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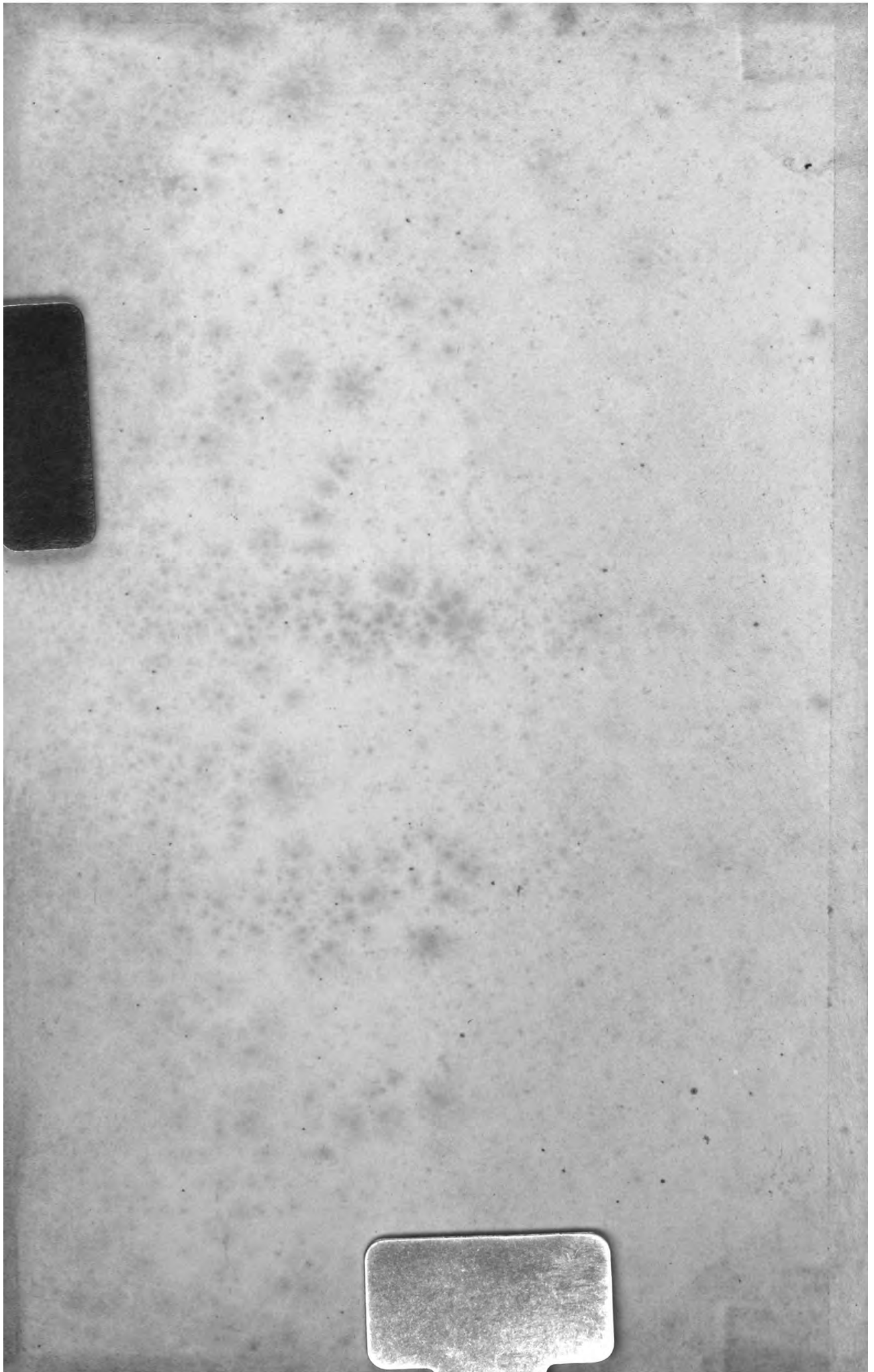
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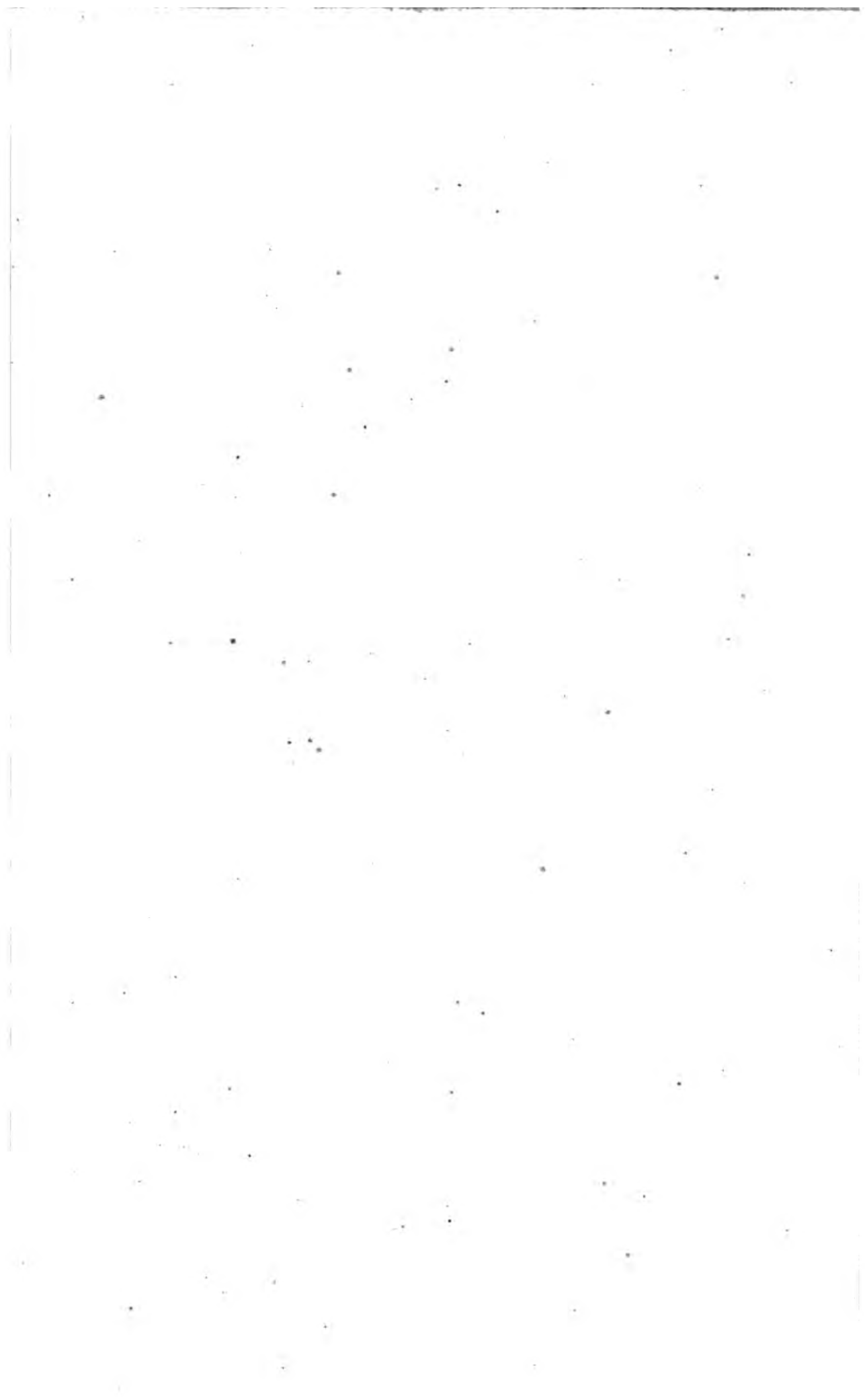
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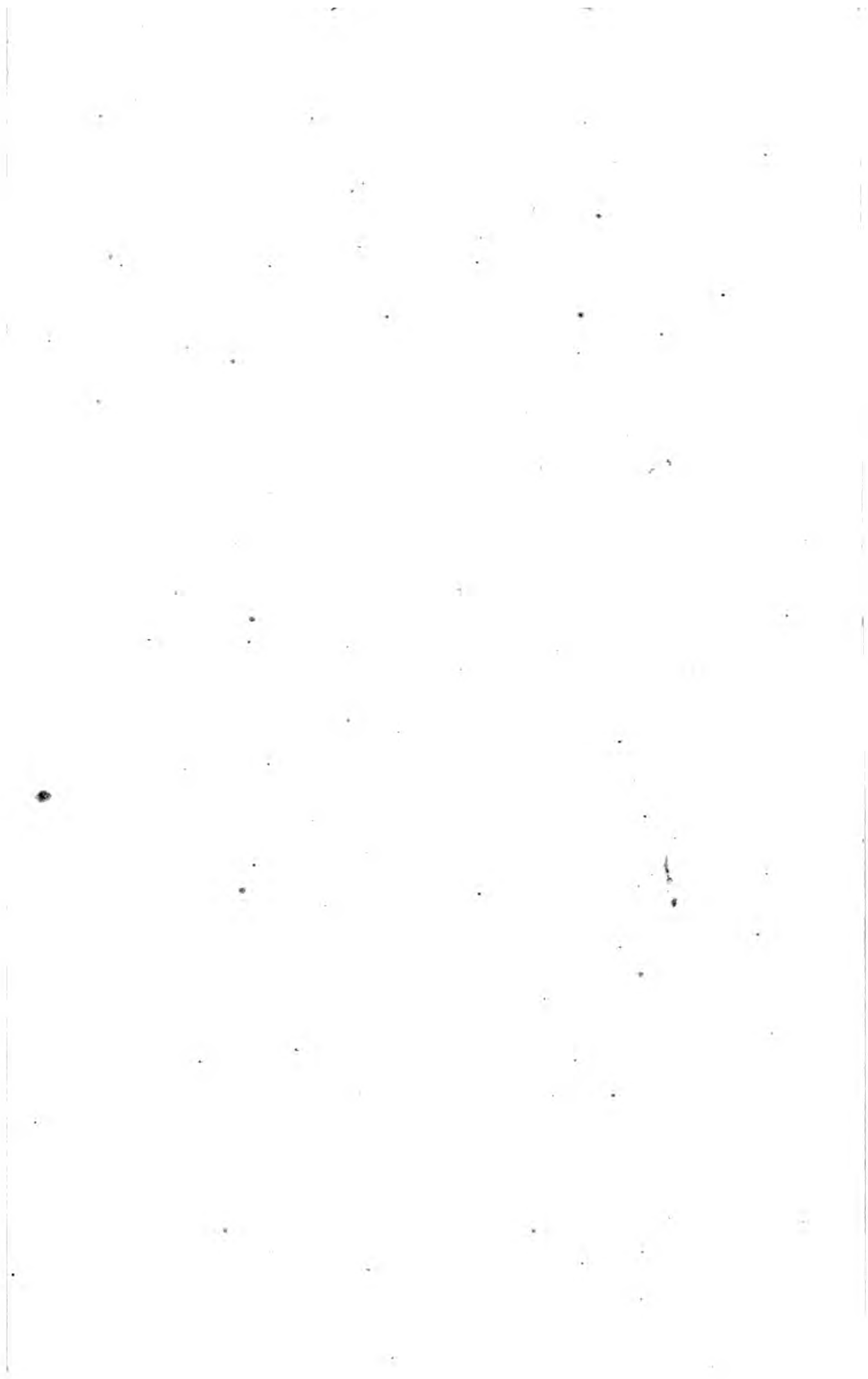


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A KEY

TO

THE BOOK OF PSALMS.

1880

AMERICAN BOOK CONCERN

S. H. 1825.

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A KEY

TO

THE BOOK OF PSALMS.

BY THE REV. THOMAS BOYS, A.M.

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God speaketh once, yea, twice, yet man perceiveth it not.—Job xxxiii. 14.

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ERRATA.

Page	9, Line 28, For	‡	read	‡
- 15,	- 9,	- making	-	marking.
- 60,	- 23,	- לנני	-	לבני.
- —	- 29,	- שרתני	-	ישרתני.
- 111,	- 7,	- קדשום	-	קדשים.
- 176,	- 28,	- or	-	as.
- 198,	- last,	- ש	-	מ.

For † read ‡ *passim*.

INTRODUCTION.

- (1.) *Reference to a former work. A mistake corrected.—*
(2.) *Preliminary explanations on the subject of parallelism. Parallel couplets. Twofold mode of arrangement. Alternate arrangements. Introverted arrangements. Passages in uninspired writers partaking of the alternate or introverted character.—*(3.) *Object of the present work, rules observed, terms employed, &c.*

(1.) **P**RECEDING writers having pointed out a peculiarity in the composition of the Scriptures prevailing in some shorter passages, I discovered reasons for concluding that the same peculiarity extended to larger portions, and even whole epistles. My views upon this subject were laid before the public in a work entitled, “*Tactica Sacra; an Attempt to develope, and to exhibit to the Eye by tabular Arrangements, a General Rule of Composition prevailing in the Holy Scriptures:*” and, considering the novelty of the subject, the difficulties of the investigation, and the obscurity of the author, it is not perhaps to be wondered that alarm was excited in some quarters, and that some readers felt startled by the theory propounded. On the whole, however, I have abundant reason to be satisfied with the treatment which my first attempt experienced. No serious objection has been urged against it, to my knowledge, by any one who appears to have read the book. And, to say nothing of published testimonies of the most encouraging kind, conveyed in a tone of liberality, for which, under the circumstances of the

case, I am peculiarly bound to express my obligations, I have received private communications in favour of my attempt from various and most respectable quarters. One individual writes: "My clear impression is, that your argument is sound, and that the work will render a most important service to the cause of truth. This was, indeed, my persuasion from the first; but I rejoice to find it strengthened and confirmed by additional examination. I do not think that in your remarks upon the importance of parallelism you overrate its value." Another expresses himself thus:—"The pleasure and instruction, which even a cursory perusal of your work has afforded, convince me that a more serious and minute study of it will be abundantly repaid. You put a key into our hands that should unlock new treasures in every page of Holy Scripture. Accept of my warm wishes for your successful progress in an arduous task of incalculable utility. I have not yet heard * * * * *'s opinion of your book; but I doubt not that the Bishop will agree with me. I hope to hear it praised among the learned Grecians of Germany this summer." Another thus:—"I have to express to you, my dear Sir, the high sense I entertain of your politeness and kindness, in sending me a copy of 'Tactica Sacra,' which has afforded me much pleasure and instruction. I was much pleased to find that you had pursued these inquiries; which you have done, in my humble opinion, very satisfactorily and successfully. Again I beg leave to express my thanks." Another:—"I have no doubt whatever that your general views of the structure and arrangement of the New Testament have a foundation in fact." It is needless to add farther extracts; nor am I authorized to name the writers of those already given. Did I feel myself at liberty in this particular, I could mention, among those from whom I have received encouraging testimonies, some of the first divines and scholars of the day. Nor will the candid reader impute this boast to vanity. A rather inconsiderate attempt has been

made, from one quarter, to excite such prejudices against the Author and his work, as would deprive him even of the benefit of a candid hearing. It is incumbent on him, then, to show, that he has not proceeded without deliberation—that he has not proceeded without consulting those on whose judgment he could depend—that he has not proceeded without their approbation. And let him be allowed to add, he has not proceeded without a conviction of truth, and a deep sense of the importance of his subject, which have enabled him to persevere, in dependence upon Divine help, under many difficulties and discouragements.

One mistake it may here be proper to rectify. The idea which some persons appear to have adopted, is this: that preceding writers upon the subject of parallelism have gone rather too far, but that I have gone farther than they have; and, consequently, that my speculations must lie totally beyond all limits of reason and probability. Now I do not hesitate to say that this representation is completely erroneous. If, indeed, it were found, with regard to former writers, that their arrangements of passages become more questionable, according to the length of those passages; that in their shorter specimens their arrangements are sound, but that in their longer ones they are commonly less evident; then certainly an unfavourable presumption would lie against my arrangements, as being applied to passages longer still. But nothing of this kind is the case. No such rule prevails as to their arrangements. While some of them are admitted, indeed, others are called in question; but those which are called in question are not always the longest. On the contrary, two arrangements that I now remember as objected to by critics (whether with reason is another question) are among the shortest, perhaps, in which the laws of parallelism were ever applied; while longer ones have been quoted with approbation. It does not follow, then, that the longest are the most suspicious; nor is it fair to repre-

a. | Put away from thee a froward mouth,
 a. | And perverse lips put far from thee. Prov. iv. 24. (5.)

In each of these instances the reader will readily perceive that *a.*, the second line, corresponds to *a.*, the first.

The examples here given, however, have one material difference. They all admit of a subdivision, but not all of a subdivision of the same kind. The first and second examples, on being subdivided, may be best exhibited in an *alternate* form.

a. { b. | Seek ye the Lord,
 c. | While he may be found ;
 a. { b. | Call ye upon him,
 c. | While he is near. (1.)
 a. { b. | Have mercy upon me, O Lord,
 c. | For I am weak.
 a. { b. | Heal me, O Lord,
 c. | For my bones are vexed. (2.)

In each of these examples, *a.*, the first line of the parallel couplet, is subdivided into the two portions, *b.* and *c.*; and *a.*, the second, into the two corresponding portions, *b.* and *c.*: *b.* answering to *b.*, and *c.* to *c.*; and therefore the whole *b. c.* or *a.*, to the whole *b. c.* or *a.*, as before. (The reader will excuse the technicality with which these arrangements invest the Sacred Text. Their object will appear as we proceed.)

In the two preceding examples, then, the correspondence is *alternate*: *b.*, the third number, answering to *b.*, the first; and *c.*, the fourth, to *c.* the second. But if we pass on to the three next parallel couplets, we find the case is altered. Here we shall in vain attempt an alternate arrangement. The composition is now no longer alternate, but *introverted*: the last portion answering to the first, the last but one to the second.

a. { b. | They provoked him to jealousy
 c. | With strange gods :
 a. { c. | With abominations
 b. | Provoked they him to anger.

- a. { b. | Ye shall eat
c. | The flesh of your sons,
a. { c. | And the flesh of your daughters
b. | Ye shall eat.
- a. { b. | Put away from thee
c. | A froward mouth,
a. { c. | And perverse lips
b. | Put far from thee.

In these *introverted* parallelisms the construction is somewhat more artificial than in the alternate arrangements previously exhibited. The clauses do not follow here, as there, in what might be called their natural order. "Put away from thee—a froward mouth, and put far from thee—perverse lips." The sacred writer inverts that order: so that we have no longer an alternate correspondence; but the last member, *b.*, answering to the first, *b.*, and the third, *c.* to the second, *c.*; yet still, as before, the whole *c. b.*, or *a.*, answering to the whole *b. c.*, or *a.*

Thus the parallel couplet contains the principle both of the alternate and introverted parallelism. Whether the subdivision of a passage give us the alternate form, *b. c. b. c.*, or the introverted form, *b. c. c. b.*, the passage is equally reducible to the simple couplet; that is, in the former instance, to the couplet,

a. | b. c.
a. | b. c.

in the latter, to the couplet,

a. | b. c.
a. | c. b.

Not, indeed, that every parallel couplet admits of one or other of these arrangements. Some, as couplets, are arranged as far, perhaps, as they can be. Others, again, fall into other forms, not at present to be considered. It is to the alternate and the introverted parallelism that I am now desirous to call the reader's attention; and both these may be reduced, what-

ever be their length, and, indeed, whatever be their variety, to the character of the simple couplet.

Some examples, both of the alternate and introverted parallelism, I shall here proceed to give. It will not be my object to call the reader's attention to those niceties of composition, on which a Right Reverend and learned author has dwelt with so much success in "Sacred Literature," but merely to point out the alternate or introverted arrangement, as the case may be; this being the part of the subject which bears upon our present inquiry. Let us begin with the alternate parallelism.

- a. | The bricks are fallen down,
 b. | But we will build with hewn stones :
 a. | The sycamores are cut down,
 b. | But we will change them into cedars.

Is. ix. 10. (3.)

Here *a.* evidently answers to *a.*, and *b.* to *b.* It is equally evident, that by placing *a.* and *b.* in one line, and *a.* and *b.* in another, we may reduce the passage to the form of a couplet. In this form the passage is given by Lowth in his translation. And in the original it reads, without the points, much like a couplet in our common anapæstic measure of four feet. Among the inhabitants of Samaria the couplet appears, from the context, to have been proverbial.

