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'Eusebius,' vol. iv., containing the *contra Marcellum*, the *de Ecclesiastica Theologia*, and the *Fragmenta Marcelli* (edited by Dr. Erich Klostermann; price M.9).  
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*Aberdeen.*

## The Inner Life of Jeremiah.

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### III.

#### V.

'THE fourth year of Jehoiakim' (605) was the year of the fateful battle of Carchemish (on the Upper Euphrates), which broke the Egyptian power and brought Nebuchadrezzar upon the scene of Palestinian politics. This event was a new summons to Jeremiah, who had been under arrest since the occurrences of chaps. 19. 20. His old prediction of twenty-three years ago, that 'out of the north evil shall break forth' (1<sup>14</sup> 4<sup>6</sup> 6<sup>1</sup>), is going to take fulfilment in a way undreamed-of then; and he might well expect that the portents would be visible to others. The prophet recalls, therefore, those former predictions, the cause to him of undeserved reproach, and puts them, condensed, into a book, which Baruch prepares for reading to the assembled people in the temple, whence Jeremiah is still excluded. Not till 'the ninth month' of the next year—that is, till the winter of 604—did the opportunity for reading the roll arrive, when a national fast has been proclaimed,—as we may conjecture, on the demand of submission to Babylon. Baruch's report, in chap. 36<sup>1-8</sup> (see v.<sup>7</sup>), goes to show that Jeremiah made this attempt in a tender and hopeful spirit; he had shaken off the despondency of 20<sup>14-18</sup>, and felt himself quite reinstated as Jehovah's messenger.

This was the last chance for Jerusalem and the royal dynasty, and it was rejected. Vv.<sup>30. 31</sup> pronounce, with judicial solemnity, the doom which nothing can now avert: 'Thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their in-

iquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced upon them, but they hearkened not.'

Jeremiah, we must remember, was appointed 'a prophet to the nations.' Hitherto he seems to have dealt solely with his own people; but his eye now sweeps the wider horizon. He delivers at this juncture Jehovah's judgment on the whole circle of peoples concerned, together with his own, in the victory of the Chaldæans. In the rise of Nebuchadrezzar he discerned the hidden goal and coming 'day of Jehovah' for which prophecy had long been making. As chap. 25 informs us, 'in the fourth year of Jehoiakim,' on the morrow of the battle of Carchemish, Jehovah bade the prophet proclaim 'Nebuchadrezzar, the king of Babylon,' as 'His servant' (v.<sup>9</sup>); and put into his hand 'the cup of the wine of His fury,' that he might 'cause all the nations to drink it' (vv.<sup>15-16</sup>). One after another the heathen powers, headed by Jerusalem, come up in imposing procession to drink their portion of this deadly draught: 'Pharaoh king of Egypt . . . and all the kings of the Philistines . . . Edom, and Moab, and the children of Ammon . . . all the kings of Tyre, and all the kings of Zidon, and the kings of the coastland beyond the sea . . . Dedan, and Teman, and Buz . . . and all the kings of Arabia . . . and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, near and far . . . and all the kingdoms of the world which are upon the face of the earth: and the king of Sheshak<sup>1</sup> shall drink after them' (vv.<sup>18-28</sup>). For, in fact, 'Jehovah hath a controversy,' not with Israel alone, but 'with the nations; He will plead with

<sup>1</sup> That is, *Babylon*; see margin of R.V.

all flesh; as for the wicked, He will give them to the sword' (vv.<sup>30-31</sup>). The collection of Dooms of the Nations placed at the end of the Book of Jeremiah, in chap. 46-51, is a redaction, supplemented by some later hand, of the oracles originally conceived in the year 605, which formed the ingredients of 'the cup of reeling' that Jeremiah handed round to the world-potentates of his day. The prophet has risen now to the grandeur of his dread vocation. The man whom we saw 'shaken like a reed with the wind' of popular displeasure, speaks as God's judge over the nations, though still Jehoiakim's prisoner; by his word he 'plucks up and breaks down' the mightiest kingdoms; thrones and dominions will fall at his breath.

