

JEREMIAH.

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JEREMIAH:

HIS LIFE AND TIMES.

BY

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TO
PROF. EBERHARD SCHRADER,
Author of
THE CUNEIFORM INSCRIPTIONS AND THE OLD TESTAMEN
A FOREMOST PUPIL OF EWALD
AND PIONEER OF ASSYRIOLOGY,
AS A MEMORIAL
OF PLEASANT PERSONAL INTERCOURSE
IN FORMER DAYS.

C'est pour nous tous un devoir de rompre le cercle magique dans lequel nous restons volontairement enfermés ; sachons nous concilier le grand public par une bonne et scientifique vulgarisation de nos travaux, et ne nous contentons pas de dix lecteurs érudits, quand nous pouvons réunir dans notre auditoire tous ceux que le passé de l'esprit humain charme et attire.

M. BARBIER DE MEYNARD.

PREFACE.



JEREMIAH is one of the central figures of an exciting period which has to be reconstructed by a combined effort of criticism and imagination. It is nearly twenty years since I first began to prepare for a commentary on Jeremiah, and since then the book and its author have retained an interest for me. The exposition in the "Pulpit Commentary" (1883-1885) is a most fragmentary realization of my original plan, and I was glad to take up the pen once more. In the summer of 1887 I preached a course of sermons on Jeremiah in Rochester Cathedral, similar to a course which I have printed on Elijah.¹ These sermons are the germ of the present volume.

In these two biographies I have entered on a field which is new to me—the literary and yet critical treatment of those Old Testament narratives which from my childhood I have loved. With faltering steps I have sought to follow Arthur Stanley, who regarded it as his mission "so to delineate the outward events of the Old and New Testament, as that they should come home with a new power to those who by long familiarity have almost ceased to regard them as historical at all." It is hoped that this volume may be an appropriate companion to Dr. Driver's critical and yet both reverent and popular study on the Life and Times of Isaiah.

I regret that, since Deuteronomy had to be brought in at all hazards, it was impossible to discuss the question of the text of Jeremiah, that of the arrangement of the prophecies, or that of the origin of Jer. x. 1-16, and (see p. 168) l., li. I should now probably modify what I have written on these subjects in

¹ "The Hallowing of Criticism" (Hodder and Stoughton, 1888).