לבנים נפלו וגזית נבנה
 שקמים גדעו וארזים נחליף :

The bricks are fallen down, but we will build with hewn stones ;
 The sycamores are cut down, but we will replace them with cedars.

The following passage, also, might be reduced to a couplet :

- a. | The Egyptians are men,
 b. | And not God ;
 a. | And their horses are flesh,
 b. | And not spirit.

Is. xxxi. 3. (4.)

Some arrangements are longer, but their character is the same.

- a. | They shall be left together unto the fowls of the mountains,
 b. | And to the beasts of the earth.
 a. | And the fowls shall summer upon them,
 b. | And all the beasts of the earth shall winter upon them.

Is. xviii. 6. (5.)

In *a.* and *a.* the fowls, in *b.* and *b.* the beasts.—Here the advantage of our alternate mode of arrangement begins to appear. The length of the passage not admitting of its being conveniently exhibited as a couplet, we exhibit it as a quatrain; placing the correspondent portions opposite to one another; that is, *a.* opposite to *a.* and *b.* to *b.* Lowth, who gave the last passage in two lines, gives this in four. Let us proceed to a passage in Proverbs :

- a. | Fret not thyself because of evil men ;
 b. | Neither be thou envious at the wicked :
 a. | For there shall be no reward to the evil man ;
 b. | The candle of the wicked shall be put out.

Prov. xxiv. 19, 20. (6.)

In *a.* and *a.* the evil men (מרעים, רע:) in *b.* and *b.* the wicked (רשעים.) Thus, as we proceed to passages of greater length, the alternate arrangement becomes more important, because the alternate reference is less observable without it.

- a. | They shall be ashamed of the oaks which ye have desired,
 b. | And ye shall be confounded for the gardens that ye have chosen :
 a. | For ye shall be as an oak whose leaf fadeth,
 b. | And as a garden that hath no water.

Is. i. 29, 30. (7.)

In *a.* and *a.*, the oaks : in *b.* and *b.* the gardens.

- a. | This is the purpose that is purposed upon the whole earth,
 b. | And this is the hand that is stretched out upon all the nations.
 a. | For the Lord of Hosts hath purposed, and who shall disannul it ?
 b. | And his hand is stretched out, and who shall turn it back ?

Is. xiv. 26, 27. (8.)

In *a.* and *a.* the purpose of the Lord of Hosts ; in *b.* and *b.* his outstretched hand. Thus the third line interprets the first, and the fourth, the second. From *a.* we learn what is the

purpose spoken of in *a.*; from *b.*, whose is the outstretched hand referred to in *b.*

- a.* | They shall build houses, and inhabit them ;
b. | And they shall plant vineyards, and eat the fruit of them.
a. | They shall not build, and another inhabit ;
b. | They shall not plant, and another eat. Is. lxxv. 21, 22. (9.)

The building of houses, and inhabiting them, appears both in *a.* and *a.*; the planting of vineyards, and eating the fruit of them, both in *b.* and *b.* Thus *a.* corresponds to *a.* and *b.* to *b.*

- a.* | They have moved me to jealousy with that which is not God :
b. | They have provoked me to anger with their vanities :
a. | And I will move them to jealousy with those which are not a people :
b. | I will provoke them to anger with a foolish nation.
Deut. xxxii. 21. (10.)

In *a.* we have the Israelites moving the Lord to jealousy with that which is not God ; in *a.* the Lord moving them to jealousy with those which are not a people. Again, in *b.* we have the Israelites provoking the Lord to anger with their vanities ; in *b.* the Lord provoking the Israelites to anger with a foolish nation. Thus *a.* answers to *a.*, and *b.* to *b.*

- a.* | Then the children of Ammon were gathered together,
b. | And encamped in Gilead :
a. | And the children of Israel assembled themselves together,
b. | And encamped in Mizpeh. Judges x. 17. (11.)

We have nothing here out of the simplest style of narrative. In the Hebrew, however, we immediately discern traces of an intentional arrangement.*

זיצעקו בני עמון | *a.*
ויחנו בגלעד | *b.*
ויאספו בני ישראל | *a.*
ויחנו במצפה : | *b.*

* Respecting the accentuation of this passage in the original, see Appendix, I. §. 2 b.

Let us proceed to other instances.

- a. | And they shall build the old wastes,
- b. | They shall raise up the former desolations :
- a. | And they shall repair the waste cities,
- b. | The desolations of many generations. Is. lxi. 4. (12.)

In a. and a., the wastes, and waste cities, (ערי חרב , חרבות)
in b. and b., the desolations, (שממות).

- a. | And Caleb said, he that smiteth Kirjath-sepher, and taketh it,
 - b. | To him will I give Achsah, my daughter, to wife.
 - a. | And Othniel, the son of Kenaz, Caleb's younger brother, took it,
 - b. | And he gave him Achsah, his daughter, to wife.
- Judges i. 12, 13. (13.)

Here, again, we have only narrative. It is plain, however, that a. was written with a particular reference to a. ; and b. with a particular reference to b. And though it may not be thought important to notice such correspondences in these shorter passages, where they are obvious, it is of the highest importance where the passages are longer and more intricate.

- a. | At that day shall a man look to his Maker,
- b. | And his eyes shall have respect to the Holy One of Israel.
- a. | And he shall not look to the altars, the work of his hands,
- b. | And to that which his fingers have made he shall not have respect, either
the groves or the images. Is. xvii. 7, 8. (14.)

In a. and a., what a man shall, and shall not look to (ישעיה) : in
b. and b., what he shall, and shall not have respect to (יראה).

- a. | A new heart also will I give you,
- b. | And a new spirit will I put within you.
- a. | And I will take away the stony heart out of your flesh, and I will give you
an heart of flesh ;
- b. | And I will put my Spirit within you. Ez. xxxvi. 26, 27. (15.)

In a. and a., the promise of a new heart ; in b. and b., the
promise of a new spirit.

- a. | They hatch cockatrice' eggs,
 b. | And weave the spider's web.
- a. | He that eateth of their eggs dieth, and that which is crushed breaketh out
 | into a viper.
 b. | Their webs shall not become garments, neither shall they cover them-
 | selves with their works. Is. lix. 5, 6. (16.)

In a. and *a.*, the eggs; in b. and *b.*, the web. The reference to the eggs in a. is kept up in the latter part of *a.*, which speaks of crushing them; and the reference to the web in b., in the latter part of *b.*, which speaks of a covering.

None of the examples hitherto considered have exceeded two verses. Let us now proceed to instances of a similar character, but of greater length.

- a. | The vile person shall be no more called liberal,
 b. | Nor the churl said to be bountiful.
- a. | For the vile person will speak villany, and his heart will work iniquity, to
 | practise hypocrisy, and to utter error against the Lord, to make empty the
 | soul of the hungry, and he will cause the drink of the thirsty to fail.
 b. | The instruments also of the churl are evil: he deviseth wicked devices
 | to destroy the poor with lying words, even when the needy speaketh
 | right. Is. xxxii. 5—7. (17.)

In a. and *a.*, the vile person; in b. and *b.*, the churl.—In a. the prophet assures us that the true character of the vile person shall no longer remain concealed; and in *a.*, the corresponding member, tells us what his true character is. In *b.* he gives us the same assurance respecting the churl, accompanied with the same exposure in *b.* Thus two subjects are proposed in a. and b., and then taken up, in the same order as proposed, in *a.* and *b.*—Some objection might be made to calling a passage like the above a parallelism. Indeed the word is used, in such cases, only for want of a better. But whatever be the term employed, there evidently is a regular arrangement in the passage; which arrangement remaining unobserved, the purport and force of the passage must in part be lost. Let us

suppose a preacher, for instance, to have taken the first verse of it for his text :

The vile person shall be no more called liberal,
Nor the churl said to be bountiful.

How little justice would he, in all probability, render to this text, unless aware that the former portion of it is expounded and amplified in *a.*, and the latter in *b.*!

כל אשר צויתנו נעשה ואל כל אשר תשלחנו נלך ככל | *a.*
אשר שמענו את משה כן נשמע אליך :

רק יהיה יהוה אלהיך עמך כאשר היה עם משה :

כל איש אשר ימרה את פיך ולא ישמע את דבריך לכל | *a.*
אשר תצונו יומת :

רק חזק ואמץ : | *b.*

a. | Whatsoever thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened to Moses in all things, so will we hearken unto thee.

b. | *Only* the Lord thy God be with thee, as he was with Moses.

a. | Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death.

b. | *Only* be strong, and of a good courage. Josh. i. 16—18. (18.)

In *a.* and *a.*, a twofold promise ; in *b.* and *b.*, a twofold condition or stipulation. The two conditions or stipulations in *b.* and *b.*, begin alike in English as they do in Hebrew. “*Only* the Lord thy God be with thee,” &c. (*b.*) : “*Only* be strong,” &c. (*b.*) רק יהיה יהוה רק חזק, רק יהיה יהוה רק חזק, רק חזק ואמץ. The beginnings, also, of *a.* and *a.* correspond. “*Whatsoever* thou commandest us,” &c. (*a.*) : “*Whosoever* he be that doth rebel,” &c. (*a.*) כל אשר צויתנו, כל איש אשר ימרה.—The commanding, on the part of Joshua, appears both in *a.* and *a.* “*Whatsoever* thou commandest us,” (*a.*) : “*In all that* thou commandest him,” (*a.*) כל אשר צויתנו, לכל אשר תצונו.—So also the hearkening on the part of the people. “*So will we hearken unto thee*,” (*a.*) : “*And will not hearken unto thy words*,” (*a.*) כן נשמע אליך,

וְלֹא יִשְׁמַע אֶת דְּבַר יְדִי. Thus the promise in *a.* answers to the promise in *a.*, as well as the condition or stipulation in *b.* to that in *b.* The several correspondences, however, are much more obvious in the Hebrew, than they can be made to appear in English. This remark especially applies to the comprehensive character of the promises in *a.* and *a.* We have the phrase כֹּל אֲשֶׁר occurring three times in *a.*, and twice in *a.*

- a. | And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, 'We are very far from you,' when ye dwell among us?
- b. | *Now therefore* ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God.
- a. | And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.
- b. | *Now therefore,* behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

Josh. ix. 22—25. (19.)

As we proceed to longer passages, their character becomes less obvious at first sight, and requires more explanation.

In *a.* and *b.* we have the speech of Joshua; in *a.* and *b.*, the reply of the Gibeonites. The point now to be established is, that the part of the reply in *a.* answers to the part of the speech in *a.*; and the part in *b.*, to the part in *b.*

Joshua, in *a.*, puts a question to the Gibeonites; in *b.*, pronounces their sentence. The Gibeonites reply to the question in *a.*, and express submission to the sentence in *b.*

The question in *a.* is, why the Gibeonites had beguiled the Israelites? The answer to this question is given in *a.*, "Because it was certainly told thy servants, &c. . . . Therefore we have done this thing." The sentence in *b.* is, "Now therefore ye are cursed, and there shall none of you be freed from being bondmen," &c. This sentence is accepted in *b.*, "Now

therefore, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do." And the beginnings of *b.* and *b.* are identical: ("Now therefore," ועתה). Thus *a.* answers to *a.*, and *b.* to *b.* The propriety of applying the term parallelism, in a case of this kind, may indeed be doubted; but with regard to the reality of the correspondence, there can be no doubt whatever.

A. | 12. To deliver thee from the way of the evil man, from the man that speaketh froward things;

B. | 13. Who forsake the paths of uprightness to walk in the ways of darkness; 14. Who rejoice to do evil, and delight in the frowardness of the wicked; 15. Whose ways are crooked, and they froward in their paths.

A. | 16. To deliver thee from the strange woman, even from the stranger that flattereth with her words;

B. | 17. Who forsaketh the guide of her youth, and forgetteth the covenant of her God. 18. For her house inclineth unto death, and unto the dead her paths. Prov. ii. 12—18. (20.)

Here we have a twofold object set before us in *A.* and *A.*: "To deliver thee from the way of the evil man," (*A.*); "To deliver thee from the strange woman." (*A.*)

להצילך מדרך רע
להצילך מאשה זרה

The evil man and the strange woman are characterized, in *A.* and *A.*, respectively, by their speech or words. "From the man that speaketh froward things;" "From the stranger that flattereth with her words." Thus the end of *A.* answers to the end of *A.*, as well as the beginning of *A.* to the beginning of *A.*

In *B.* and *B.*, the persons spoken of in *A.* and *A.* respectively, are described at length. "Who forsake the paths of uprightness," &c. (*B.*) "Who forsaketh the guide of her youth," &c. (*B.*) (העובת, העובים). The conclusions of *B.* and *B.* correspond, as well as the beginnings; both referring to the ways, or paths, of the persons described. Thus at the end of *B.* we

have, "Whose ways are crooked, and they froward in their *paths*;" and at the end of *B*. (following the order of the Hebrew), "And unto the dead her *paths*." (ונלזים במעגלותם, ואל רפאים מעגלתיה.) Thus, the end of *B*. corresponds to the end of *B*., as well as the beginning of *B*. to the beginning of *B*.

The terms at the beginning of *A*., *B*., *A*., and *B*., may be called *leading terms*; and it is important to observe the use of these leading terms in making out to us the beginnings of corresponding passages. Something of this kind I have already had occasion to point out more than once; but the present instance is, perhaps, more remarkable than any of the preceding.

- A. | 12. To deliver thee, &c. להצילך .
 B. | 13—15. Who forsake, &c. העזבים .
 A. | 16. To deliver thee, &c. להצילך .
 B. | 17, 18. Who forsaketh, &c. העזבת .

Thus the beginnings of *A*. and *A*. correspond, and also those of *B*. and *B*.; and adopting the division, of which these leading terms give us an intimation, we discover two objects proposed in *A*. and *A*., "To deliver thee from the way of the evil man," "To deliver thee from the strange woman;" and two descriptions given in *B*. and *B*. "Who forsake the paths of uprightness," &c. "Who forsaketh the guide of her youth," &c.

As we proceed, we shall become more and more convinced of the importance of these leading terms. The leading term serves as a kind of catchword to introduce the whole clause or member; and a correspondence in leading terms often serves to distinguish corresponding members, and thus helps us to discover them.

Nor is it of less importance that we should attend to the *final* terms and phrases. In these also there is often a correspondence, of great assistance to us in determining the limits

of corresponding members. Somewhat of this correspondence in final terms and phrases, I have pointed out in the passage from Proverbs now under consideration.

A | 12....from the man that speaketh froward things.

(. מאיש מדבר תהפכות)

B. | 13—15....and they froward in their paths. (ונלחיים במעגלותם)

A. | 16....from the stranger that flattereth with her words.

(. מנכריה אמריה החליקה)

B. | 17, 18....and unto the dead her paths. (ואל רפאים מעגלתיה)

Thus A. and *A.*, B. and *B.*, respectively, correspond in their final, as well as in their leading terms; and, adopting the division thus marked out for us, we find a twofold object or design in A. and *A.*, and a twofold description in B. and *B.* I have shown, in another place,* that the whole arrangement, nearly, of the First Epistle to the Thessalonians, is determined by these leading and final terms or clauses.

A. | 3. Let the day perish wherein I was born,

B. | And the night in which it was said, there is a man child conceived.

A. | 4. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. 5. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

B. | 6. As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months. 7. Lo, let that night be solitary; let no joyful voice come therein. 8. Let them curse it that curse the day, who are ready to raise up their mourning. 9. Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day; 10. Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

Job iii. 3—10. (21.)

In A. and *A.* Job curses the day when he was born; in B. and *B.*, the night when he was conceived. In the Hebrew, the leading terms of *A.* and *B.* mark their respective begin-

* *Tactica Sacra*, pages 39—41.

nings very distinctly. הלילה יהיה חשך, היום יהיה אפל, (4-;) "As for that day, let it be darkness;" "As for that night, let thick darkness seize upon it." It may be thought a blameable inattention on the part of our translators, that they did not adopt the same phraseology in rendering היום יהיה חשך at the beginning of *A.*, and הלילה יהיה אפל at the beginning of *B.* None but those, however, who are acquainted with the various correspondences of a passage, can be expected to preserve them unimpaired in a translation.

A. | Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord :

B. | For he shall be like the heath in the desert, and shall not see when good cometh, but shall inherit the parched places in the wilderness, in a salt land, and not inhabited.

A. | Blessed is the man that trusteth in the Lord, and whose hope the Lord is :

B. | For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jer. xvii. 5—8. (22.)

Here we have a curse and a blessing in *A.* and *A.*; and a confirmation, or reason for each, in *B.* and *B.*

Our translators have rendered the beginning of *A.*, (ארור, הנבר,) "Cursed *be* the man." But in accordance with the beginning of *A.*, (ברוך הנבר,) "Blessed is the man," I have made it, "Cursed is the man." Whichever way we take it, we ought to preserve the correspondence at the beginning of *A.* and *A.* in English, in order that the correspondence in the Hebrew may not be lost. We should either have "Cursed *is* the man," and "Blessed *is* the man," or "Cursed *be* the man," and "Blessed *be* the man."

The leading terms very distinctly mark out for us the arrangement of the passage.

- A. | Cursed is the man that trusteth in man, &c.
 B. | For he shall be like the heath in the desert, &c.
 A. | Blessed is the man that trusteth in the Lord, &c.
 B. | For he shall be like a tree planted by the waters, &c.

The man that trusteth in man, and the man that trusteth in the Lord, are antithetically described at the end of A. and A. respectively: the former as the man, "Whose heart departeth from the Lord;" the other as the man "Whose hope the Lord is." (והיה יהוה מבטחו, ומנ יהוה יכיר לבו.) Thus the end of A. corresponds to the end of A., as well as the beginning to the beginning. And as a general observation we may remark, that there is much more precision in many of these arrangements than a casual reader could suspect.

Both B. and B. begin with a comparison: "For he shall be like the heath in the desert;" "For he shall be like a tree planted by the waters." According to our present translation, the comparison is in the latter instance to a tree, and in the former to the heath. The word rendered "heath," however, is in the original עֵרֶר; which Symmachus renders ξυλον ακαρπον, *An unfruitful tree*, the LXX, Αγριομυρική, *The wild tamarisk*, and the margin of our authorized version in another place, Jer. xlviii. 6. *A naked tree*. Parkhurst also derives the word from ערה, to strip, and understands by it, with Taylor, "A blasted tree, quite naked, or stripped of its foliage." It is then to a blasted or barren tree, probably, such as we should expect to meet with "in the desert," that the man who trusteth in man, is compared at the beginning of B.; as the man who trusteth in the Lord is compared to a tree planted by the waters at the beginning of B. Thus, Lucan, if I mistake not, compares Pompey, as contrasted with Cæsar, his influence being on the decline, to a tree with leafless branches. But even if this interpretation be not allowed in the present instance, we have still the two corresponding comparisons at the beginning of B.

and *B.*: "For he shall be like the heath in the desert;" "For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river." "But I would rather say, "He shall be like a blighted tree in the desert," (*B.*;) "He shall be like a tree planted by the waters," (*B.*)

The two next clauses of *B.* and *B.* correspond: "And shall not see when good cometh;" "And shall not see when heat cometh;" (ולא יראה כי יבא חם, ולא יראה כי יבוא טוב) while the destitute state of the man who trusteth in man, and the prosperous state of the man who trusteth in the Lord, are set forth throughout the remaining portions of *B.* and *B.* respectively.

Thus, *B.* answers to *B.*, as well as *A.* to *A.* The reader will observe, that in this passage the correspondence throughout is antithetic; that is, the man who trusteth in the Lord, in *A.*, is opposed to the man who trusteth in man in *A.*: and again, the comparison in *B.* stands opposed to that in *B.*; the one being expressive of destitution, the other of prosperity. The arrangement, however, is not less obvious in cases of this kind, where the corresponding passages are antithetic, than in examples previously given, where they are homogeneous.

A. | 8. My son, hear the instruction of thy father, and forsake not the law of thy mother:

B. | 9. For they shall be an ornament of grace unto thy head, and chains about thy neck.

A. | 10. My son, if sinners entice thee, consent thou not. 11. If they say, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause; 12. Let us swallow them up alive, as the grave, and whole, as those that go down into the pit; 13. We shall find all precious substance, we shall fill our houses with spoil; 14. Cast in thy lot among us, let us all have one purse:" 15. My son, walk not thou in the way with them, refrain thy feet from their path:

B. | 16. For their feet run to evil, and make haste to shed blood. 17. (Surely in vain the net is spread in the sight of any bird.) 18. And they lay wait for their own blood; they lurk privily for their own lives. 19. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Prov. i. 8—19. (23.)