When Jehoiakim ran his pen-knife through Jeremiah's pages (36<sup>22, 23</sup>), the doom of Judah was sealed. Princes, people, and king in their dealings with the Chaldæan power through the remaining sixteen years, passed from one act of folly and treachery to another, Jeremiah stoutly expostulating at every opportunity. But we find in all the severity of his language and the extremity of his sufferings, after the internal crisis of chap. 20, no symptom of the personal resentment and the recalcitrance toward God so painfully in evidence before that date. The encounter with the false prophet Hananiah (chap. 28) shows in Jeremiah a self-possession and a measured tone of language that we have missed in previous conflicts. His forbearance toward Zedekiah indicates also the mellowing of the prophet's nature; the outrages he suffered at the period of the siege, so far as we read, were endured with patience and a good courage. This terrible event turned Jeremiah's thoughts toward the ideal and eternal. His gaze rests on the bright future of God's kingdom, that lies beyond the present shame and misery. There he finds a harbour of refuge, like the Christian prophet who wrote the Epistle to the Hebrews under the shadow of Jerusalem's fall; as 'the day approaches' for the overthrow of the earthly Zion, the image of God's true city 'that hath the foundations' grows clearer to his soul.

Amid the horrors of the fall of Jerusalem, the prophet's quiet confidence in the restoration showed itself in the transaction by which he bought, with deliberation and in proper legal form, the field of his cousin Chanam'el at Anathoth. Baruch (*Baruk ben-Neriyah*) appears as witness, and is here mentioned for the first time. This incident

is told in chap. 32, with a brief introduction explaining the situation of Jeremiah in prison at the time (vv.<sup>1-5</sup>), and is followed by a dialogue with Jehovah on the occasion extending from v.<sup>16</sup> to the end of this long chapter,<sup>1</sup> in which, after citing the causes of Jerusalem's imminent ruin, the LORD promises that Israel will be gathered home from the lands of the exile (v.<sup>37</sup>), restored to fellowship with God and to union 'in one heart and one way' (vv.<sup>38, 39</sup>), and established under an 'everlasting covenant' of blessing by 'the putting of Jehovah's fear in their hearts' (vv.<sup>40-42</sup>). So 'fields' will once more be 'bought in the land,' and the purchase from Chanam'el is the pledge of happier coming times and of Israel's indefeasible rights in her own soil (vv.<sup>43, 44</sup>). To this is added a picture of the renovated city and land, painted in colours vividly contrasting with the miseries of the present situation (chap. 33<sup>6-13</sup>).

The above forms the conclusion of the second distinctly named 'book' of Jeremiah, commencing at 30<sup>2</sup> [cf. chap. 36<sup>2, 32</sup>], which Duhm happily designates 'The book of the Future of Israel and Judah.' This section of Jeremianic prophecy affords a delightful counterpart to the Book of Doom that was burnt by Jehoiakim; it shows that through Jeremiah's eventide, despite its outward gloom, there shone a calm and full inward light. While there is much in chaps. 30, 31,<sup>2</sup> that belongs to the traditional prophetic scheme of Israel's restoration and the Messianic days, chap. 31<sup>31-34</sup><sup>3</sup> furnishes Jeremiah's most specific contribution to

<sup>1</sup> It must be noted that critics greatly question the authorship of chap. 32<sup>16-44</sup>, together with the whole of chap. 33. We lean to the moderate view of Giesebrecht, that vv.<sup>17-23</sup> [after the words, 'Ah, Lord Jehovah!'] are a later gloss upon Jeremiah's prayer, and that chap. 33<sup>14-26</sup>—a paragraph entirely wanting in the Septuagint—may be an interpolation of kindred prophetic matter made by some editorial hand, while the remainder of the two chapters is genuine.

