

which Moses enjoyed upon Nebo is justified. "Few and evil" were his days. Nor had he the blessing which Israelites prized so dearly—a wife and children (Jer. xvi. 2), in this respect less favoured than Moses. But can we say that his sun went down in unmitigated gloom? Had he no compensations but his posthumous influence and his early friendships? Surely he had, if, "speaking as a man," the Saviour had any. Jesus, too, was old in experience and perhaps in countenance (John viii. 57), and was without the closest of earthly ties. Jesus, too, was, except by a few friends, "despised and rejected." Still the Saviour had not only "unknown griefs," but unknown comforts—the joy that was set before him, and Jeremiah, I think, must in some dim way have enjoyed a similar spiritual happiness. Yes; Jeremiah is not unfitly called a "type," an unfinished sketch as it were, of the unique, the incomparable One. It is true that only once¹ does he (perhaps) refer to a personal Saviour of Israel, and even then he uses a symbolic expression which circumstances were proving to be wholly inadequate to its object. But if he did not predict the true Christ in words, he did so by his life. Rightly did the Crusaders erect a church at *their* Anathoth dedicated to *Saint* Jeremiah.* It is true the later Jews had in their fashion already canonized him (see the touching narrative in 2 Macc. xv., and notice the homage paid to him in the land of his martyrdom by Philo²).

A long characterization of our prophet is needless. If this book does not present a living, growing character, it has missed its aim. I have no space to speak of his literary merits, which have been depreciated perhaps somewhat too much. He was not an artist in words; he is given to repetition and the use of stereotyped formulæ; he is too often diffuse and always imita-

¹ Jeremiah has but one undoubted reference (xxiii. 5) to royalty as the organ of God's future government of His people—it is the famous prophecy of the "Shoot" or perhaps "Shoots" (*i.e.*, either a Davidic king or a succession of Davidic kings). This shows that, while on the one hand Jeremiah will not neglect the symbol of his gifted predecessor, he is fully conscious of its inadequacy in the decadence of the royal house. As for Jer. xxxiii. 14–26, it is extremely probable that it is an accretion on the text. It is not contained in the Septuagint.

* *Their* Anathoth was Karyet el-'Enab (on which see p. 121, note 2). The church (now in the possession of the French) is one of the most interesting in Palestine.

² See Drummond, "Philo Judæus," l. 16.