Here in *A.* and *A.* we have a twofold exhortation, and in *B.*

and *B.* a twofold motive for compliance. The exhortation in *A.* is, "My son, hear the instruction of thy father, and forsake not the law of thy mother." Then follows in *B.* the motive or inducement to comply, "FOR they shall be an ornament of grace unto thy head, and chains about thy neck." The exhortation in *A.* is, "My son, if sinners entice thee, consent thou not," (beginning), . . . "My son, walk not thou in the way with them, refrain thy foot from their path," (end). Then follows in *B.* the inducement to comply with this second exhortation; "FOR their feet run to evil, and make haste to shed blood," &c. The beginnings of *A.* and *A.* correspond; "Hear, my son, the instruction of thy father," "My son, if sinners entice thee, consent thou not," (בני אם יפתוך, שמע בני): and the beginnings of *B.* and *B.* have the particle "For" כי. "FOR they shall be an ornament," &c.; "FOR their feet," &c.

No commentator appears to have given a very satisfactory interpretation of the second verse of *B.*, "Surely in vain the net is spread in the sight of any bird." Perhaps the correspondence of *B.* and *B.* will help us to the true meaning. Motives are urged in *B.* for not yielding to the allurements set forth in *A.* For instance, in the two verses immediately preceding and following the verse now to be explained, it is said, "For their feet run to evil, and make haste to shed blood," (16): "And they lay wait for their own blood, they lurk privily for their own lives," (18). Between these two verses, then, comes the parenthetical clause, "Surely in vain the net is spread in the sight of any bird," (or, as it stands in the Hebrew, in the sight of any one that has wings, that is, the power to escape.) It is, then, as if the Sacred Writer had said, "Surely, as you now see the danger, you will not, having power to escape from it if you choose, suffer yourself to be taken;" or, "Surely, as the net now lies spread in your sight, and you may fly away from it if you please, it will have been spread for you in vain." The

passage, then, will run thus: "Refrain thy foot from their path, (*A.*) For their feet run to evil, and make haste to shed blood. (Surely, now I tell you this and you know it, since you have the power to escape if you please, the net will have been spread for you in vain), and they lay wait for their own blood, they lurk privily for their own lives." Thus the parenthetical clause stands connected with the context, which sets forth the reasons or motives for complying with the exhortation going before in *A.* And, therefore, this clause enters into the general arrangement of the passage, which exhibits *A.* and *A.* as containing a twofold exhortation or admonition, and *B.* and *B.* as containing a twofold motive or reason for compliance. It is to be remembered, however, that the general arrangement is not materially affected by this interpretation; being sufficiently clear, whatever sense be given to the parenthetical clause.

It will be objected, perhaps, to these alternate arrangements, that, after all, they exhibit nothing more than we are likely to meet with in every regular composition; an orderly succession of ideas expressed in orderly terms. For instance, in the passage already cited,

- a. | Then the children of Ammon were gathered together,
- b. | And encamped in Gilead :
- a. | And the children of Israel assembled themselves together,
- b. | And encamped in Mizpeh :

It may be said, What have we here but a sentence constructed with rather more than the usual attention to regularity? I answer, If we met with only one such sentence, and that in any book, we should think it a remarkable one; but if we meet with many such, and that in a book which we are bound to study with particular attention, then their frequent occurrence can but be a circumstance deserving our express notice and regard.

It may be said, such arrangements are obvious. No doubt they are obvious when pointed out. But I believe, in the ordinary reading of the Scriptures, they are constantly overlooked. It is certain they have been, in many instances, overlooked by the translators; for we frequently find the corresponding or identical terms of parallel members translated with so little regard to their mutual reference, that the correspondence, however obvious in the original, in the altered garb of the version is completely lost; and that, in some instances, to the no small detriment of the sense and import of the passage. Nor will I allow that even in the original the arrangement is always so obvious. On the contrary, it is only to be discovered, in many instances, by study and examination. In such cases, our knowledge of the force and purport of a passage often depends upon our knowledge of its arrangement; and it is not till we are in possession of the arrangement that we are really in possession of the sense. The idea that such alternate correspondences as I have been exhibiting, are obvious of themselves, and therefore need no exhibition, has certainly been carried too far. With regard to some shorter passages of Scripture it may be correct; though even there the regular construction of periods, for want of being exhibited, has been by no means sufficiently attended to. But in many longer passages, I believe, there exists a demonstrable arrangement, which, so far from being obvious, has perhaps *never* been noticed. The first chapter of Proverbs is a well-known passage of Scripture, being the first evening lesson for the twenty-first Sunday after Trinity: yet how many of my readers, I will ask, have noticed the methodical arrangement, just pointed out, prevailing in a considerable portion of this very chapter; two exhortations, with motives or inducements for each? And similar questions might be asked respecting other passages.—But I will not confine myself to these longer portions. I allege, that in shorter passages, passages consisting of only a single verse, or less than

a verse, there sometimes exists an alternate arrangement of no very obvious kind till it be pointed out; but, when it is pointed out, of material, nay, of essential use, in developing the writer's meaning. And, be it observed, since this is the case, it is also necessary to point out similar arrangements in passages where they are more obvious: in order that we may not be charged with inventing a peculiar kind of arrangement for the sake of clearing up a difficulty; and in order to show that we are only exhibiting that kind of arrangement, which commonly prevails.

Various passages have been adduced by preceding writers, in which the alternate mode of arrangement clears up the meaning; and lays open a complicate idea, if I may so say, by disentangling or unravelling it. On this subject let me be permitted to quote, entire, a passage from which I have partly borrowed in my former work:—

“ Sometimes, in the alternate quatrain, by a peculiar artifice of construction, the third line forms a continuous sense with the first, and the fourth with the second. Of this variety a striking example occurs in Bishop Lowth's Nineteenth Prælection. Its distinguishing feature, however, is not there sufficiently noted: more justice has been done to the passage by Mr. Parkhurst, (*Heb. Lexicon, voce פָּרַע*), whose translation follows:—

I will make mine arrows drunk with blood;
And my sword shall devour flesh:
With the blood of the slain and the captive;
From the hairy head of the enemy.

Deut. xxxii. 42.

That is, reducing the stanza to a simple quatrain:

I will make mine arrows drunk with blood;
With the blood of the slain and the captive:
And my sword shall devour flesh;
From the hairy head of the enemy.

Again,

From without, the sword shall destroy ;
 And in the inmost apartments terror ;
 Both the young man and the virgin ;
 The suckling, with the man of gray hairs.

Deut. xxxii. 25.

The youths and virgins, led out of doors by the vigour and buoyancy natural at their time of life, fall victims to the sword in the streets of the city : while infancy and old age, confined by helplessness and decrepitude to the inner chambers of the house, perish there by fear, before the sword can reach them." (Sacred Literature, p. 29, 30. See also p. 378).

We are then referred to a similar hyperbaton in Isaiah.

a. | The sword of the Lord is filled with blood ;
 b. | It is made fat with fatness :
 a. | With the blood of lambs and goats ;
 b. | With the fat of the kidneys of rams.

Is. xxxiv. 6.

Here we have the same connexion between the first and third lines, and between the second and fourth, as in the two preceding examples; that is, in a. and a., the blood; in b. and b. the fat.

The same sort of alternate correspondence seems to have been discovered by Bishop Lowth in Isaiah, li. 20; the first part of which verse he points and renders thus :—

Thy sons lie astounded ; they are cast down ;
 At the head of all the streets, like the oryx taken in the toils.

That is, connecting the corresponding portions :

Thy sons lie astounded, at the head of all the streets ;
 They are cast down, like the oryx taken in the toils.

Not that it would be right actually to make this transposi-

tion in the Sacred Text. The object in making it here is to show the alternate connexion.

Without extending our researches, for the present, to the New Testament, we will offer one or two additional examples from the Old.

- a. | And he said to him, "Is thine heart right, as my heart is with thy heart?"
 b. | And Jehonadab answered, "It is."
 a. | "If it be, give me thine hand."
 b. | And he gave him his hand. 2 Kings x. 15. (24.)

Here the first and third lines give us the words of Jehu, while we have Jehonadab in the second and fourth. A modern writer, perhaps, would have preferred a method of expressing himself more regular in appearance, but in reality less accurately adjusted to the order of the circumstances narrated.

And he said to him, "Is thine heart right, as my heart is with thy heart?
 If it be, give me thine hand."
 And Jehonadab answered, "It is." And he gave him his hand.

Again :

- a. | And he overthrew those cities,
 b. | And all the plain,
 a. | And all the inhabitants of the cities,
 b. | And that which grew upon the ground.
Gen. xix. 25. (25.)

Here in a. and a. we have the cities and their inhabitants ; in b. and b. the plain and its produce.

Again :

- a. | Grant me the place of this threshing floor ;
 b. | And I will build an altar therein unto the Lord :
 a. | Thou shalt grant it me for the full price ;
 b. | And the plague shall be stayed from the people.
1 Chron. xxi. 22. (26.)

Here David prefers his request in the first line, and states

his design in the second. He then proceeds to explain his request in the third line, and his design in the fourth. Thus *a.* connects itself with *a.*, and *b.* with *b.*

- a. | Grant me the place of this threshing floor ;
- a. | Thou shalt grant it me for the full price :
 - b. | And I will build an altar therein to the Lord ;
 - b. | And the plague shall be stayed from the people.

Again :

- a. | If it please the king ;
 - b. | And if I have found favour in his sight ;
- a. | And the thing seem right before the king,
 - b. | And I be pleasing in his eyes. Esth. viii. 5. (27.)

Here, in *a.* and *a.*, Esther grounds her petition upon what is good and right in the king's judgment ; but in *b.* and *b.*, upon her personal influence. There is a beauty and ingenuity, truly feminine, in the manner of twice introducing the latter consideration under shelter of the former ; and as any transposition of this passage, for the sake of exhibiting its construction, would only spoil it, I shall leave it as it stands.

The above extracts have been given for the purpose of showing, that even in short passages the alternate correspondence of clauses may be often worthy of our attention. Though, perhaps, many of the arrangements that have been offered will be called obvious, it may be questioned whether they have usually been noticed in the common reading of the Bible ; while it is certain, if they have not, that the sense of the passages in which they occur has been either in part, or wholly, missed. And if it be alleged, (for this opinion lies at the bottom of some objections to the study of parallelism), that, wherever an arrangement is obvious, there it is unimportant, I content myself with simply entering a decided protest against such a sentiment, as erroneous and pernicious.

Let us now pass on from the alternate to the introverted

arrangement.—The reader will remember that I began by pointing out a very remarkable difference in the construction of the parallel couplets. Some admit of an *alternate* arrangement; and the consideration of these introduced us to the various alternate correspondences which we have now been examining. But others, on being subdivided, were found to fall into an *introverted* form. Such was the case with the couplet,

They provoked him to jealousy with strange gods ;
With abominations provoked they him to anger.

Deut. xxxii. 16.

That is,

a. | They provoked him to jealousy
b. | With strange gods ;
b. | With abominations
a. | Provoked they him to anger. (1.)

Here the arrangement is no longer alternate, but introverted: *a.*, the last member, answering to *a.*, the first; and *b.*, the third, to *b.*, the second. It is, then, to these introverted arrangements that our attention is now to be directed.

Constructions of this kind are much more common in the Hebrew Scriptures than many persons are aware. In general, the extreme fidelity of our translators has preserved the arrangement of the original.

a. | For the vineyard of the Lord of Hosts
b. | Is the house of Israel ;
b. | And the men of Judah
a. | His pleasant plant. Is. v. 7. (2.)

The house of Israel and the men of Judah appear in the centre; the vineyard of the Lord of Hosts and his pleasant plant, in the extremes.

a. | He shall smite the earth
b. | With the rod of his mouth,
b. | And with the breath of his lips
a. | He shall slay the wicked. Is. xi. 4. (3.)

In *a.* and *a.*, the visitations denounced; in *b.* and *b.*, the mode or instruments of their infliction.

- a.* | Let me see thy countenance,
 b. | Let me hear thy voice :
 b. | For sweet is thy voice,
a. | And thy countenance is comely.
Cant. ii. 14. (4.)

In *a.* and *a.* the countenance ; in *b.* and *b.* the voice.

- a.* | The seed is rotten under their clods,
 b. | The garners are laid desolate,
 b. | The barns are broken down,
a. | For the corn is withered. Joel i. 17. (5.)

In *a.* and *a.* the grain ; in *b.* and *b.* the granaries.

- a.* | There be more with us
 b. | Than with him.
 b. | With him is an arm of flesh ;
a. | But with us is the Lord our God.
2 Chron. xxxii. 7, 8. (6.)

Our resource in *a.* and *a.* ; his resource in *b.* and *b.*

- a.* | Length of days
 b. | In her right hand ;
 b. | In her left hand
a. | Riches and honour. Prov. iii. 16. (7.)

The right and left hand, in *b.* and *b.* ; the blessings which they respectively offer, in *a.* and *a.*

- a.* | Till thou return unto the ground ;
 b. | For out of it wast thou taken ;
 b. | For dust thou art,
a. | And unto dust shalt thou return.
Gen. iii. 19. (8.)

In *a.* and *a.*, the end of Adam ; in *b.* and *b.*, his origin.

- a. | And the flax,
 b. | And the barley was smitten.
 b. | For the barley was in the ear,
 a. | And the flax was bolled. Ex. ix. 31. (9.)

In a. and *a.*, the flax; in b. and *b.*, the barley.

- a. | Whom he would he slew;
 b. | And whom he would he kept alive;
 b. | And whom he would he set up;
 a. | And whom he would he put down.
 Dan. v. 19. (10.)

In a. and *a.*, those towards whom he exercised severity; in b. and *b.*, those to whom he showed favour.

- a. | As yet I am as strong this day,
 b. | As I was in the day that Moses sent me.
 b. | As my strength was then,
 a. | Even so is my strength now. Josh. xiv. 11. (11.)

The present strength of Caleb in a. and *a.*; his former strength in b. and *b.*

- a. | Take ye heed every one of his neighbour,
 b. | And trust ye not in any brother.
 b. | For every brother will utterly supplant,
 a. | And every neighbour will walk with slanders.
 Jer. ix. 4. (12.)

Neighbours in a. and *a.*, brothers in b. and *b.*

- a. | Though he heap up silver as the dust,
 b. | And prepare raiment as the clay,
 b. | He may prepare it, but the just shall put it on,
 a. | And the innocent shall divide the silver.
 Job xxvii. 16, 17. (13.)

In a. and *a.* the silver, in b. and *b.* the raiment. The correspondence of b. and *b.* is more strongly marked in the original than in our translation; the Hebrew for "Raiment," in b., being מַלְבוּשׁ, and for "Put it on," in *b.*, יָלַבַּשׁ.

- a. | I also will laugh at your destruction,
 b. | I will mock when your fear cometh ;
 b. | When your fear cometh as desolation,
 a. | And your destruction cometh as a whirlwind.
 Prov. i. 26, 27. (14.)

Destruction in a. and *a.*; fear in b. and *b.*—In our authorized version we have “Calamity,” instead of “Destruction,” in a.; but in the Hebrew we find the same term employed both in a. and *a.*, namely, אִדְנָם.

I proceed to other examples, in which the corresponding members are somewhat longer, and not always symmetrical. The character of the arrangement, however, still continues the same; that is, introverted.

- a. | For my thoughts are not your thoughts,
 b. | Neither are your ways my ways, saith the Lord.
 b. | For as the heavens are higher than the earth, so are my ways higher
 than your ways,
 a. | And my thoughts than your thoughts. Is. lv. 8, 9. (15.)

This passage is longer than the preceding ones; and there is not that symmetry, in its corresponding members, which we connect with the idea of parallelism. Still the correspondence is evident. We have “My thoughts” and “Your thoughts,” both in a. and *a.*; “My ways” and “Your ways,” both in b. and *b.*

- a. | They whose judgment was not to drink of the cup have assuredly
 drunken.
 b. | And art thou he that shall altogether go unpunished?
 b. | Thou shalt not go unpunished ;
 a. | But thou shalt surely drink of it. Jer. xlix. 12. (16.)

Here the same remarks are applicable. The members are not equal in length, yet still the introverted arrangement prevails in them. We have the drinking in a. and *a.*, and the going unpunished in b. and *b.*

- a. | The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.
- b. | If thou wilt send our brother with us, we will go down and buy thee food.
- b. | But if thou wilt not send him, we will not go down.
- a. | For the man said unto us, Ye shall not see my face, except your brother be with you. Gen. xliii. 3-5. (17.)

Here, as in the previous examples, *a.* answers to *a.*, and *b.* to *b.* Judah repeats the words of Joseph, both in *a.* and *a.*: while he states, in *b.*, under what circumstances the brethren will, and, in *b.*, under what circumstances they will not go down. This passage is the more worthy of attention, because it is a complete speech; being the whole of Judah's address to his father. That address, then, to speak technically, is one introverted parallelism. One alternate parallelism, as we have already seen, comprises the whole of the Israelites' address to Joshua. Josh. i. 16-18.

- a. | Where is the bill of your mother's divorcement, whom I have put away?
- b. | Or which of my creditors is it to whom I have sold you?
- b. | Behold, for your iniquities have ye sold yourselves,
- a. | And for your transgressions is your mother put away. Is. i. 1. (18).

Here the two central members relate to selling into bondage, and the two extreme ones to divorcement. The two topics are propounded in *a.* and *b.*, and taken up, in an inverted order, in *b.* and *a.*

- a. | If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day,
- b. | The Lord thy God will set thee on high, above all nations of the earth.
- b. | And all these blessings shall come on thee, and overtake thee,
- a. | If thou shalt hearken unto the voice of the Lord thy God. Deut. xxviii. 1, 2. (19.)

Here we have a yet longer passage; but still the same mode

of arrangement prevails. In *a.* and *a.* we have the conditions ; in *b.* and *b.* the promises.

- a. | Thou mayest not sacrifice the passover
 b. | Within any of thy gates which the Lord thy God giveth thee.
 b. | But at the place which the Lord thy God shall choose to place his name in,
 a. | There thou shalt sacrifice the passover, &c.
 Deut. xvi. 5, 6. (20.)

In *a.* and *a.*, the sacrificing of the passover ; in *b.*, the place where it might not—in *b.*, the place where it might be sacrificed.

When two distinct subjects are stated, and afterwards taken up in an inverted order, the arrangement becomes very evident. For example :—

- a. | Give me neither poverty,
 b. | Nor riches.

 b. | Lest I be full and deny thee, and say, " Who is the Lord ?"
 a.—Or lest I be poor, and steal, and take the name of my God in vain.
 Prov. xxx. 8, 9. (21.)

Here *b.* refers to the riches spoken of in *b.* ; and *a.* to the poverty spoken of in *a.* (ראש ועשר אל תתן לי .)

Again :

- a. | Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps,
 b. | And the mountain of the house as the high places of the forest.
 b. | But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills. And people shall flow unto it, and many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob : and he will teach us of his ways, and we will walk in his paths.
 a. | For the law shall go forth of Zion, and the word of the Lord from Jerusalem.
 Micah iii. 12 ; iv. 1, 2. (22).

Here we have still the introverted form.—*a.* and *a.* relate to " Zion " and " Jerusalem ; " *b.* and *b.* to the " Mountain of

the house." Zion and Jerusalem appear in the same order, both in *a.* and *a.*—"Therefore shall *Zion* be ploughed, and *Jerusalem* shall become heaps," (*a.*) "The law shall go forth out of *Zion*, and the word of the Lord from *Jerusalem*," (*a.*) Again; the mountain of the house, which appears in *b.*, is kept before us throughout the whole of *b.* Thus, towards the beginning of *b.* we have, "The *mountain of the house* of the Lord shall be established in the top of the mountains," &c. : and, towards the end, "Let us go up to the *mountain* of the Lord, and to the *house* of the God of Jacob." The space that intervenes, before the topics which appear in *a.* are resumed in *a.*, seems considerable. Yet there is no want of method: the whole of *b.* referring to the other topic, which appears in *b.*

I suspect the same distinct resumption of separate topics in the prophet Joel.