<sup>2</sup> Here, again, allowance must be made for annotations and enrichments of an oracle on which subsequent generations, still moved by the spirit of prophecy, dwelt with predilection. Chap. 30<sup>10, 11</sup> [an echo of Is 40 ff.] is wanting in the text of the LXX; so v.<sup>22</sup>, which anticipates 31<sup>1</sup>. The lines of 30<sup>23, 24</sup> have appeared already in chap. 23<sup>19, 20</sup>, where they are distinctly inappropriate and disturbing to the context. In chap. 31, vv.<sup>6-9a, 10-14, 23-30, 37-40</sup> are put down as post-Jeremianic by leading critics, for reasons more or less convincing.

<sup>3</sup> His rejection of this passage is the chief blot upon Duhm's brilliant but sometimes wilful Commentary on Jeremiah. See Wilfrid J. Moulton's Paper on 'The New Covenant in Jeremiah,' in *The Expositor* for November 1905.

the doctrine of the Kingdom of God, and to the progress of spiritual thought. This passage touches the high-water mark of prophecy. Our Lord Jesus at the Last Supper made Jeremiah's words His own, and pointed to His sacrifice as the seal of the prophesied New Covenant.

The prophet Jeremiah had read first in his own heart the great secret that in the New Covenant promise he conveys to his fellow-men. The mission from God, which for twenty years he had struggled with and borne as a harsh yoke, he has at last accepted, becoming to the depths of his nature a consecrated man and resting on the will of God,

(for himself and for his people, as holy and good. The Jeremiah who said, 'O Jehovah, Thou hast befooled me!' and who cursed the day of his birth, is long since dead; the new man has been raised up in him, who 'waits to see the end of the LORD' and finds mercy shining through the darkest judgments. When Jeremiah foretells 'the days coming,' in which Jehovah 'will put His law in men's inward parts, and in their hearts will write it,' that joyful day had dawned already for himself; in his own breast he found a mirror where he read the possibilities and purposes of God's redeeming grace toward all His people.

## The Pilgrim's Progress.

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### Faithful and Talkative.

IN these dialogues, Faithful is true to his name. His intelligence is not very wide, but his faithfulness to the principles he holds is absolute. Had he visited the Interpreter's House and the House Beautiful, his intelligence would have been a better match for his faithfulness. Nay, had he kept his eyes open for the study of his fellow-men, and his heart open to the human interest of life, he would have been a better judge of character. It is significant that Faithful knew nothing of his fellow-townsmen, and that Christian knew much of him. Faithful had kept aloof from men who differed from him, a course in which exclusiveness is apt to become a subtle and unconscious form of self-indulgence with such temperaments as his. The nemesis of all self-indulgence is unpreparedness, and the case we are studying is no exception. At first he is too friendly with Talkative, and at the last he is too rude to him.

We see something of the same kind in regard to doctrine. In Faithful's speeches a very complete and satisfactory statement of Protestant Christian doctrine might be compiled. Indeed, it would seem as though the author had deliberately chosen this part for setting forth something in the nature of a manifesto regarding the dogmatic side, while he was obviously constructing a very memorable and classical plea for the practical side of Christianity.

All this is good, and characteristic of Faithful. Yet not less characteristic is that fantastic paragraph regarding the chewing of the cud and the parting of the hoof. It is true that Bunyan himself had at one time (as he tells us in *Grace Abounding*) been much exercised with that most unnecessary discussion. It is true that Dante takes, quite seriously, another view of the same allegorical division (*Purgatorio*, 16, l. 98), departing in this from the still more famous allegorizing of Aquinas (*Summa*, I.-II. q. cii. a6). Yet by this time Bunyan is evidently doubtful, and he makes his Christian chary of committing himself to Faithful's interpretation. In point of fact, all such interpretation is the merest absurdity. But faithful people whose outlook on the world is narrow are apt to take the most fanciful ideas with a great solemnity, making up by their excess of ingenuity for their want of humour.

The most interesting part of this passage is its description of Faithful's practical dealing with Talkative. So characteristic is this that the word 'faithfulness' has come to bear a certain grim suggestion of reproof in the religious language of this country. At first, before he suspects Talkative, we are inclined to credit him with having learned a lesson in politeness. His first word to Faithful is 'friend,' while the word with which he first greeted Christian was 'No!' The pleasant address, however, is afterwards exchanged for a very different