his power.

he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens" (x. 10-12). And yet the prophet's people neither see nor feel. "Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord" (ii. 11, 12), for over these very heavens God's people have set another. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven" (vii. 17, 18). Thus from childhood the minds of his people were being steeped in falsity, and years after in Egypt the women said that so long as they had burnt incense to the queen of heaven, they had "plenty of victuals, and were well, and saw no evil," and things had gone wrong since they left off. There were other renunciations of God, too—"for according to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense unto Baal" (xi. 13). Here we have the beginning of the call—in the dreadful contrast between God and No-gods, between the prophet's sense of God's nearness and wonder, and the people who turned their back to God, and not their face (ii. 27).

The prophet looked out on the world around; the vision of God does not dull the eyes of understanding. No, with keener gaze he looked and he saw other nations—armies and kings and great powers—danger ever nearer. But no one else saw it. Poor and great alike are under delusion, false to God, false to one another, delusion has come upon them. Their very confidence in God is false. Isaiah had foretold the safety of Jerusalem from Sennacherib; plenty of new

Isaiahs foretold in the same strain her safety from Nebuchadnezzar. It was in vain ; God's thoughts were other. " Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these " (vii. 3, 4). The temple had been saved before, this time it would not be. God asked righteousness, but they were satisfied without it. But the place is full of prophets of peace—saying, " I have dreamed, I have dreamed " (xxiii. 25) ; and " they have healed also the hurt of my people lightly, saying, Peace, peace ; when there is no peace " (vi. 14 ; viii. 11). " The prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so ; and what will ye do in the end thereof ? " (v. 31). And God has heard what the prophets have said that prophesy lies in His name (xxiii. 25).

The call comes to a point. The situation grows intolerable—false peace, real danger, rejection of God, rejection by God, captivity—" and my people love to have it so ! " Then Jeremiah hears God speaking, and speaking to him personally. It does not matter whether the conversation took a moment or six months—it came. " Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified thee ; I have appointed thee a prophet unto the nations " (i. 5). This is indeed a dreadful outcome of the realization of God—this awful charge. To be a prophet—to quit field and quiet, and speak of God and His judgments to men who will not listen, when one is a man, sensitive, shrinking and uneasy. God must have chosen the wrong man. " Then said I, Ah, Lord God ! behold, I cannot speak ; for I am a child. But the Lord said unto me, Say not, I am a child : for to whomsoever I shall send thee thou shalt go, and whatsoever I command thee thou shalt speak. Be not afraid because of them ; for

I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth. . . . Gird up thy loins, and arise and speak unto them all that I command thee ; be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee ; but they shall not prevail against thee ; for I am with thee, saith the Lord, to deliver thee."

"Peace, peace," when there was no peace, was the message of the false prophet. Jeremiah's message was to be judgment, the destruction of temple and tower, captivity in a strange land and no speedy return. And when the false prophet promised a short exile, Jeremiah had to write and give his countrymen a strange message from God—to settle down, to marry and multiply, "and seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it ; for in the peace thereof shall ye have peace" (xxix. 6, 7) ; for they were to be there seventy years. So far every word of God that He puts in Jeremiah's mouth is a word of terror and pain. No man would wish to speak them—least of all such a man. And yet he could not help it. That we learn from the burning utterance that follows the conflict with Pashhur (ch. xx.). "O Lord," cries the prophet after his public exhibition in the stocks, "thou hast beguiled me and I was beguiled ; thou art stronger than I, and hast prevailed : I am become a laughing-stock all the day, every one mocketh me. For as often as I speak, I cry out ; I cry, Violence and spoil : because the word of the Lord is made a reproach unto me, and a derision, all the day. And if I say, I will not make men-

tion of him, nor speak any more in his name, then there is in mine heart as it were a burning fire, shut up in my bones, and I am weary with forbearing and I cannot contain." Such words need no comment—they are true of every prophet, every poet, every man to whom God speaks; there is nothing for it but to speak what is given, and at last the given word comes out almost of itself.

Even yet we have hardly got the whole of the call, but we have seen certain elements of it—the consciousness of God and the sense of the all-importance of the God-directed life—the contrast offered by the nation's indifference to God, their need of God and their danger—the summons to speak, coupled with reluctance and a deep feeling of unfitness,—the growing burning inevitableness of obedience—and somehow the conviction that God, Who fills earth and heaven, Who picks His man before he is born, must go with His messenger. Pain there will be—endless conflict with the men of his nation, prophet, and priest and king—contumely, stocks and dungeon—and, at last, deportation—a long record of failure. The brazen wall and iron pillar, the man of strife and contention (as they called him), stout, dauntless and impenetrable—they little knew how he quivered and tingled and suffered. The message was a hard one—doubly hard when it had to be given against his own people, when it bore the look of disloyalty and bad patriotism—and he gave it at all costs. And then because he is obedient and risks everything on God, he comes into a still deeper insight into God's nature and God's ways. They have turned the back to God and not the face, though He has sent prophet after prophet. "rising up early and sending them" (vii. 13),—so God is to be frustrate of His purpose? Is He? "Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh; is there anything too hard for me?" (xxxii. 26, 27). God's message given through

Jeremiah has failed,—not altogether, for there were some who listened and remembered and wrote down his words—but in the main it had failed, and God is beaten? It is early to say that. No, God is not likely to be beaten—hardly that. Then?

By and by, the prophet, despised and rejected along with his God, penetrates farther into the secrets of God. God's love of Israel and God's rejection by Israel meet, as it were (in Bunyan's phrase), in his soul; and which will prove stronger? "The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting love" (xxx. 3). If God's love is on the same scale as His other attributes, it will be as eternal as God Himself; it will in the long run be too much for Israel, and will achieve its purpose. A new Israel, ransomed and redeemed from the hand of him that is stronger than he, shall come back from captivity, "and they shall come and sing in the height of Zion, and shall flow together unto the goodness of the Lord . . . and my people shall be satisfied with my goodness, saith the Lord" (xxx. 11-14). But it will be a changed Israel, and the change will be an inward one. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord [the sorry task of the prophet himself]: for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more" (xxx. 31-34). The insight here is amazing—hundreds of years later the infant Christian church saw the meaning of the passage and took it, and gave the name of "New Covenant" to the book that told

the story of God in Christ reconciling the world to Himself. The instinct that seized the quotation was sound ; but how came the thought to Jeremiah ? Surely by obedience to God's call.

God has many ways of calling men, but when side by side we are conscious of the love of God in Christ, [with all its means of freedom and peace, and of the darkness of the heathen world, given over to gods that are no-gods, and all they involve of falsity, cruelty and lust—a contrast acuter and more urgent than Jeremiah saw—is it not legitimate to suggest that in such a contrast there lies a call for us also, and that, if we obey, we too shall enter into new knowledge of the love of God and of God's purposes ?

T. R. GLOVER.

ON TWO POINTS IN 1 TIMOTHY I.

IN the EXPOSITOR for November 1913 appeared a new translation, by Professor A. Souter, of St. Paul's two Epistles to Timothy. In a prefatory note the translator expresses the hope that "the precise meaning of certain passages is now made clearer than has hitherto been the case in an English rendering."

It is not the object of the present paper to offer a general criticism of Professor Souter's translation of the Pastoral Epistles, but to direct attention to two points which, as it seems to me, have been missed by him in his rendering of 1 Timothy i.

I will take first *vv.* 11 and 12, in which the kindred words *ἐπιστεύθην* and *πιστόν* occur. The logical connexion between the two verses is lost entirely unless in the translation the idea common to these two words is clearly brought out.

Let us begin by quoting the original Greek :—