- a. | And I will show wonders in the heavens ;
 - b. | And in the earth,
 - b. | Blood, and fire, and pillars of smoke ;
 - a. | The sun shall be turned into darkness, and the moon into blood, &c.
- Joel ii. 30, 31. (23.)

The changes in the sun and moon, spoken of in *a.*, seem to be the wonders in the *heavens*, predicted in *a.*; the "Blood, and fire, and pillars of smoke," in *b.*, the wonders in the *earth*, predicted in *b.*

A similar distinction may be traced in a preceding part of the chapter.

- a. | Then will the Lord be jealous for his land, (לְאֶרֶץ)
 - b. | And pity his people.
 - b. | Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.
 - a. | Fear not, O land, (אֶרֶץ) be glad and rejoice: for the Lord will do great things.
- Joel ii, 18—21. (24.)

Here we have a promise referring to the land in *a.*, and a promise referring to the people in *b.* The people are then first addressed, in *b.*, "Yea, the Lord will answer and say unto his *people*," &c. : then the land in *a.*, "Fear not, O *land*," &c. Thus *a.* and *a.* refer to the land, *b.* and *b.* to the people.

We, first of all, find a promise to the land, and a promise to the people. Thus the land and the people are set before us; two distinct topics. Reading on, we find the discourse proceeds with the latter: "The Lord will say to his *people*," &c. In this stage of the business, a person acquainted with the laws of parallelism feels almost certain, that when the people are disposed of, he shall come to something further about the *land*. He carries his eye forward, and he finds this to be the case. "Fear not, O *land*," &c.

I am speaking of those particular cases of *introversion*, in which two distinct topics are proposed, and afterwards resumed. Sometimes the two topics thus proposed, are two kinds or classes of persons. We have already seen an instance of this in Jer. ix. 4., where the two extreme members relate to neighbours, the two central ones to brothers. So in Job:

- a.* | If I have . . . caused the eyes of the widow to fail,
 b. | Or have eaten my morsel myself alone, and the fatherless hath
 | not eaten thereof:
 b. | For from my youth he was brought up with me, as with a
 | father,
 a. | And I have guided her from my mother's womb :—

Job xxxi. 16—18. (25.)

Here the widow is first spoken of, in *a.*; then the fatherless, in *b.* The order is then changed, and the fatherless takes the precedence, in *b.*; "For from my youth *he* was brought up with me, as with a *father*:" and the widow, who had before the first, has now the last place, in *a.*; "I have guided *her* from my mother's womb." Thus we have the widow in *a.* and *a.*, and the fatherless in *b.* and *b.*

- a. | Now there was long war between the house of Saul,
 b. | And the house of David.
 b. | But David waxed stronger and stronger,
 a. | And the house of Saul waxed weaker and weaker.

2 Sam. iii. 1. (26.)

Saul in a. and a.; David in b. and b.

The next passage is much longer, but it partakes of the same character.

- a. | 3. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, "The Lord hath utterly separated me from his people:"
 b. | Neither let the eunuch say, "Behold, I am a dead tree."
 b. | 4. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: 5. Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.
 a. | 6. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Is. lvi. 3—7. (27.)

Here we have the sons of the stranger, in a. and a.; the eunuchs in b. and b. The leading terms sufficiently mark the arrangement.

- a. | (3—.) Neither let the son of the stranger, that hath joined himself to the Lord, &c.
 b. | (—3.) Neither let the eunuch, &c.
 b. | (4, 5.) For thus saith the Lord unto the eunuchs, &c.
 a. | (6, 7.) Also the sons of the stranger, that join themselves to the Lord, &c.

Here we may make the same remark as on a former occasion. Two kinds of persons are set before us in a. and b.; the son of the stranger in a., the eunuch in b. Reading on, we find a promise first given to the latter: "For thus saith the Lord unto the eunuchs," &c. This leads us to expect

that we shall afterwards find a promise to the former. Nor are we disappointed: the promise to the sons of the stranger follows; "Also the sons of the stranger," &c.

It may be proper also for the reader to observe, that the promise, in each instance, is adapted to the complaint; that is, the promise in *b.*, (verse 5,) to the complaint in *b.*; and the promise in *a.*, (verse 7,) to the complaint in *a.*

In other cases, again, we do not find the arrangement turning upon two kinds or classes of persons, but upon two individuals.

- a. | The name of the one was Hannah,
 b. | And the name of the other was Peninnah :
 b. | And Peninnah had children,
 a. | But Hannah had no children. 1 Sam. i. 2. (28.)

Hannah in *a.* and *a.*; Peninnah in *b.* and *b.*

- a. | But the people that followed Omri prevailed
 b. | Against the people that followed Tibni the son of Ginath.
 b. | So Tibni died,
 a. | And Omri reigned. 1 Kings xvi. 22. (29.)

Omri in *a.* and *a.*; Tibni in *b.* and *b.*

- a. | Now the name of the man was Nabal;
 b. | And the name of his wife Abigail.
 b. | And she was a woman of good understanding, and of a beautiful
 | countenance;
 a. | But the man was churlish and evil in his doings, and he was of the
 | house of Caleb. 1 Sam. xxv. 3. (30.)

Nabal in *a.* and *a.*; Abigail in *b.* and *b.* (Here we have only part of a longer arrangement.)

In "Tactica Sacra" I have given a passage of a very similar character.

- a. | And she conceived, and bare Cain, and said, I have gotten a man from
 | the Lord.
 b. | And she again bare his brother Abel.
 b. | And Abel was a keeper of sheep,
 a. | And Cain was a tiller of the ground. Gen. iv. 1, 2. (31.)

The instances of introverted arrangement which have hitherto been given in the present work, consist of no more than four members each. There are, however, similar ones of six members, or more. Take, for instance, the following example:—

- a. | Ashkelon shall see it, and fear ;
- b. | Gaza also, and be very sorrowful ;
- c. | And Ekron :
- c. | For her expectation shall be ashamed ;
- b. | And the king shall perish from Gaza ;
- a. | And Ashkelon shall not be inhabited. Zech. ix. 5. (32.)

Here we have Ashkelon in a. and *a.*, Gaza in b. and *b.*, Ekron in c. and *c.*

It is also, I believe, by having recourse to the introverted and six-membered form, that we must arrange the following catalogue of Abraham's riches. "And he had sheep and oxen, and he asses, and menservants, and maidservants, and she asses, and camels." (Gen. xii. 16.) Can any thing appear less methodical, at least according to our ideas of method, than this catalogue? Why mention the asses before the menservants, then the maidservants, and then the she asses? But arrange the passage according to the scriptural method, and every thing appears in its place.

- a. | And he had sheep and oxen,
- b. | And he asses,
- c. | And menservants,
- c. | And maidservants,
- b. | And she asses
- a. | And camels. (33.)

Here we have maidservants in c. answering to menservants in c.; she asses in b. answering to he asses in b.; and camels in a. answering to sheep and oxen in a.

In one respect there seems to be some little want of symmetry; namely, that we have two particulars, "sheep and oxen," in the first member, a.; but only one in each of the

succeeding members, *b.*, *c.*, &c. In the Hebrew, however, sheep and oxen here go together as one kind of property; and therefore the two words are coupled together by a makkaph or hyphen, thus, צֹאן־וּבָקִר (as if we were to write them “sheep-and-oxen.”) Thus we have one sort of property in *a.*, and another sort of property, corresponding to it, in *a.*; and *a.* answers to *a.*, as well as *b.* to *b.*, and *c.* to *c.*

The following example, however, which I transcribe from “*Tactica Sacra*,” is one of the most perfect specimens of the six-membered form that I have met with.

- a.* | Make the heart of this people fat,
b. | And make their ears heavy,
c. | And shut their eyes :
c. | Lest they see with their eyes,
b. | And hear with their ears,
a. | And understand with their heart. Is. vi. 10. (34.)

In *a.* and *a.*, the heart; in *b.* and *b.*, the ears; in *c.* and *c.*, the eyes. Nor let the reader regard these niceties with contempt. The passage containing the words before us was expressly referred to by St. Paul, as the language of the Holy Ghost. (Acts xxviii. 25—27.) It is not clear, indeed, that he quoted directly from the Hebrew; but, at any rate, he preserves the above arrangement unimpaired.

I shall mention only one more instance, in which an arrangement that partakes of the six-membered and introverted form, extends throughout nearly the whole of a chapter.

The chapter to which I refer is the tenth of Genesis. The first verse of this chapter runs thus: “Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born, after the flood.” Here we have the names of the three sons of Noah in order; Shem, Ham, and Japheth. The sacred writer then proceeds to enumerate the descendants of each. But does he enumerate them according to the order already adopted? First the sons of Shem,

then the sons of Ham, then the sons of Japheth? No: he inverts that order. The sons of Japheth come first, then the sons of Ham, and, last of all, the sons of Shem.

- a. | 1. Shem,
 - b. | Ham,
 - c. | And Japheth.
 - c. | 2. The sons of Japheth, &c. (2—5.)
 - b. | 6. And the sons of Ham, &c. (6—20.)
 - a. | 21. Unto Shem also, the father of all the children of Eber, &c. (21—31.)
- Gen. x. 1—31. (35.)

Thus we have Shem and his descendants in *a.* and *a.*, Ham and his descendants in *b.* and *b.*, Japheth and his descendants in *c.* and *c.*

Various instances, also, might be given, of arrangements extending to eight members. Let the four following suffice.

- a. | And he shall take the cedar wood, and the hyssop, and the scarlet ;
 - b. | And the living bird ;
 - c. | And dip them in the blood of the slain bird, and in the running water,
 - d. | And sprinkle the house seven times.
 - d. | And he shall cleanse the house,
 - c. | With the blood of the bird, and with the running water,
 - b. | And with the living bird,
 - a. | And with the cedar wood, and with the hyssop, and with the scarlet.
- Lev. xiv. 51, 52. (36.)

Here, in *a.* and *a.*, we have the cedar wood, the hyssop, and the scarlet; in *b.* and *b.*, the living bird; in *c.* and *c.*, the blood of the slain bird, and the running water; in *d.* and *d.*, the house.

In the two next instances, it will be necessary to give the Hebrew, as our version (though by no means what ought to be called inaccurate, if we lay parallelism out of the question) does not give the original with sufficient strictness.

a. | ויאמר יהוה אל משה
 b. | מות יומת האיש
 c. | רגום אתו באבנים
 d. | כל העדה מחוץ למחנה :
 d. | ויציאו אתו כל העדה אל מחוץ למחנה
 c. | וירגמו אתו באבנים
 b. | וימת
 a. | כאשר צוה יהוה את משה :

- a. | And the Lord said unto Moses,
 b. | The man shall be surely put to death.
 c. | They shall stone him with stones,
 d. | All the congregation, without the camp.
 d. | And they brought him forth, all the congregation, without
 the camp,
 c. | And stoned him with stones,
 b. | And he died ;
 a. | As the Lord commanded Moses. Num. xv. 35, 36. (37.)

In a. and *a.*, the injunction of the Lord to Moses ; in b. and *b.*, the death of the offender ; in c. and *c.* the mode of putting him to death ; in d. and *d.*, his executioners and the place of his execution.

a. | קומי
 b. | אורי כי בא אורד
 c. | וכבוד יהוה עליך זרח :
 d. | כי הנה החשך יכסה ארץ
 d. | וערפל לאמים
 c. | ועליך זרח יהוה וכבודו עליך יראה :
 b. | והלכו גוים לאורד
 a. | ומלכים לנגה זרחד :
 Is. lx. 1—3. (38.)

I subjoin the Latin translation, with one or two of the most necessary alterations.

- a. | Surge,
 b. | Illuminare, quia venit lumen tuum,
 c. | Et gloria Domini super te orta est.
 d. | Quia ecce tenebræ operient terram,
 d. | Et caligo populos.
 c. | Super te autem orietur Dominus, et gloria ejus super te videbitur.
 b. | Et ambulabunt gentes in lumine tuo,
 a. | Et reges in splendore ortus tui.

In a. and a., the rising of the Church; in b. and b., its light; in c. and c., the glory of the Lord; in d. and d., the spiritual darkness of mankind.

I add the following example, though it is part only of a longer arrangement, and without entering into all its niceties.

- a. | As well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.
- b. | And he that killeth any man, shall surely be put to death.
- c. | And he that killeth a beast shall make it good, beast for beast.
- d. { And if a man cause a blemish in his neighbour,
As he hath done, so shall it be done to him :
- d. { Breach for breach, eye for eye, tooth for tooth :
As he hath caused a blemish in a man, so shall it be done to him again.
- c. | And he that killeth a beast, he shall restore it.
- b. | And he that killeth a man, he shall be put to death.
- a. | Ye shall have one manner of law, as well for the stranger, as for one of your own country : for I am the Lord your God. Levit. xxiv. 16—22. (39.)

We might go further; but what has been offered upon this part of the subject is sufficient; as some of the whole Psalms, to be hereafter considered, are not so long as passages that have been now examined.

If those who have but loose notions on subjects connected with the Sacred Text, should be disposed to say of the alternate arrangements, previously considered by us, that they are merely casual, they will not probably hazard a similar assertion respecting these introverted forms. Here we have the most evident traces of art, contrivance, and design. It has been said, respecting the specimens which have been adduced from one, in particular, of the sacred writers, namely, St. Paul, that these specimens must be imaginary, because that writer composed hastily and immethodically. But this is perhaps as bare a *petitio principii* as was ever employed to put down the truth.—I would only observe, at present, that the introverted, as well as the alternate arrangement, is sometimes of considerable service to us, in the explanation of difficult passages, and in the

unravelling of such as are complicated. A few examples it will be well to offer.

- a. | The incense that ye burned in the cities of Judah, and in the streets of
| Jerusalem,
b. | Ye, and your fathers, your kings, and your princes, and the people of
| the land,
b. | Did not the Lord remember them,
a. | And came it not into his mind? Jer. xliv. 21. (40.)

Here we immediately perceive that the "them," in *b.*, refers to *b.* But if, passing on to *a.*, the last member, we were to ask a person what it was that "Came into the Lord's mind," he would probably answer, in general terms, The idolatry of the Israelites, their bad conduct, spoken of in the preceding members; not perceiving that *a.* has a particular reference to the *incense* spoken of in *a.*—"Did not the Lord remember *them*?" that is, "Your fathers," &c. (*b.*): "And came *it* not into his mind?" that is, "The incense that ye burned," &c. (*a.*) This is clear from the Hebrew of *a.*, תעלה: ותעלה על לבו, evidently referring to קטר, the incense, in *a.*—The Latin version runs thus:

- a. | Numquid non sacrificium quod sacrificastis in civitatibus Juda, et in plateis
| Jerusalem,
b. | Vos, et patres vestri, reges vestri, et principes vestri, et populus
| terræ,
b. | Horum recordatus est Dominus,
a. | Et ascendit super cor ejus?

Again:

- a. | Then Balak the son of Zippor, king of Moab, arose and warred against
| Israel,
b. | And sent and called Balaam, the son of Beor, to curse you.
b. | But I would not hearken unto Balaam, therefore he blessed you still;
a. | So I delivered you out of his hand. Josh. xxiv. 9, 10. (41.)

Here the introverted arrangement exhibits the true character of the passage. *a.* refers to *a.*, as well as *b.* to *b.* In *a.* we have Balak; in *b.*, Balaam. The reference of *b.* to *b.* is evident. "He sent and called Balaam, the son of Beor, to

curse you," (b.) "But I would not hearken unto Balaam, therefore he *blessed* you," (b.)—The person, however, out of whose hand the Lord, in *a.*, says he delivered the Israelites, is not Balaam, but Balak, mentioned in *a.* "So I delivered you out of his hand:"—"That is," says Poole, "from *Balak's* malicious design against you." Thus *a.* and *a.* refer to Balak; *b.* and *b.* to Balaam.

a. | And ye shall make no league with the inhabitants of this land ;

b. | Ye shall throw down their altars.

b. | But ye have not obeyed my voice ;

a. | Why have ye done this ?

Judges ii. 2. (42.)

In *a.* we have a thing forbidden, "Ye shall make no league," &c.; in *b.* a thing commanded, "Ye shall throw down their altars." The guilt of the Israelites, in each particular, appears in *b.* and *a.* They had done that which was forbidden, ("Why have ye *done* this?" *a.*) They had left undone that which was commanded, ("Ye have *not* obeyed my voice," *b.*) Thus *a.* answers to *a.*, and *b.* to *b.* Again :

a. | We have heard a rumour from the Lord ;

b. | And an ambassador is sent among the heathen :

b. | "Arise ye, and let us rise up against her in battle ;"

a. | "Behold, I have made thee small among the heathen, thou art greatly despised."

Obadiah, 1, 2. (43.)

The embassy "sent among the heathen," referred to in *b.*, appears in *b.*—"Arise ye, and let us rise up against her in battle:" a general message or summons to the neighbouring nations, to go to battle against Edom. On the contrary, in *a.*, the last member, we have no longer the words of the ambassador, but of the Lord: "Behold, *I* have made thee small among the heathen," &c. *a.* then answers to *a.*, as well as *b.* to *b.*:—*a.* and *a.* referring to the rumour from the Lord, *b.* and *b.* to the embassy sent among the heathen. In *b.* we have the words of the ambassador, who is mentioned in *b.*; in *a.* the words of the Lord, who is mentioned in *a.*

Let us take another example.

ויקרא שם המקום מסה | a.
 ומריבה | b.
 על - ריב בני ישראל | b.
 ועל נסתם את - יהודה: | a.

- a. | And he called the name of the place Massah,
 b. | And Meribah,
 b. | Because of the chiding of the children of Israel,
 a. | And because they tempted the Lord. Ex. xvii. 7. (44.)

The place was called Massah (מסה,) because of their tempting the Lord (נסתם:) and Meribah, (מריבה,) because of their chiding, (ריב).—Thus, in order to discover the sense of the passage, it is necessary to observe the correspondence of a. and a., and also that of b. and b.

Thus an attention to the arrangement of a passage will often help us to discover its sense or purport.—“ These alternate and introverted arrangements,” it will be said, “ are not peculiar to the sacred writings, but are to be met with in every regular composition :—Rusticus urbanum murem mus, &c. veterem vetus hospes amicum :—Quocunque aspicias,” &c.—We grant it. Though by no means so frequently as in the Bible, arrangements of this kind are certainly to be sometimes met with in uninspired writings. But are they on that account to be neglected? Certainly not: on the contrary, they are here also to be attended to, if we would understand the meaning. For instance, in that beautiful hymn, beginning, “ When gathering clouds around I view,”—we have the following lines.

Yet he, who once vouchsafed to bear
 The sickening anguish of despair,
 Shall sweetly soothe, shall gently dry,
 The throbbing heart, the streaming eye.

Here, if we neglect the alternate correspondence prevailing in the two last lines, we lose the sense.—Let us now take a

passage or two from prose writers.—The pious Quesnel, for instance, has the following striking remark upon Luke xxii. 45.

- a. | Un ange visite et console le Fils de Dieu ;
- b. | Le Fils de Dieu visite et console ses apôtres :
- b. | Et les apôtres demeurent dans leur foiblesse ;
- a. | Au-lieu que le Fils de Dieu prend comme un nouveau courage.

- a. | An angel visits and consoles the Son of God ;
- b. | The Son of God visits and consoles his apostles :
- b. | And the apostles continue in their weakness,
- a. | While the Son of God receives new strength.

The force of this observation lies in Christ's receiving new strength while visited only by an angel, and the apostles' continuing weak, though visited by Christ himself. To discover this, then, it is necessary to observe the connexion of a. and a., and of b. and b., respectively: a. and a. setting forth the strength received by Christ, though only visited by an angel; b. and b., the continued weakness of the apostles, though visited by Christ himself.

Again :

- | If I come to thee, I bring an unworthy person to be united unto thee :
- | If I come not, I shall remain unworthy for ever.
- | If I refuse thy invitation, I fear to lose thee :
- | If I come, I fear to offend thee.
- (Bishop Taylor. Service for Persons who have given way to Temptations.)

Here the extreme members set forth the consequences of coming, the central, those of not coming, to God. The arrangement of the passage must be noticed, or its force is lost.

Again :

- “The heavens were adjured to be as brass to them, and the earth as iron; the one to reject their bodies, and the other their souls.” (Southey. Book of the Church, i. 191.)

Here, as before, the correspondence is of the introverted kind. It is the heavens that were adjured to reject their souls,

the earth that was adjured to reject their bodies. If we do not observe this, we lose the author's meaning.—Again :

“ I believe I am not what I should be ; I believe I shall be what I am not : I believe in the power of God ; I believe in my own weakness.” (Adam's Private Thoughts on Religion.)

Here, unless we notice the introverted structure of the sentence, we lose the whole pith of the sentiment. Believing in my own weakness, I believe I am not what I should be. Believing in the power of God, I believe I shall be what I am not.

Perhaps an alternate correspondence is intended in the two last lines of the following stanza :

Such a one did I meet, good Sir,
Such an angelyke face,
Who like a queene, lyke a nymph did appere,
By her gate, by her grace.

(MS. of Sir Walter Raleigh.)

That is, I conceive, like a queen by her gait, like a nymph by her grace. If, however, this be thought doubtful, there can be no question in the following example :

Pure are the joys above the sky,
And all the region peace:
No wanton lips, nor envious eye,
Can see or taste the bliss.

Here we must notice the introverted structure in the two last lines, or we lose the meaning. No wanton lips can taste, no envious eye can see the bliss.

Though these forms of composition, then, are neither so frequent nor so extensive in uninspired writings as in the Sacred Scriptures, it cannot be denied that, even in uninspired writings, they are sometimes to be found. But when we do find them, it appears, we must not neglect them, unless we would also neglect the sense. Their occasional occurrence, then, in

uninspired works, is no reason whatever why we should disregard their constant occurrence in the Word of God.

Let me illustrate my meaning by another example or two. In the tenth chapter of Genesis, the sacred historian, as we have already seen, first mentions the three sons of Noah, "Shem, Ham, and Japheth;" then gives us their progeny in an inverted order, thus :

- a. | Shem,
- b. | Ham,
- c. | Japheth.
- c. | The sons of Japheth.....
- |
- b. | And the sons of Ham.....
- |
- a. | Unto Shem also.....
- |

Now, on turning to Josephus, we find this writer pursuing much the same plan in his account of the three sects of the Jews. He first names them in the following order, Essenes, Sadducees, Pharisees; then describes them in an inverted order, thus :

- a. | Ἦτε των Εσσηνων,
- b. | Και ἡ των Σαδδουκαιων,
- c. | Τριτην δε εφιλοσοφην οἱ Φαρισαιοι λεγομενοι.
- c. | Ὅτιτε γαρ Φαρισαιοι.....
- |
- b. | Σαδδουκαιοις δε.....
- |
- a. | Εσσηνοις δε.....
- |

Antiq. Jud. Lib. xviii. cap. i.

Here, then, I say, Josephus follows much the same plan of arrangement as the sacred writer. But is this any reason why, when we find the sacred writers adopting such arrangements, we should pay no attention to them? None that I can see. On the contrary, it might be urged rather as an argument, to

prove that the rule of composition which I allege in the sacred writings, is a rule with which Jewish writers were acquainted, and therefore the more worthy of our attention. Again: in his description of the Essenes, Josephus thus expresses himself:—

- a. | *Ουτε γαμετας εισαγονται,*
 b. | *Ουτε δελων επιτηδευσι κτησιν,*
 b. | *Το μεν εις αδικιαν φερειν ιπκειληφοτες,*
 a. | *Το δε στασεως ενδιδοιαι ποιησιν.*
- a. | They neither contract marriages,
 b. | Nor possess slaves.
 b. | This practice they consider unjust,
 a. | That, productive of contention.

Such forms of expression, occurring in Josephus, and even in classical authors, afford no plea whatever for neglecting similar, but far more remarkable forms, occurring in the sacred writings. Yet the contrary has been urged. I mean, the arrangements occasionally found in uninspired writers, have been urged as reasons for disregarding the far more marked and observable arrangements, which we discover in the Bible.

(3.) It was my endeavour, in my former work, to show that whole Epistles are composed, and admit of a division, according to the principles here laid down. The attempt is now to be made, with reference to whole Psalms. The Psalms, in general, are shorter compositions than the Epistles; and their structure, perhaps, is not considered entirely inartificial, even by those who regard St. Paul as a very scrambling letter-writer. My present attempt, then, it may be hoped, will be viewed with somewhat less alarm, than was excited in some quarters by the former. Yet let it not be thought that in offering arrangements of the Psalms, I am retracting one syllable of what I have already advanced concerning the Epistles. On the contrary, I feel, with regard to Epistles as well as Psalms, the con-

fidence of one who knows that he has truth on his side : I am now better acquainted with the ground on which I stand ; and am prepared to extend the doctrine, in a most alarming degree, to other Epistles. And it is somewhat encouraging to know, after only four examples have been offered, that the production of these has been deemed matter of such high interest, and has led to a call for farther evidence.—The evidence now to be offered is from the Psalms ; and after a few preliminary remarks, we will proceed to its examination.

There being some difference in the manner of numbering the verses of the Old Testament, especially in the Book of Psalms, I uniformly follow the numbering of the English Bible, except where the contrary is specified.

The translation which I have followed, is also that of our authorized version. The only material liberty taken with it, with the exception of one or two alterations to be explained as they occur, consists in occasionally restoring the order of the original words, where there has been a departure from it ; and in maintaining a uniformity of translation, in some passages where it has casually been violated. No censure on our authorized version is intended by this procedure. When the same word or clause appears twice in a Psalm, and different renderings of it are given in the two places, I have only adopted that rendering in both places, which our translators have already adopted in one : an indispensable measure, if it be desirable that the correspondences, prevailing in the original, should have the benefit of a fair exhibition in our own language. In respect to the leading terms this is especially necessary. Where two corresponding members begin alike in the original, to give a fair representation, they ought, by all means, to begin alike in English. Be it observed, however, with respect to the entire Psalms, that, with the English, the Hebrew is given ; so that if any undue liberties have been taken, the scholar may at once detect them.

With regard to the technicalities of the present work, the term parallelism is still sometimes used, even with reference to the more extensive arrangements. This term was originally employed, only for the purpose of expressing the correspondences prevailing in couplets, clauses, parts of verses, and members of sentences. The doctrine, however, has been since extended, and with it the use of the term. Nor will any serious evil arise from this wider application, if we are aware of the sense in which it is made. Even when two corresponding members of an arrangement do not strictly resemble each other in every part, still, if their correspondence be evident, appearing in their leading topics, in their relative situations, and, in addition to these, perhaps, in their leading and final terms, to express that correspondence I employ the term parallelism. The word may not be thought, in these cases, so strictly applicable, as where the corresponding passages are shorter, and their resemblance more exact. Still the two cases are, in their nature, the same; and a paragraph may be parallel to a paragraph, as well as the end of a verse to its beginning.

I wish to say a few more words on the kind of correspondence, which we may expect to find in the parallel members of longer passages. If, in my former work, I was not sufficiently explicit upon this subject, let me now take to myself the whole blame of any apprehensions, or misapprehensions, that may have arisen from my neglect. The resemblance, I say, in the corresponding members of the larger parallelisms, will not always be found exact in every point; yet still it may be an evident, a demonstrable, and a designed resemblance. On examining, for instance, a Psalm, *A. B. A. B.*, I find it falls into two parts, *A. B.*, and *A. B.* Here, *A.* and *A.* may be two prayers, and *B.* and *B.* two thanksgivings; or *A.* and *A.* two exhortations, and *B.* and *B.* two reasons or inducements in support of the exhortations; or *A.* and *A.* may be addresses to the Almighty, *B.* and *B.* no addresses, but merely descriptions

of his attributes, operations, or judgments : then I say, in each of these cases, A. and *A.*, and B. and *B.* respectively, though they may not exactly resemble each other in every particular, do certainly correspond. They correspond in their topics ; they correspond in their relative situations ; and on examination, probably, it will further be found that they correspond in their leading terms ; I mean, that A. and *A.* begin with the same or similar words or phrases, and also B. and *B.* If, on examining further, we find that they also correspond in their final terms ; that A. and *A.*, and B. and *B.*, respectively, not only begin, but end alike ; and if, on a still closer comparison, we find other corresponding terms besides those at the beginnings and the ends : then, taking all these particulars together, the correspondence in respect to topics, the correspondence in respect to relative situations, the correspondence in respect to leading terms, in respect to final terms, and also in respect to other and intervening terms, this is as strong a case of parallelism as in most instances we now have to offer. Nor do I allege that there is a concurrence of even all these circumstances in every case. This, indeed, would be too much to expect.

Such is the character of the correspondences and resemblances which I profess to exhibit in the Psalms. The advantages of knowing and observing them are, I conceive, indisputable. They will not always tell us, indeed, whether David wrote the Psalm at Gath or at Mahanaim : but they will tell us what he was writing about ; what was the plan of the composition, and what its drift or purport ; where its various topics begin, where they terminate, and at what point they are resumed. And on these grounds it is that I call my theory a key to the interpretation of the Psalms.

It will also, I trust, appear evident to the candid reader, that the arrangements which I offer exist *in* the Psalms considered ; that they are not my own, but those of the Sacred Writer : and

this, even in those cases where there is little more than a general or relative correspondence, and where the resemblance of particular members is the least obvious. Let me be allowed to illustrate my views on this subject. There is no *absolute* likeness between a crown and a sceptre, between a camel and an elephant, a mattock and a ploughshare, a lily and a rose. There is, however, a *relative* likeness, or a correspondence; that is, if on one side we had a crown, a camel, a mattock, and a lily, and on the other side, a rose, a ploughshare, an elephant, and a sceptre; and if we were desirous to arrange these objects, after the most suitable method, in four pairs, it is evident that the sceptre would go with the crown, the elephant with the camel, the ploughshare with the mattock, and the rose with the lily. And further, this would not only be an allowable arrangement: it would be *the* arrangement, (for this is the point we are now to bear in mind), there would be a manifest correspondence in the various objects on each side, which would demand this arrangement and no other. And the moment we made it, its propriety would appear. We should have the two emblems of royalty, the two quadrupeds, the two instruments of agriculture, and the two flowers of the garden. Moreover, in point of order, the arrangement would be attended with great advantage. The four first objects, the crown, the camel, the mattock, and the lily, by themselves present a mere jumble of incongruous images. So also do the four second. But the four couples go off in regular order. We have now arranged our Noah's ark in pairs, and the jumble exists no longer. Hence the advantage of attending to that *relative* likeness, or correspondence, of which I am now speaking. At the same time, however, it must be observed, that I here understate the question as far as the Psalms are concerned; for in most instances, as we shall find, there is not only this relative likeness in the corresponding members, but a greater or less degree of actual resemblance; a resemblance

sometimes of a very striking kind, though not always amounting to that exact symmetry or conformity, which we occasionally observe in the corresponding members of shorter passages.

These remarks have been offered, in explanation of the sense in which I employ the term parallelism. Something must be said, also, of the mode employed to exhibit the correspondences of parallel members; namely, by the use of brackets or lines. I am very sorry to find that these have given offence. They are, however, in connexion with the letters of reference, of so much service, that, for the present, I must beg to continue the use of them. If those, who are offended, will show me the method of exhibiting the arrangements and correspondences of sacred poetry, which was used in the schools of the prophets and by the musicians of the temple at Jerusalem, it may be then time to think of an exchange. Possibly, by the aid of old manuscripts, and the writings of the Rabbins, that method may hereafter, either wholly or in part, be recovered. But, in the mean time, perhaps the best plan will be to adhere to our present practice. I am the more confirmed in this course, because the offence which has been taken appears perfectly groundless. In adopting the use of brackets or lines, and of letters of reference, I have followed the example of a divine, who has generally been considered one of the best writers upon the arrangements of Scripture. I refer to the pious, learned, and laborious Diodati, who uses both brackets and letters of reference; the former, in some cases, much more profusely than they are used by me. In the Second Epistle to the Thessalonians, he, to exhibit his arrangement of the Epistle, employs between fifty and sixty brackets: I employ only ten. (*Tactica Sacra*, p. 21.) In the Second Epistle of St. Peter, he employs twenty-six, I sixteen. (Page 37.) Let it not be said, then, that this method of exhibiting our arrangements tends to bring the Scriptures into contempt. The charge is not urged against Diodati: and, indeed, it shows how little of real objection there was to

be offered, that it should have been alleged against the Author of the present work. As to the advice to lay aside the arrangement of brackets, and to attend to the arrangement of ideas, we may content ourselves with replying, it is by the aid of the brackets that the arrangement of the ideas is pointed out.

It being the main object of the present work to exhibit the construction of the whole Psalms, the niceties of arrangement in shorter passages will not always be noticed. Single members of the longer parallelisms often admit of subdivision, as couplets, triplets, or even as alternate or introverted parallelisms in themselves. This is in some measure a separate subject, though the principle of the arrangement is much the same in both cases. In referring to the more delicate task of subdivision, "Sacred Literature" is the work to which our attention is naturally directed: a work to which we are particularly indebted, for exhibiting with so much originality, power, and conviction, the important doctrine of the introverted parallelism. This is the grandest step, perhaps, that has yet been made, towards the recovery of the true principles of biblical composition.

CHAPTER I.

ALTERNATE ARRANGEMENTS OCCURRING IN THE PSALMS.

- (1.) *Design of the present Chapter.*—(2.) *Parallel couplet. Alternate arrangements depending on two distinct subjects.*
—(3.) *Others depending on the positive or negative character of the members.* Psalm ci.—(4.) *Cases in which the distinction lies in a change of persons.* Psalm cxxviii. Psalm lx.
—(5.) *Cases in which the distinction depends upon pleas, arguments, or inducements, urged or alleged.* Psalm xcvi. Psalm xcvi.—(6.) Psalm xxxiii. *Two alternate parallelisms.*
—(7.) Psalm cxlv. *Another variety.*—(8.) Psalm lxxxviii. *Another.*

(1.) **EXAMPLES** of arrangement, both alternate and introverted, have been offered in the Introduction, from various parts of the Old Testament. Our attention is now to be particularly directed to the Book of Psalms. From this portion of Scripture, also, I propose to offer examples of each description; but, in the present Chapter, of the alternate arrangement only.

(2.) One instance of a parallel couplet from the Psalms, admitting of an alternate division, has been already given.

Have mercy upon me, O Lord, for I am weak :
Heal me, O Lord, for my bones are vexed. Ps. vi. 2.

That is,

- a. | Have mercy upon me, O Lord,
b. | For I am weak :
a. | Heal me, O Lord,
b. | For my bones are vexed.

To this example we shall have occasion to advert presently. Perhaps, however, it will be best to begin with those cases, in which the corresponding members take up two distinct subjects. For instance :

- a. | Thou shalt not be afraid for the terror by night ;
 b. | Nor for the arrow that flieth by day ;
 a. | Nor for the pestilence that walketh in darkness ;
 b. | Nor for the destruction that wasteth at noon-day.
Ps. xci. 5, 6. (1.)

Here we have the night in a. and a. ; the day in b. and b.—Thus the two topics, preservation by night and preservation by day, are kept distinct.

- a. | But I, as a deaf man, heard not,
 b. | And I was as a dumb man, that openeth not his mouth.
 a. | Thus I was as a man that heareth not,
 b. | And in whose mouth are no reproofs. Ps. xxxviii. 13, 14. (2.)

Here the Psalmist compares himself to a deaf man in a. and a., and to a dumb man in b. and b.—In this instance, then, a distinction is preserved, as in the last.—In the next example, the lines are more unequal, but the principle of the composition is the same.

- a. | Ye are the blessed of the Lord,—which made heaven
 b. | And earth.
 a. | The heaven, even the heavens, are the Lord's :
 b. | But the earth hath he given to the children of men.
Ps. cxv. 15, 16. (3.)

Still we find a distinction maintained. In a. and a., the heavens ; in b. and b., the earth.—In preaching upon the former of the two verses comprised in this passage, how necessary would it be to be aware of the reference in a. and b., to its two members respectively, a. and b.

- a. | They that sow in tears,
 b. | Shall reap in joy.
- a. | He that goeth forth and weepeth, bearing precious seed,
 b. | Shall doubtless come again with rejoicing, bringing his sheaves with
 him. Ps. cxxvi. 5, 6. (4.)

Two topics are here set before us, in *a.* and *b.*; and afterwards taken up in order and expounded, in *a.* and *b.* First comes the sowing in tears, in *a.* This subject is resumed in *a.* "He that goeth forth and weepeth," (here we have the "tears,") "bearing precious seed," (here we have the "sowing.")—Then comes the reaping in joy, in *b.*; and this part of the subject is resumed in *b.* "Shall doubtless come again with rejoicing," (here we have the "joy,") "bringing his sheaves with him," (here we have the "reaping.")—Thus *a.* answers to *a.*, and *b.* to *b.*—A very observable distinction seems also to be intended in the following passage; though it may not immediately strike us.

- a. | Mine enemies speak evil of me, "When shall he die, and his name
 perish?"
- b. | And if he come to see me, he speaketh vanity: his heart gathereth
 iniquity to itself: when he goeth abroad, he telleth it.
- a. | All that hate me, whisper together against me; against me do they devise
 my hurt: "An evil disease," say they, "cleaveth fast unto him; and now
 that he lieth he shall rise up no more."
- b. | Yea, mine own familiar friend, in whom I trusted, which did eat of my
 bread, hath lifted up his heel against me. Ps. xli. 5—9. (5.)

The distinction appears to be, that *a.* and *a.* refer to the enemies of the Psalmist, *b.* and *b.* to a false friend.—The persons, spoken of in *a.* and *a.*, are described as enemies at the beginning of those members. "Mine enemies," (beginning of *a.*): "All that hate me," (beginning of *a.*)—But the individual who appears in *b.* and *b.* is evidently a false *friend*. In *b.*, indeed, we find the term employed: "Yea, mine own familiar *friend*." But friendly intercourse is intimated both in *b.* and *b.* "If he come to see me," (*b.*): "Which did eat of my bread," (*b.*)

Neither let us neglect the circumstance of our finding the plural number in *a.* and *a.*, but the singular number in *b.* and *b.*—In *a.* and *a.*, I say, we have the plural number. “Mine enemies,” (*a.*): “All that hate me,” “*They* devise,” “‘An evil disease,’ say they,” (*a.*)—But in *b.* and *b.*, the singular number appears throughout. “If *he* come,” “*He* speaketh,” “His heart,” “*He* goeth,” “*He* telleth,” (*b.*): “Mine own familiar friend . . . hath lifted up his heel,” &c. (*b.*)—This alternation of the plural and singular numbers is an additional proof of the correspondence of *a.* and *a.*, and *b.* and *b.*, respectively.

a. and *a.* correspond in their leading terms. “Mine enemies speak evil of me,” “All that hate me whisper together against me.” Both in *a.* and *a.*, also, the Psalmist tells us what his enemies say; that is, he gives us their words. “Mine enemies speak evil of me, ‘When will he die?’” &c. (*a.*) “‘An evil disease,’ say they, ‘cleaveth fast unto him,’” &c. (*a.*) The subject of their conversation is his expected dissolution, in both instances.

There is a reason, in the nature of things, for the change from the plural to the singular number, in passing from *a.* to *a.*, and from *b.* to *b.* The Psalmist complains of numerous enemies, but of only one false friend. This is a rarer, as it is a more odious character.—There were many Pharisees, Scribes, and priests, but only one Judas. And it is with reference to Judas, that our Saviour quotes the conclusion of the very passage now before us. (John xiii. 18.)

(3.) These are instances, in which the alternate numbers treat of two distinct subjects. There are other alternate arrangements, in which the distinction lies between assertion and negation; or in which one pair of members has a positive, and the other a negative character. For instance:

- a. | But he, being full of compassion, forgave their iniquity,
 b. | And destroyed them not.
 a. | Yea, many a time turned he his anger away,
 b. | And stirred not up all his wrath. Ps. lxxviii. 38. (6.)

Here a. and *a.* have a positive, b. and *b.* a negative character. I mean, a. and *a.* tell us what the Lord did; he "Forgave their iniquity," (*a.*); he "Turned his anger away," (*a.*): and b. and *b.* tell us what he did not; he "Destroyed them not," (*b.*); he "stirred not up all his wrath," (*b.*)—Thus *a.* answers to a., and *b.* to b.—In the following instance, the negative members take the precedence.

- a. | He will not suffer thy foot to be moved : he that keepeth thee will not slumber : behold, he that keepeth Israel shall neither slumber nor sleep.
 b. | The Lord is thy keeper, the Lord is thy shade, upon thy right hand.
 a. | The sun shall not smite thee by day, nor the moon by night.
 b. | The Lord shall keep thee from all evil, he shall keep thy soul, the Lord shall keep thy going out and thy coming in, from this time forth and even for evermore. Ps. cxxi. 3—8. (7.)

Here a. and *a.* are negative; b. and *b.* positive.—The negative character pervades the whole of a., in which we have three clauses, all of this description. (1.) "He will not suffer thy foot to be moved." (2.) "He that keepeth thee will not slumber." (3.) "Behold, he that keepeth Israel shall neither slumber nor sleep."—In *a.*, again, we have negation. "The sun shall not smite thee by day, nor the moon by night."—But, passing from a. and *a.* to b. and *b.*, we discover the negative character no longer. Here the whole is positive. First b. :

The Lord is thy keeper, } Upon thy right hand.
 The Lord is thy shade, }

Then *b.*, similar in construction as well as character, *

* See *Tactica Sacra*, Appendix, II., on *Common References*.

The Lord shall keep thee from all evil,
 He shall keep thy soul,
 The Lord shall keep thy going out and thy coming in, } From this time
 and even for
 evermore.

Thus the positive character prevails in *b.* and *b.*, as well as the negative in *a.* and *a.*: *a.* answering to *a.*, and *b.* to *b.*—The leading terms also of *b.* and *b.* are similar, especially in the Hebrew: יהוה ישמרך, יהוה שמריך.

a. | Deliver me from the mire ;

b. | And let me not sink.

a. | Let me be delivered from them that hate me, and from the deep waters ;

b. | Let not the water-flood overflow me, and let not the deep swallow me up, and let not the pit shut her mouth upon me.

Ps. lxi. 14, 15. (8.)

Here *a.* and *a.* are positive ; *b.* and *b.*, negative. That is, we have prayer for deliverance in *a.* and *a.*, “Deliver me,” &c. (*a.*) “Let me be delivered,” &c. (*a.*) : and deprecation in *b.* and *b.*; “Let me not sink,” (*b.*) ; “Let not the water-flood overflow me,” &c. (*b.*) Thus *a.* answers to *a.*, and *b.* to *b.*

The next example, which is very similar, extends to a whole Psalm.

PSALM CI.

1. חסד ומשפט אשירה לך יהוה אומרה: 2. אשכילה בדרך | A.
 תמים מתי תבוא אלי אתהלך בתם לפני בקרב ביתי :

3. לא אשית לנגד עיני דבר בליעל עשה סמים | B.
 שנאתי לא ידבק בי: 4. לבב עקש יסור ממני רע
 לא אדע: 5. מלושני בסתר רעהו אותו אצמית גבה
 עינים ורחב לבב אתו לא אוכל :

6. עיני בנאמני ארץ לשבת עמדי הלך בדרך תמים הוא | A.
 שרתני :

7. לא ישב בקרב ביתי עשה רמיה דבר שקרים לא | B.
 יכון לנגד עיני: 8. לבקרים אצמית כל רשעי ארץ
 להכרית כיעיר יהוה כל פעלי און :

- A. | 1. I will sing of mercy and judgment ; unto thee, O Lord, will I sing.
 | 2. I will behave myself wisely in a perfect way. O, when wilt thou come
 | unto me ? I will walk within my house with a perfect heart.
- B. | 3. I will set no wicked thing before mine eyes : I hate the work of
 | them that turn aside ; it shall not cleave to me. 4. A froward heart
 | shall depart from me ; I will not know a wicked person. 5. Whoso
 | privily slandereth his neighbour, him will I cut off : him that hath an
 | high look and a proud heart will not I suffer.
- A. | 6. Mine eyes shall be upon the faithful of the land, that they may dwell
 | with me : he that walketh in a perfect way, he shall serve me.
- B. | 7. He that worketh deceit shall not dwell within my house : he that
 | telleth lies shall not tarry in my sight. 8. I will early destroy all the
 | wicked of the land ; that I may cut off all wicked doers from the
 | city of the Lord. (1.)

The whole of this Psalm is a promise, or a declaration of the Psalmist's resolutions and intentions. There is, however, a distinction of an obvious kind. In A. and *A.*, the first and third members, the Psalmist sets forth what he will do, and whom he will encourage ; in B. and *B.*, the second and fourth, what he will avoid, and whom he will discourage and destroy.

In order to perceive the truth of this representation, it will be necessary for the reader to examine the several members for himself. In A. the Psalmist says, " I will sing," &c. " I will behave myself wisely," &c. " I will walk," &c.—So again, in *A.*, " Mine eyes shall be upon the faithful," &c. " He shall serve me."—But B. and *B.*, on the contrary, set forth what the Psalmist disapproves, and whom he will avoid, discountenance, or suppress. " I will set *no* wicked thing," &c. " I *hate* the work of them," &c. " Whoso privily slandereth will I *cut off*." " Him that hath an high look will I *not suffer*." " He that worketh deceit *shall not dwell* within my house," &c. " I will *destroy* all the wicked," &c. " That I may *cut off* all wicked doers."

A " Perfect way," (דרך תמים), is spoken of both in A. and *A.*—The reader will also observe many correspondences in B. and *B.* In each of these members the Psalmist describes the persons whom he will discountenance or destroy. Thus in B. he speaks of " The work of them that turn aside," (עשה סטים) ;

in *B.*, of him "That worketh deceit," (עשה רמיה). In *B.* he says, "I will set no wicked thing *before mine eyes*;" in *B.*, "He that telleth lies shall not tarry *in my sight*." The Hebrew expression is the same in both instances, לנגד עיני, (3, 7.) —It is also the same Hebrew word, אצמית, which is rendered in *B.* to "Cut off," (5.) and in *B.*, to "Destroy," (8.) In the Hebrew, too, there is something very symmetrical in the opening clauses of *B.* and *B.*, though it would be difficult to preserve the resemblance in a translation.

לא אשית לנגד עיני דבר בלעל:
לא ישב בקרב ביתי עשה רמיה:

Other correspondences might be pointed out; and in order to give an exact representation of the Psalm in our own language, it would be requisite to investigate them with attention. But this is unnecessary here, the general character of the Psalm being sufficiently obvious. In the first and third members, the Psalmist sets forth what he will do, and whom he will favour; in the second and fourth, what he will not do, and whom he will discountenance and exterminate.

Such are his purposes and his promises. He resolves, and he declares his resolutions. But this he does, not hastily nor inconsiderately; but with the clearest understanding, both as to what he is to do, and what he is to avoid, whom he is to encourage, and whom he is to repress. He holds the language of one conscious to himself of perfect rectitude in his designs; and the language of one who depends upon himself, for perfect righteousness in their execution. Such righteousness the world has seen exemplified in One, and in One only. Our righteousness will consist in being made partakers of His.

(4.) It sometimes happens, in the alternate arrangement, that the distinction is of a nicer kind, and lies in a change of persons; as in the following instance.

a. | For thou wilt lighten my candle :

b. | The Lord my God will enlighten my darkness.

a. | For by thee I have run through a troop :

b. | And by my God have I leaped over a wall. Ps. xviii. 28, 29. (9.)

Here the distinction is, that the Psalmist, in a. and a., the first and third members, speaks *to* the Almighty; and in b. and b., the second and fourth, speaks *of* him. It will be said, perhaps, that b. and b. are, in reality, as much an address to the Almighty as a. and a. But what I mean is, that in a. and a. the Psalmist employs the second person, "For *thou* wilt lighten my candle," "For by *thee* I have run through a troop;" but in b. and b. the third, "The Lord my God will enlighten," &c. "By my God have I leaped," &c. Thus, though there is a change of persons, there is no irregularity: the change taking place twice in order; and the result being a regular arrangement; a. answering to a., and b. to b.

"*Mira est personarum confusio*" is, I believe, the remark of Bishop Hare, on a passage in the Forty-ninth Psalm. With this Psalm I do not at present meddle. But where there is this marvellous confusion, we are sometimes able to reduce it, by the help of our brackets and parallels, to as marvellous a regularity. And the change of persons, which often appears to be needless, and sometimes to perplex the sense, is, in many cases, the key to an arrangement, which lays open the whole plan and purport of the passage in which it occurs.

This change of persons we have already traced in a passage of two verses. Let us now proceed to consider it as the principle of composition in entire Psalms.

PSALM CXXVIII.

1. | א. אשרי כל ירא יהוה ההלך בדרכיו:

2. | ב. יגיע כפיד כי תאכל אשריך וטוב לך: 3. אשתך
 כגפן פריה ברכתי ביתך בניך כשתלי זיתים סביב
 לשלחנך:

4. | א. הנה כי כן יברך גבר ירא יהוה:

5. | ב. יברך יהוה מציון וראה בטוב ירושלים כל ימי
 חיך 6. וראה בנים לבניך שלום על ישראל:

A. | 1. Blessed is every one that feareth the Lord ; that walketh in his ways.

B. | 3. For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee. 3. Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants, round about thy table.

A. | 4. Behold, thus shall the man be blessed, that feareth the Lord.

B. | 5. The Lord shall bless thee out of Zion : and thou shalt see the good of Jerusalem all the days of thy life. 6. Yea, thou shalt see thy children's children, and peace upon Israel. (II.)

In this Psalm we have an alternate parallelism of four members, A., B., A., B.: the third member, A., answering to the first, A.; and the fourth, B., to the second, B.

The principle of the arrangement is this. In A. and A., the first and third members, the man "that feareth the Lord," is spoken of; in B. and B., the second and fourth, he is spoken to. Thus A. and A. go together; and also B. and B.

On casting the eye over the above arrangement, its propriety becomes obvious. In the first and third members, A. and A., the blessedness of him that feareth the Lord is simply *declared*. "Blessed is every one that feareth the Lord," &c. (A.) "Behold, thus shall the man be blessed that feareth the Lord," (A.) But in the second and fourth members, B. and B., the nature of the blessing is *particularized*. "Thou shalt eat the labour of thy hands : happy shalt thou be," &c. (B.) "The Lord shall bless thee out of Zion : and thou shalt see the good of

Jerusalem," &c. (*B.*) "Children" are promised in *B.*, and "Children's children" in *B.* But I would principally justify the arrangement given, by the circumstance first alleged; namely, that in the first and third members, the person in question is merely spoken *of*, or described; while, in the second and fourth, he is spoken *to*, or addressed. In the one instance, the Psalmist uses the third person; in the other, the second person throughout, as may be seen by casting the eye over *B.* and *B.* The following arrangement, then, will represent the plan upon which the Psalm is composed:

- A. | 1. Third person.
 B. | 2, 3. Second person.
 A. | 4. Third person.
 B. | 5, 6. Second person.

This distinction of persons, I say, is particularly worthy of our attention: as it is a key that will open to us, wholly or in part, the arrangement of several of the Psalms. The advantage is, to be able to see an arrangement where none was before observed. This, surely, must be satisfactory to all who read the Scriptures, and wish to understand what they read. To those whose office it is to preach from the Scriptures, it is not merely matter of satisfaction, but of bounden duty, to ascertain, as far as possible, whatever arrangement prevails in the passages which they select.

PSALM LX.

1. אלהים זנחתנו פרצתנו אנפת תשובב לנו: 2. | A.
 הרעשתה ארץ פצמתה רפה שבריה כי מטה: 3. הראית
 עמד קשה השקיתנו יין תרעלה: 4. נתהה ליראך נס
 להתנוסס מפני קשט: 5. למען יחלצון ידידיך הושיעה
 ימינך ועננו:

6. אלהים דבר בקדשו אעלוה אחלקה שכם ועמק | B.
 סכות אמרד: 7. לי גלעד ולי מנשה ואפרים מעוז
 ראשי יהודה מחקקי: 8. מואב סיר רחצי על אדם
 אשליך נעלי עלי פלשת התרועעי: 9. מי יובלני
 עיר מצור מי נחני עד אדום:

10. הלא אתה אלהים זנחתנו ולא תצא אלהים | A.
 בצבאותינו: 11. הבה לנו עזרת מצר ושוא תשועת אדם:

12. | B. באלהים נעשה חיל והוא יבוס צרינו:

A. | 1. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased. O turn thyself to us again. 2. Thou hast made the earth to tremble, thou hast broken it. Heal the breaches thereof, for it shaketh. 3. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. 4. Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. 5. That thy beloved may be delivered, save with thy right hand, and hear me.

B. | 6. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. 7. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; 8. Moab is my washpot; over Edom will I cast out my shoe; Philistia, triumph thou because of me. 9. Who will bring me into the strong city? Who will lead me into Edom?

A. | 10. Wilt not thou, O God, which hadst cast us off? And thou, O God, which didst not go out with our armies? 11. Give us help from trouble; for vain is the salvation of man.

B. | 12. Through God we shall do valiantly; for he it is that shall tread down our enemies. (III.)

A similar distinction prevails in this Psalm, to that already pointed out in Psalm cxxviii.; though here, perhaps, it is not quite so strongly marked.

In the first and third members, A. and A., the Psalmist speaks to the Supreme Being; in the second and fourth, B. and B., he speaks of him.

The whole of *A.* is an address. "O God, thou hast cast us off." "O turn thyself to us again." "Thou hast shewed thy people hard things." "Save with thy right hand, and hear me." So also the whole of *A.* "Wilt not thou, O God?" "And thou, O God?"

Each of these addresses, *A.* and *A.*, begins with a reference to the subject of the Psalmist's complaint. Thus at the beginning of *A.* we have, "O God, thou hast *cast us off*," (1—:) at the beginning of *A.*, "Wilt not thou, O God, which hadst *cast us off*." (10—.) And the Hebrew term is, in both instances, the same, וַנְחַתֵּנוּ. Each of the addresses, *A.* and *A.*, ends with prayer. "Save with thy right hand, and hear me," (—5.) "Give us help from trouble; for vain is the salvation of man," (11.) ("Save," הוֹשִׁיעָה. "Salvation," תְּשׁוּעָה.)

In passing, however, from *A.* to *B.*, and from *A.* to *B.*, we find a transition, in each instance, from the second to the third person. He who was before the Object of the Psalmist's address, now becomes the Subject of his discourse. "God hath spoken in his holiness," (6—.) "Through God we shall do valiantly; for it is he," &c. (12—.)

There is also a transition, with regard to the sense, coinciding with this arrangement. In *A.* the Psalmist addresses God in the language of complaint and prayer. In *B.* he sets forth the prowess of God. In *A.*, the other address, we have complaint and prayer again: in *B.*, as in *B.*, no more of either, but the prowess of God a second time; "Through God we shall do valiantly; for it is he that shall tread down our enemies. Thus we have a transition from complaint and prayer to the divine prowess, in passing both from *A.* to *B.*, and from *A.* to *B.*; and this transition coincident with the change of persons.

These considerations enable us to discover the connexion between the second member, *B.*, and the rest of the Psalm; which otherwise, perhaps, it might be difficult to perceive.

That is, there is exactly the same relation between *B.*, the second member, and *A.*, the first, that there is between *B.*, the fourth member, and *A.* the third. In *A.* the Psalmist complains to God of being cast off, and prays for help. Then passing on from complaint and prayer to confidence, he sets forth, in *B.*, what God will do. And the case is precisely the same in *A.* and *B.*

These niceties, however, are not essential to the general character of our arrangement, which depends upon this: that in *A.* and *A.* the Supreme Being is the Object of the Psalmist's address; in *B.* and *B.*, the Subject of his discourse. In the one instance he is spoken *to*; in the other he is spoken *of*. God himself, indeed, is represented as speaking in *B.* But it is the Psalmist who tells us what he says.

There is some little uncertainty as to the exact point at which *B.* should terminate and *A.* begin.

It may, perhaps, be doubted whether verse 9, which I have placed at the end of *B.*, ought properly to stand there, or at the beginning of *A.* There is, however, no *address* to God, till we come to the next verse, "Wilt not thou, O God," &c. Add to which, the mention of "casting off" ought to stand towards the beginning of *A.*, to mark the correspondence, already pointed out, with the beginning of *A.* The present arrangement, then, is preferable.

The plan is much the same in Psalm cviii.; the latter part of which, indeed, resembles this. Critics would have us think that Psalm cviii. is only an occasional composition, formed by bringing together parts of two other Psalms; namely, Psalm lvii. 8—11, and Psalm lx. 6—12. If, however, this be really the case, the composition has not been made by a person unacquainted with those laws of Scriptural arrangement, which we are now considering: we have not the mere congestion of incongruous parts, but contrivance and mutual adaptation; that is, Psalm cviii., as we now have it, admits of precisely the same arrange-

ment as Psalm lx., which we have just been considering : inasmuch as it consists of four parts or members ; in the first and third of which the Almighty is spoken *of*, while in the second and fourth he is spoken *to*. In " Sacred Literature," we have instances of passages from the New Testament, compiled, with an evident regard to the laws of parallelism, from the Old. And Psalm cviii., if, after all, it be a compilation, has been made with reference to the same laws.

(5.) It happens, in some instances of alternate arrangement, that the second and fourth members offer two reasons, confirmations, or inducements, in support of what is advanced in the first and third respectively. This is the case in the example which stands first, both in the present Chapter, and in the Introduction.

- a. | Have mercy upon me, O Lord,
 b. | *For* I am weak :
 a. | Heal me, O Lord,
 b. | *For* my bones are vexed. Ps. vi. 2.

Here, in *b.* and *b.*, the Psalmist urges two pleas, inducements, or considerations, in support of the petitions in *a.* and *a.* respectively. Both these pleas are introduced by the same particle, ׀, " *For*." " *For* I am weak ;" " *For* my bones are vexed." The following instance is similar :

- a. | Attend unto my cry ;
 b. | *For* I am brought very low :
 a. | Deliver me from my persecutors,
 b. | *For* they are stronger than I. Ps. cxlii. 6. (10.)

Here again we have the two pleas, in *b.* and *b.*, in support of the two petitions, in *a.* and *a.* The next example is of the same description, but somewhat longer :

- a. | Cause me to hear thy loving-kindness in the morning ;
 b. | For in thee do I trust :
 a. | Cause me to know the way wherein I should walk ;
 b. | For I lift up my soul unto thee.

Ps. cxliii. 8. (11.)

In a. and a. the two petitions, and in b. and b. the two pleas, as before. The beginnings of a. and a. correspond, in the original as well as the translation. הוֹדִיעֵנִי, הַשְׁמִיעֵנִי, "Cause me to hear," "Cause me to know."

Again :

- a. | Be merciful unto me, Lord,
 b. | For unto thee I cry daily.
 a. | Rejoice the soul of thy servant,
 b. | For unto thee, O Lord, do I lift up my soul.

Ps. lxxxvi. 3, 4. (12.)

כי אֵלֶיךָ אֶקְרָא, (b. :) כי אֵלֶיךָ אֶדְבֹר, (b.)

From these shorter specimens, let us proceed to entire Psalms. We shall find the same plan prevailing : that of two reasons, confirmations, or arguments, in the second and fourth members, in support of what is advanced in the first and third members respectively.

PSALM XCVI.

A. 1. שירו ליהוה שיר חדש שירו ליהוה כל הארץ: 2. שירו ליהוה ברכו שמו בשרו מיום ליום ישועתו: 3. ספרו בגוים כבודו בכל העמים נפלאותיו:

B. 4. כי גדול יהוה ומהלל מאד נורא הוא על כל אלהים: 5. כי כל אלהי העמים אלילים ויהוה שמים עשה: 6. הוד והדר לפניו עז ותפארת במקדשו:

A. 7. הבו ליהוה משפחות עמים הבו ליהוה כבוד ועז: 8. הבו ליהוה כבוד שמו שאו מנחה ובאו לחצרותיו: 9. השתחוו ליהוה בהדרת קדש חילו מפניו כל הארץ: 10. אמרו בגוים יהוה מלך אף תכון תבל בל תמוט ידן עמים במישרים: 11. ישמחו השמים ותגל הארץ ירעם הים ומלאו: 12. יעלו שדי וכל אשר בו אז ידרננו כל עצי יער: 13. לפני יהוה.

B. 13. כי בא כי בא לשפט הארץ ישפט תבל בצדך ועמים באמתתו:

A. 1. Sing unto the Lord a new song: sing unto the Lord, all the earth.
2. Sing unto the Lord, bless his name, shew forth his salvation from day to day. 3. Declare his glory among the heathen, his wonders among all people.

B. 4. *For* the Lord is great, and greatly to be praised: he is to be feared above all gods. 5. *For* all the gods of the nations are idols, but the Lord made the heavens. 6. Honour and majesty are before him: strength and beauty are in his sanctuary.

A. 7. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. 8. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. 9. O worship the Lord in the beauty of holiness: fear before him, all the earth. 10. Say among the heathen, "The Lord reigneth, the world also shall be established that it shall not be moved, he shall judge the people righteously." 11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; 12. Let the field be joyful, and all that is therein; then shall the trees of the wood rejoice 13. Before the Lord.

B. 13. *For* he cometh, for he cometh to judge the earth: He shall judge the world with righteousness, and the people with his truth.
(IV.)

Here we have two exhortations in A. and A., supported by two reasons in B. and B. Thus A. corresponds to A., and B. to B.

The Psalmist begins, in *A.*, by exhorting us to glorify God. "Sing unto the Lord a new song," (1.) "Bless his name, shew forth his salvation," (2.) "Declare his glory," (3.)—The reason why we should do this he then proceeds to give us in *B.* "For the Lord is great," &c. (4.) "The Lord made the heavens," (5.) "Honour and majesty are before him," &c. (6.)—Then in *A.* again, the third member, we find a second exhortation, to glorify, to worship, and to rejoice in the Lord; corresponding to the former exhortation, in *A.* the first member. "Give unto the Lord glory and strength," (7.) "Give unto the Lord the glory due," &c. (8.) "O worship the Lord," "Fear before him," (9.) "Say among the heathen, The Lord reigneth," &c. (10.) "Let the heavens rejoice, and let the earth be glad; let the sea roar . . . let the field be joyful . . . before the Lord," (11—13.) And, lastly, we have, in *B.*, the reason for this second exhortation; "For he cometh," &c. "He shall judge the world with righteousness," &c.

The beginnings of the four members are marked with sufficient distinctness, by similarities of expression, or corresponding terms. Thus we have similar repetitions at the beginning of the first and third members, *A.* and *A.*

שירו ליהוה שיר חדש שירו ליהוה כל הארץ : שירו
ליהוה (1, 2—.)

הבו ליהוה משפחות עמים הבו ליהוה כבוד ועז : הבו
ליהוה (7, 8—.)

Sing unto the Lord a new song; *sing unto the Lord*, all the earth. *Sing unto the Lord*. . . (1, 2—.)

Give unto the Lord, O ye kindreds of the people; *give unto the Lord* glory and strength. *Give unto the Lord*. . . (7, 8—.)

Here word answers to word with so much regularity in the Hebrew, that it is probable the original music of the Psalm had, in some measure, the character of what we now call a rondo: the same strain, or, at any rate, the same chant, being resumed

at the commencement of the third member, *A.*, as was used at the commencement of the first member, *A.*, to which it corresponds. A similar remark will apply to the correspondence, already pointed out, in the commencement of the second and fourth members of Psalm *ci.*

לא אשית לנגד עיני דבר בליעל :
לא ישב בקרב ביתי עשה רמיה :

In the Psalm now before us, there is also a correspondence in the commencement of the other two members, *B.* and *B.* These two members contain the reasons for glorifying God; and the particle with which they begin seems to indicate this circumstance. יהוה כי גדול יהוה : “For the Lord is great,” (4—.) “For he cometh,” (13—.)

The plan of the Ninety-sixth Psalm, then, may be thus exhibited.

A. | 1—3. Exhortation to glorify God.

B. | 4—6. Inducements.

A. | 7—13—. Exhortation to glorify God.

B. | —13. Inducements.

PSALM XCVIII.

1. | *A.* שירו ליהוה שיר חדש

כי נפלאות עשה הושיעה לו ימינו חרוע קדשו : | *B.*
2. | הודיע יהוה ישועתו לעיני הגוים גלה צדקתו :
3. | זכר חסדו ואמונתו לבית ישראל ראו כל אפסי
ארץ את ישועת אלהינו :

4. | *A.* הריעו ליהוה כל הארץ פצחו ורננו חמרו : 5. זמרו
ליהוה בכנור בכנור וקול זמרה : 6. בהצצרות וקול שופר
הריעו לפני המלך יהוה : 7. ירעם הים ומלאו תבל
וישבי בה : 8. נהרות ימחאו כף יחד הרים ירננו :
9. לפני יהוה

כי בא לשפט הארץ ישפט תבל בצדק ועמים | *B.*
במישרים :

A. | O sing unto the Lord a new song.

B. | For he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. 2. The Lord hath made known his salvation, his righteousness hath he openly shewed; in the sight of the heathen. 3. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

A. | 4. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. 5. Sing unto the Lord with the harp, with the harp and the voice of a psalm. 6. With trumpets and sound of cornet make a joyful noise before the Lord, the King. 7. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. 8. Let the floods clap their hands, let the hills be joyful together, 9. Before the Lord.

B. | For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity. (V.)

The construction of this Psalm so nearly resembles that of the last, that the same arrangement will serve for both.

A. | 1—. Exhortation to glorify God.

B. | —1—3. Inducements.

A. | 4—9—. Exhortation to glorify God.

B. | —9. Inducements.

Here the first and third members begin with the corresponding expressions, "Sing unto the Lord," "Make a joyful noise unto the Lord:" שירו ליהוה, הריעו ליהוה. And the second and fourth commence with the particle כִּי, as before: "FOR he hath done," "FOR he cometh."

It is remarkable that we find the same form in two prayers or blessings which the Jews employed, at the end of the paschal feast. Respecting these prayers there is some dispute among their learned men. The following appears, however, to have been their tenour and order.

a. | O Lord our God, let all thy works praise thee, and thy saints and the righteous ones that do thy will, and thy people the house of Israel, all of them with shouting. Let them praise, and bless, and magnify, and glorify, and sing out the name of thy glory with honour and renown, for remembrance of thy kingdom.

b. | For it is good to praise thee, and it is lovely to sing unto thy name : for ever and ever thou art God, &c.

a. | Let the soul of all living bless thy name, O Lord our God ; and the spirit of all flesh glorify and exalt thy memorial for ever, O our King.

b. | For, for ever thou art God, and besides thee we have no King, Redeemer, or Saviour," &c.

(See Lightfoot on the Temple Service, ch. xiii., *ad finem*.)

Here we have praise twice ascribed, in a. and *a.* ; and a reason twice given, in b. and *b.*

I may here also mention, by the way, that the *introverted* form of composition occasionally appears, in such prayers of the Jews as have come down to us.

| Thou hast loved us, O Lord our God,

| With an everlasting love :

| With great and abundant compassion,

| Thou hast compassionated us, O our Father, our King.

| Be gracious to us,

| O our Father, O most merciful Father ;

| O thou compassionate one,

| Pity us.

(Temple Service, ch. ix. § 4.)

(6.) The next Psalm to be considered by us, falls into *two* alternate parallelisms.

PSALM XXXIII.

A. | 1. רננו צדיקים ביהוה לישרים נאווה תהלה: 2. הודו ליהוה בכנור בנגבל עשור זמרו לו: 3. שירו לו שיר חדש היטיבו נגן בתרועה:

B. | 4. כי ישר דבר יהוה וכל מעשהו באמונה: 5. אהב צדקה ומשפט חסד יהוה מלאה הארץ: 6. בדבר יהוה שמים נעשו וברוח פיו כל צבאם: 7. כנס כנר מי הים נתן באוצרות תהומות:

A. | 8. ייראו מיהוה כל הארץ ממנו יגורו כל ישרי תבל:

B. | 9. כי הוא אמר ויהי הוא צוה ויעמד:

C. | 10. יהוה הפיר עצת גוים הניא מחשבות עמים: 11. עצת יהוה לעולם תעמד מחשבות לבו לדר ודר:

D. | 12. אשרי הגוי אשר יהוה אלהיו העם בחר לנחלה לו:

C. | 13. משמים הביט יהוה ראה את כל בני האדם: 14. ממכון שבתו השגיח אל כל ישרי הארץ: 15. היצר יחד לבם המבין אל כל מעשיהם 16. אין המלך נושע ברב חיל גבור לא ינצל ברב כח: 17. שקר הסוס לתשועה וברב חילו לא ימלט:

D. | 18. הנה עין יהוה אל יראיו למיחלים לחסדו: 19. להציל ממות נפשם ולחיותם ברעב: 20. נפשנו חכתה ליהוה עזרנו ומגננו הוא: 21. כי בו ישמח לבנו כי בשם קדשו בפתחנו: 22. יהי חסדך יהוה עלינו כאשר יחלנו לך:

A. | 1. Rejoice in the Lord, O ye righteous; praise is comely for the upright.
 2. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. 3. Sing unto him a new song; play skilfully with a loud noise.

B. | 4. For the word of the Lord is right, and all his works are done in truth. 5. He loveth righteousness and judgment; the earth is full of the goodness of the Lord. 6. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. 7. He gathereth the waters of the sea together as an heap, he layeth up the depth in storehouses.

A. | 8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

B. | 9. For he spake, and it was done; he commanded, and it stood fast.

C. | 10. The Lord bringeth the counsel of the heathen to nought: he maketh the thoughts of the people of none effect. 11. The counsel of the Lord standeth for ever; the thoughts of his heart to all generations.

D. | 12. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

C. | 13. The Lord looketh from heaven, he beholdeth all the sons of men. 14. From the place of his habitation he looketh upon all the inhabitants of the earth. 15. He fashioneth their hearts alike; he considereth all their works. 16. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. 17. An horse is a vain thing for safety; neither shall he deliver any by his great strength.

D. | 18. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; 19. To deliver their soul from death, and to keep them alive in famine. 20. Our soul waiteth for the Lord: he is our help and our shield. 21. For our heart shall rejoice in him, because we have trusted in his holy name. 22. Let thy mercy, O Lord, be upon us, according as we hope in thee. (VI.)

The Psalms, which we have previously considered, are examples of one of the simplest forms of parallelisms, namely, the alternate. We now proceed one step farther; that is, to a Psalm consisting, not of one, but of two alternate parallelisms. I believe there are not many similar instances; but the present, it is hoped, will be deemed satisfactory.

The former of the two alternate parallelisms now before us, A. B., *A. B.*, is of a character very similar to those which we have just considered in Psalms-xcvi. and xcvi.: two exhorta-

tions, with reasons for each; and each reason coupled to its exhortation, as before, by the same particle, "For," (כי). We have the two exhortations in A. and A.; and the two reasons in B. and B.

A twofold distinction appears in A. and A., which is worthy of our attention. In A. the exhortation is, to "Rejoice in the Lord," (1—,) to "Praise" him, (2—,) and to "Sing unto him," (3—.) In A. it is to "Fear the Lord," to "Stand in awe of him." There is a difference also in the character of the persons addressed. In A. the Psalmist addresses himself to the "Righteous," and the "Upright;" (1:) in A., to mankind in general; "All the earth," "All the inhabitants of the world," (8.) That is, the righteous and the upright are exhorted to rejoice in the Lord, to praise him, and to sing to him: mankind, in general, are exhorted to fear him, and to stand in awe of him. There is a propriety and a beauty, both in the distinction and connexion, on which it is unnecessary to dwell.

Then follow the inducements or motives for joy and awe, in B. and B. "For the word of the Lord is right," &c. (4—,) "For he spake," &c. (9—.) כִּי הוּא אָמַר, כִּי יִשְׂרָאֵל דָּבַר יְהוָה. Each of these members sets forth, the former at length, those attributes or operations of the Lord, which constitute the *reason* why he should be praised and venerated.

The first portion of Psalm xxxiii. then, may be thus represented.

- A. | 1—3. The righteous exhorted to rejoice in the Lord.
- B. | 4—7. Inducements.
- A. | 8. Mankind in general exhorted to fear the Lord.
- B. | 9. Inducements.

The remainder of the Psalm, (verses 10—22), I have also arranged as an alternate parallelism of four members, C. D., C. D. Here the propriety of the arrangement is not, perhaps, evident at first sight; but I hope to make it good.

We have already noticed a distinction in *A.* and *A.*, the first and third members of the former portion of the Psalm. That distinction is the key to the arrangement of the portion now under consideration. *A.* is an exhortation to the righteous, or the people of God, in particular; *A.* an exhortation to mankind in general. In the case now before us, *C.* and *C.*, the first and third members, relate to mankind in general; *D.* and *D.*, the second and fourth members, to the righteous in particular.

That this is, in the main, a correct account of the passage will, on examination, appear evident. The reader, perhaps, in the outset, will find some difficulty with verse 11, the second of the two verses of which *C.* consists, ("The counsel of the Lord standeth for ever; the thoughts of his heart to all generations;") not being able to perceive what more it has to do with the first member, *C.*, which relates to the heathen in general, than with the second member, *D.*, which relates to God's chosen people in particular. I say, then, there is a reason for placing verse 11 where it now stands, in connexion with verse 10; rather than in connexion with what follows. Let us only exhibit the two verses (10 and 11,) in their proper character, as an alternate parallelism of four members, and their necessary connexion will be evident.

10. a.	}	C.
יהוה הפיר עצת גוים		
b.		
הגיא מחשבות עמים :		
11. a.	}	C.
עצת יהוה לעולם תעמד		
b.		
מחשבות לבו לדר ודר :		

}	C.	a. 10. The Lord bringeth the counsel of the heathen to nought:
		b. He maketh the thoughts of the people of none effect.
		a. 11. The counsel of the Lord standeth for ever;
		b. The thoughts of his heart to all generations. (13.)

Here we have the "Counsel" of the heathen in *a.*, and the "Counsel" of the Lord opposed to it in *a.*; the "Thoughts"

of the people in *b.*, and the "Thoughts" of the Lord opposed to them in *b.* Thus *a.* answers to *a.*, and *b.* to *b.*; the whole goes together: verse 11 has a peculiar affinity to verse 10, and is rather to be placed with it in *C.*, than with the following verse in *D.*

This difficulty, then, being removed, let us return to our general statement: that *C.* and *C.*, the first and third members, refer to mankind in general; and *D.* and *D.*, the second and fourth, to God's people in particular. This, I say, will appear upon examination. Thus in *C.*, the first member, we are told, that "The Lord bringeth the counsel of the *heathen* to nought: he maketh the thoughts of the *people* of none effect," (10.) And then, as we have seen, in the remainder of the member, *his* counsel and *his* thoughts are opposed to theirs. So also, in *C.*, the third member, it is said, "The Lord looketh from heaven, he beholdeth *all the sons of men*," (13:) "He looketh upon *all the inhabitants of the earth*," (14:) "He fashioneth their hearts alike," &c. (15.) Here again the reference plainly is to mankind in general. So also throughout the remainder of *C.*, (16, 17;) in which the Psalmist exposes the insufficiency of those resources, wherein mankind in general place their confidence. "There is no king saved by an host." "A mighty man is not delivered by strength." "An horse is a vain thing, . . . neither shall he deliver any." Thus, throughout the whole of *C.* and *C.*, we trace a reference, not to God's chosen people, but to mankind in general.

Far otherwise, however, in *D.* and *D.*, the second and fourth members. Here the reference is, throughout, to God's people, and to them alone. Thus in *D.*, "Blessed is the nation *whose God is the Lord*; and the people *whom he hath chosen for his own inheritance*." And again in *D.* "Behold, the eye of the Lord is upon *them that fear him*, upon *them that hope in his mercy*; to deliver their soul," &c. (18, 19.) "Our soul waiteth for

the Lord : he is *our help*, and *our shield*. For our heart shall rejoice in him, because *we have trusted in his holy name.*" (20, 21.) "Let thy mercy, O Lord, be upon us, according as *we hope in thee.*" (22.) Such language evidently refers to the people of God. Thus *C.* and *C.* relate to mankind in general, and *D.* and *D.* to God's people in particular. The construction of the whole Psalm, then, may be thus exhibited :

A. | 1—3. The people of God exhorted to rejoice in the Lord.

B. | 4—7. Inducement.

A. | 8. Mankind in general exhorted to fear the Lord.

B. | 9. Inducement.

C. | 10, 11. Mankind in general.

D. | 12. The people of God.

C. | 13—17. Mankind in general.

D. | 18—22. The people of God.

The latter part of this arrangement, *C. D.*, *C. D.*, turns, we have seen, upon a distinction between mankind in general, who appear in *C.* and *C.*, and the people of God, who appear in *D.* and *D.* At the conclusion of Psalm xxxvii. we have a more obvious but similar distinction, between the wicked and the righteous.

a. | 35. I have seen the wicked in great power, and spreading himself like a green bay tree. 36. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

b. | 37. Mark the perfect man, and behold the upright; for the end of that man is peace.

a. | 38. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

b. | 39. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. 40. And the Lord shall help them and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.

Ps. xxxvii. 35—40. (14.)

Here *a.* and *a.* relate to the wicked; *b.* and *b.* to the right-

eous. Only one wicked person, indeed, is signified in *a.*, and transgressors and the wicked in general, in *a.* But so also, only one perfect and upright man appears in *b.*, and the righteous in general in *b.* Thus an analogy prevails, even where there appears to be an anomaly.

To return to Psalm xxxiii. I pointed out a distinction in *A.* and *A.* I may now be allowed to mention another, which prevails in *D.* and *D.* The people of God are spoken of in both these members, but under different designations. In *D.* they are designated as the people "Whom God hath chosen;" but in *D.* as the people who "fear" God, and who "Hope in his mercy;" that is, first of all, they are described by that which comes first, the choosing on the part of God; then by that which comes afterwards, the fearing and the hoping in God, on their part. St. Paul gives us two characteristics of the people of God, in much the same order. "Nevertheless, the foundation of God standeth sure, having this seal:" (1.) "The Lord knoweth them that are his; and," (2.) "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.)

A somewhat similar order is preserved in the parables of the lost sheep, the lost piece of money, and the prodigal son, in the 15th chapter of St. Luke. First, we have the parables of the lost sheep and the lost piece of money, which represent the Redeemer as seeking the sinner. Then we have the parable of the prodigal, which represents the sinner as seeking on his part. Hence, to say nothing of the intrinsic excellence of these parables, it has always appeared to me that there is a peculiar beauty and propriety in their juxtaposition. Whatever error may arise in our minds from the separate consideration of either, the other is at hand to correct it. We read the parables of the lost sheep and the lost piece of money, and think we are to remain quiescent. The whole is to be a work of seeking and recovering, on our Saviour's part. Then the parable of the prodigal is at hand to correct this error. There

we see the young man seeking on his part ; and saying, I will arise and go to my Father: and he arose and went.—Again, the sinner reads the parable of the prodigal, and takes up the idea that the whole must be his own unassisted effort, the work of his own miseries operating upon his own energies. His miseries must make him come to himself, and this must make him come to his Father. Then, I say, the parables of the lost sheep and the lost piece of money are at hand ; and teach him to look to the grace of that Saviour, without whose prior and effectual seeking, all seeking on his part would be in vain. Similar observations I have elsewhere made, (Text-Book for 1822, enlarged Edition), respecting two adjacent verses in the twelfth chapter of this same Gospel of St. Luke, (31, 32.) In the former of these verses our Saviour says to his disciples, “*Seek ye the kingdom of God.*” But, then, to prevent their apprehending from this, that the whole was to be their own work, and the result of their own powers, he adds in the next verse, “*Fear not, little flock ; for it is your Father’s good pleasure to give you the kingdom.*”

I have been led to offer these remarks by the observation, that in the Psalm before us, the people of God are described in *D.* and *D.* by a twofold designation ; first, as they are the chosen of God, in *D.* ; secondly, as they fear and hope in God, in *D.* And this latter kind of designation appears throughout the whole of *D.* “*Our soul waiteth for the Lord,*” (20—.) “*We have trusted in his holy name,*” (—21.) “*We hope in thee,*” (—22.) We have already seen one instance, in which St. Paul describes the people of God in a similar manner. Rom. viii. 28. is another, only that here the order is inverted. “*We know that all things work together for good—to them that love God—to them who are the called according to his purpose.*” Here, however, we have a specimen of the introverted parallelism.

- a. | 28. And we know that all things work together for good to *them that love God.*
- b. | To them who are *the called according to his purpose.*
- b. | 29. For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31. What shall we then say to these things? If God be for us, who can be against us? 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33. Who shall lay any thing to the charge of God's elect? Shall God that justifieth? 34. Who is he that condemneth? Is it Christ that died? Yea rather, that is risen again? Who is even at the right hand of God? Who also maketh intercession for us?
- a. | 35. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36. As it is written, For thy sake, we are killed all the day long, we are accounted as sheep for the slaughter. 37. Nay, in all these things we are more than conquerors through him that loved us. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Two characteristics of the people of God are given us in a. and b.; and taken up and enlarged upon, in an inverted order, in b. and a. In a. they are characterized as "Them that love God." This particular is taken up in a.; and appears both at the beginning of that member, and at its conclusion. At the beginning we have, "Who shall separate us from the love of Christ?" (35—:) at the end, "The love of God, which is in Christ Jesus our Lord," (—39.) In b., again, the people of God are characterized as "The called according to his purpose:" and this particular is taken up and enlarged upon in b. "Whom he did foreknow, he also did predestinate... Whom he did predestinate, them he also called," &c. (29, 30.) "If God be for us, who can be against us?" &c. (31, 32.) "Who shall lay any thing to the charge of God's elect?" &c. (33, 34.) Thus b. answers to b., and a. to a.

Here I would only observe, how little justice could possibly be rendered to this passage even by the most eloquent, judicious, and pious preacher, supposing him to be unacquainted

with its true arrangement. He might preach on it for hours, he might preach a whole course of sermons, but still he would leave his hearers in ignorance, at last, of the true character of the passage. He might make many ingenious divisions. Still those divisions might be all his own, not the Apostle's; the produce of his own mind, not the mind of the Spirit. The study of parallelism, then, is no fanciful or vain pursuit. The word of God, in the hand of the preacher, is the sword of the Spirit. In studying parallelism, then, we are learning our sword exercise.

(7.) We may now proceed to other examples.

PSALM CXLV.

1. ארוממך אלוהי המלך ואברכה שמך לעולם ועד: | A.
 2. בכל יום אברכך ואהללה שמך לעולם ועד:
 3. גדול יהוה ומהלל מאד ולגדלתו אין חקר: | A.
4. דור לדור ישבח מעשיך וגבורתך יגידו: 5. הדר כבוד | B.
 הודך ודברי נפלאותך אשיחה: 6. ועוזו נוראותך יאמרו
 וגדלותך אספרנה: 7. זכר רב טובך יביעו וצדקתך
 ירננו:
 8. חנון ורחום יהוה ארך אפים וגדול חסד: 9. טוב | B.
 יהוה לכל ורחמיו על כל מעשיו:
10. יודוך יהוה כל מעשיך וחסידך יברכוכה: 11. כבוד | C.
 מלכותך יאמרו וגבורתך ידברו: 12. להודיע לבני
 האדם גבורתו וכבוד הדר מלכותו:
 13. מלכותך מלכות כל עלמים וממשלתך בכל דור | C.
 ודר (נאמן יהוה בכל דבריו וחסיד בכל מעשיו):
 14. סומך יהוה לכל הנפלים וזוקף לכל הכפופים:
 15. עיני כל אליך ישברו ואתה נורתן להם את
 אכלם בערתו: 16. פורתח את ירך ומשבית לכל חי
 רצון: 17. צדיק יהוה בכל דרכיו וחסיד בכל מעשיו:
 18. קרוב יהוה לכל קראיו לכל אשר יקראהו באמת:
 19. רצון יראיו יעשה ואת שועתם ישמע ויושיעם:
 20. שומר יהוה את כל אהביו ואת כל הרשעים | C.
 ישמיד:
 21. תהלת יהוה ידבר פי ויברך כל בשר שם קדשו | D.
 לעולם ועד:

- A. | 1. I will extol thee, my God, O King ; and I will bless thy name for ever and ever. 2. Every day will I bless thee ; and I will praise thy name for ever and ever.
- A. | 3. Great is the Lord, and greatly to be praised, and his greatness is unsearchable.
- B. | 4. One generation shall praise thy works to another, and shall declare thy mighty acts. 5. I will speak of the glorious honour of thy majesty, and of thy wondrous works. 6. And men shall speak of the might of thy terrible acts : and I will declare thy greatness. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
- B. | 8. The Lord is gracious, and full of compassion ; slow to anger, and of great mercy. 9. The Lord is good to all ; and his tender mercies are over all his works.
- C. | 10. All thy works shall praise thee, O Lord ; and thy saints shall bless thee. 11. They shall speak of the glory of thy kingdom, and talk of thy power ; 12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
- C. | 13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. (The Lord is faithful in all his words, and holy in all his works). 14. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. 15. The eyes of all wait upon thee ; and thou givest them their meat in due season. 16. Thou openest thine hand, and satisfiest the desire of every living thing. 17. The Lord is righteous in all his ways, and holy in all his works. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. 19. He will fulfil the desire of them that fear him : he also will hear their cry, and will save them. 20. The Lord preserveth all them that love him : but all the wicked will he destroy.
- D. | 21. My mouth shall speak the praise of the Lord, and all flesh shall bless his holy name for ever and ever. (VII.)

The present Psalm, which is alphabetical, presents us with another variety of the parallel mode of composition. It consists of seven members, A., A., B., B., C., C., D. These may be divided into two classes : the one consisting of A., B., C., D. ; the other, of A., B., C. The difference between the two is, that in A., B., C., and D., the first, third, fifth, and seventh members, praise is *promised* to the Lord ; and in A., B., C., the second, fourth, and sixth members, praise is *offered*, and his excellences and performances are set forth.

Let us begin with the former series, A., B., C., D. In these, I say, praise is *promised*. This appears from the opening

clauses of these several members. "I will extol thee, my God, O King," (1— *Beginning of A.*) "One generation shall praise thy works to another," (4— *Beginning of B.*) "All thy works shall praise thee, O Lord," (10— *Beginning of C.*) "My mouth shall speak the praise of the Lord," (21—.) The same character *pervades* these members. Thus in *A.* we have, "I will extol thee," "I will bless thy name," (1;) "I will bless thee," "I will praise thy name," (2.) In *B.*, "One generation shall praise," &c. (4;) "I will speak of thy wondrous works," (5;) "Men shall speak of the might of thy terrible acts, and I will declare thy greatness," &c. (6, 7.) In *C.*, "All thy works shall praise thee," "Thy saints shall bless thee," (10;) "They shall speak of the glory of thy kingdom," &c. (11;) "To make known his mighty acts," &c. (12.) In *D.*, "My mouth shall speak the praise of the Lord," "All flesh shall bless his holy name." Thus, throughout the four members, *A.*, *B.*, *C.*, and *D.*, praise is *promised*. The final clause (—21,) "All flesh shall bless his holy name," stands in our English version, "Let all flesh bless his holy name." This rendering does not materially affect the general arrangement. I have gone, however, on the principle mentioned in the Introduction, of maintaining a uniformity of rendering throughout. בָּרַכְו is rendered, "shall bless," in verse 10; and I have, therefore, given the same rendering to בָּרַךְ in the present instance.

In *A.*, *B.*, and *C.*, on the contrary, the second, fourth, and sixth members, praise is not merely promised, but *offered*; and the attributes and performances of God are set forth. Thus in *A.* we have, "Great is the Lord, and greatly to be praised, and his greatness is unsearchable;" in *B.*, "The Lord is gracious," &c. (8—;) "The Lord is good to all," &c. (9—:) in *C.*, "Thy kingdom is an everlasting kingdom," &c. (13—;) "The Lord upholdeth all that fall," &c. (14—16;) "The Lord is righteous," &c. "And holy," &c. (17;) "The Lord is

nigh unto all that call upon him," &c. (18—20.) Thus in *A.*, *B.*, and *C.*, the Psalmist does not content himself, as in *A.*, *B.*, *C.*, and *D.*, with merely saying that the praise of the Lord shall be proclaimed, and his attributes and performances set forth; but he actually sets them forth and proclaims them. The following, then, is the plan of the Psalm :

- A. | 1, 2. Praise promised.
- A.* | 3. Praise offered.
- B. | 4—7. Praise promised.
- B.* | 8, 9. Praise offered.
- C. | 10—12. Praise promised.
- C.* | 13—20. Praise offered.
- D. | 21. Praise promised.

The following circumstance distinguishes the four members, *A.*, *B.*, *C.*, and *D.* In *B.* and *D.* there is a promise of praise, both from the Psalmist and from others; in *A.*, from the Psalmist only; in *C.*, from others only.

There is a passage in Psalm lxxxviii., in character somewhat resembling the Psalm that has just been considered.

- a. | —9. Lord, I have called daily upon thee ; I have stretched out my hands
 | unto thee.
 - b. | 10. Wilt thou shew wonders to the dead ? Shall the dead arise and
 | praise thee ? 11. Shall thy lovingkindness be declared in the grave,
 | or thy faithfulness in destruction ? 12. Shall thy wonders be known
 | in the dark, and thy righteousness in the land of forgetfulness ?
 - a. | 13. But unto thee have I cried, O Lord ; and in the morning shall my
 | prayer prevent thee.
 - b. | 14. Lord, why castest thou off my soul ? Why hidest thou thy face
 | from me ?
- Ps. lxxxviii. 9—14. (15.)

The whole of this passage is an address to the Almighty, yet there is a very clear distinction in its parts. In *a.* and *a.*, the first and third members, the Psalmist contents himself with *saying* that he has prayed, or will pray. But in *b.* and *b.* we have the language of actual application to the Almighty; each of these members being interrogative throughout : " Wilt thou

shew wonders to the dead?" &c. "Why castest thou off my soul?" &c. So that *b.* and *b.* appear to be the substance of the applications, spoken of, or announced, in *a.* and *a.* respectively: much in the same way as *A., B., &c.,* in the Psalm which we have just been considering, appear to be the substance of the praises promised in *A., B., &c.*

(8.) There is another variety of the alternate arrangement, which remains to be considered by us, before we pass on to the introverted form.

PSALM LXXXVIII.

1. יהוה אלהי ישועתי יום צעקתי בלילה נגדך: 2. תבוא
לפניך תפילתי הטה אונך לרנתי: | A.

3. כי שבעה ברעות נפשי חזי לשאול הגיעו: 4. נחשבתי
עם יורדי בור הייתי כגבר אין איל: 5. במתים חפשי
כמו חללים שכבי קבר אשר לא זכרתם עוד והמה
מידך נגזרו: 6. שרנני בבור תחתיון במחשכים
במצלות: | B.

7. עלי סמכה חמתך וכל משבריד ענית: | C.

8. הרחקת מידעי מזוני שתני תועבות למן
כלא ולא אצא: 9. עיני דאבה מני עני: | D.

קראתיך יהוה בכל יום שטחתי אליך כפי: 10. הלמתים
תעשה פלא אם רפאים יקומו יודוך: 11. היספר בקבר
חסדך אמונתך באברון: 12. היודע בחשך פלאך וצדקתך
בארץ נשיה: 13. ואני אליך יהוה שועתי ובבקר תפילתי
תקדמך: 14. למה יהוה תזנח נפשי תסתיר פניך ממני: | A.

15. עני אני וגוע מנער נשאתי אמיד אפונה: | B.

16. עלי עברו חרוניך בעותך צמתתוני: 17. סבוני
כמים כל היום הקיפו עלי יחד: | C.

18. הרחקת ממני אהב ורע מידעי מחשך: | D.

- A. | 1. O Lord God of my salvation, I have cried day and night before thee :
 | 2. Let my prayer come before thee : incline thine ear unto my cry.
- B. | 3. For my soul is full of troubles ; and my life draweth nigh unto
 | the grave. 4. I am counted with them that go down into the pit : I
 | am as a man that hath no strength : 5. Free among the dead, like
 | the slain that lie in the grave ; whom thou rememberest no more :
 | and they are cut off from thy hand. 6. Thou hast laid me in the
 | lowest pit, in darkness, in the deeps.
- C. | 7. Upon me thy wrath lieth hard, and thou hast afflicted me
 | with all thy waves.
- D. | 8. Thou hast put away mine acquaintance far from me ;
 | thou hast made me an abomination unto them : I am shut
 | up, and I cannot come forth : 9. Mine eye mourneth by
 | reason of affliction.
- A. | Lord, I have called daily upon thee, I have stretched out my hands unto
 | thee. 10. Wilt thou shew wonders to the dead ? shall the dead arise and
 | praise thee ? 11. Shall thy lovingkindness be declared in the grave, or
 | thy faithfulness in destruction ? 12. Shall thy wonders be known in the
 | dark, and thy righteousness in the land of forgetfulness ? 13. But unto
 | thee have I cried, O Lord ; and in the morning shall my prayer prevent
 | thee. 14. Lord, why castest thou off my soul ? Why hidest thou thy
 | face from me ?
- B. | 15. I am afflicted and ready to die from my youth up : while I suffer
 | thy terrors, I am distracted.
- C. | 16. Over me goeth thy fierce wrath ; thy terrors have cut me
 | off. 17. They came round about me daily like water ; they
 | compassed me about together.
- D. | 18. Thou hast put away far from me lover and friend, and
 | mine acquaintance into darkness. (VIII.)

It sometimes happens that a passage of Scripture falls, on examination, into two portions, which are not indeed composed with such strict attention to the laws of parallelism, that every part of the one has something exactly corresponding to it in the other : yet which are evidently composed with a degree of mutual reference, that may best be exhibited by subdividing each of them, and arranging the subdivisions so as to correspond.

This is the case in the present instance. Psalm lxxxviii. falls, on examination, into the two portions A. B. C. D., A. B. C. D. ; which are not indeed strictly parallel in every part, but which have nevertheless a mutual correspondence of

a very marked kind: *A.* corresponding to *A.*, *B.* to *B.*, *C.* to *C.*, and *D.* to *D.*

In *A.* and *A.*, the two leading members, the Psalmist refers to his *prayer*: and the remaining members on each side, (that is, *B.*, *C.*, *D.*, of the former portion, *B.*, *C.*, *D.*, of the latter,) are his *complaint*. There is, however, a particular reference in *B.* to *B.*, in *C.* to *C.*, and in *D.* to *D.*

First of all, I say, *A.* and *A.* refer to the Psalmist's *prayer*. At the beginning of *A.* we have, "O Lord God of my salvation, I have cried day and night before thee," (1.) : at the beginning of *A.*, "Lord, I have called daily upon thee, I have stretched out my hands unto thee," (—9.) ; and further on, "Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee," (13.)—Prayer appears, also, in the remainder of *A.* and *A.* Thus in *A.* we have, "Let my prayer come before thee: incline thine ear unto my cry:" and in *A.*, the Psalmist having begun by saying that he had called or prayed daily to God, proceeds to tell us what was the substance of his prayer; "Wilt thou shew wonders to the dead?" &c. (10.) Indeed, that we may understand the true character of *A.*, this passage should be again arranged by itself.

- | | | | |
|---|----|----|--|
| { | A. | a. | —9. Lord, I have called daily upon thee, I have stretched out my hands unto thee. |
| | | b. | 10. Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? 11. Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? 12. Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness? |
| | | a. | 13. But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. |
| | | b. | 14. Lord, why castest thou off my soul? Why hidest thou thy face from me? |

Here a very plain distinction prevails.—*a.* and *a.*, the first and third members, are affirmative or declaratory; *b.* and *b.*, the second and fourth, are interrogative. In *a.* we have "Lord, I have called daily upon thee," &c.; in *a.*, "But unto thee

have I cried, O Lord," &c. terms *declaratory* of the Psalmist's having prayed. But in *b.* and *b.*, the Psalmist no longer contents himself with stating that he has prayed, but proceeds to ask or inquire: "Wilt thou shew wonders to the dead?" &c. (10—); and more closely and earnestly in *b.*, "Lord, why castest thou off my soul? Why hidest thou thy face from me?"—Thus *a.* and *a.* are affirmative, *b.* and *b.* interrogative: *a.* answers to *a.*, and *b.* to *b.*: the whole of *A.* goes together, as one member of the general arrangement: and, referring, in its leading phrases, "Lord, I have called daily upon thee," (*a.*—) "Unto thee have I cried, O Lord," (*a.*—) to the *prayers* of the Psalmist, is coupled by them to *A.*; at the beginning of which we read, "O Lord God of my salvation, I have cried day and night before thee."

But while *A.* and *A.* refer to the Psalmist's prayer, the remaining members on each side set forth his complaint. Thus, at the beginning of *B.* he says, "For my soul is full of troubles; and my life draweth nigh unto the grave, (3.); and at the beginning of *B.*, "I am afflicted, and ready to die," terms exactly answering to the former.

The point, however, to be observed is, that the complaint in *B.* answers particularly to that in *B.*, the complaint in *C.* to that in *C.*, the complaint in *D.* to that in *D.*

Thus the idea of being "Ready to die," (יג, at the last gasp,) which appears in *B.*, prevails throughout the whole of *B.* "My life draweth nigh unto the grave," (—3.) "I am counted with them that go down into the pit, I am as a man that hath no strength, (4.) "Free among the dead, like the slain that lie in the grave," &c. (5.) "Thou hast laid me in the lowest pit," &c. (6.) Thus the whole of *B.* is in accordance with *B.*, in which latter member the Psalmist represents himself as "Ready to die."

C. and *C.* have exactly the same beginning in the Hebrew, though the identity cannot easily be preserved in our language.

עלי—עלי עברו חרוניך, עלי סמכה המתך is rendered by our translators, in C., “Upon me;” in C., “Over me.” The displeasure of the Lord is referred to, at the beginning both of C. and C. “Upon me thy wrath (חמתך) lieth hard,” (C.): “Over me goeth thy fierce wrath, (חרוניך),” (C.)—Both in C. and C. the Psalmist represents his troubles by images drawn from the floods. “Thou hast afflicted me with all thy waves, (C.) “Thy terrors . . . came round about me daily like water.” (C.)

The leading idea in D. and D., is that of destitution. “Thou hast put away mine acquaintance far from me,” &c. (D.) “Thou hast put away far from me lover and friend, and mine acquaintance into darkness.” (D.)

The general character of the Psalm, then, may be thus represented.

- A. | 1, 2. Prayer.
- B. | 3—6. Complaint.—Dissolution near.
- C. | 7. Complaint.—Wrath. Waves.
- D. | 8, 9—. Complaint.—Destitution.
- A. | —9—14. Prayer.
- B. | 15. Complaint.—Dissolution near.
- C. | 16, 17. Complaint.—Wrath. Water.
- D. | 18. Complaint.—Destitution.

Though the correspondence here be of that kind which I have called *continuous*, yet as there are only two leading topics, prayer and complaint, prayer being referred to in A. and A., and complaint appearing throughout the whole of B. C. D. and B. C. D., it is clear that the Psalm is, after all, only a variety of the alternate parallelism of four members, and may be thus exhibited.

- E. | A. (1, 2.) Prayer.
- F. | B. C. D. (3—9—.) Complaint.
- E. | A. (—9—14.) Prayer.
- F. | B. C. D. (15—18.) Complaint.

Here we have prayer in *E.* and *E.*, and complaint in *F.* and *F.* And if the Psalm were exhibited at length in this form, we might derive one instructive lesson from only casting the eye over it. We should have prayer and complaint twice over. But in the first instance, the prayer is short, and the complaint comparatively long. In the second, we have more prayer, and less complaint.

To shew, however, the particular correspondence of the two complaints, it was necessary to subdivide them: the former complaint, *F.*, into the three portions, *B.*, *C.*, and *D.*; the latter complaint, *F.*, into the three corresponding portions, *B.*, *C.*, and *D.*—Though, in cases of this kind, it is often expedient thus to make a subdivision, there is the attendant difficulty, that it is not always easy to say exactly where the lines of subdivision should be drawn. If we merely had to divide member from member, it would be an easy task. But we now come to the more minute operations of our anatomy; and our work is attended with greater difficulty, and sometimes with greater uncertainty. In the example, for instance, now before us, it may be objected that there is nothing, in *D.*, strictly corresponding to the latter part of *D.* Yet the general correspondence of *D.* and *D.* is manifest: and the subdivision which has been adopted was necessary, in order to exhibit that correspondence to the best advantage.

Sometimes the sort of continuous correspondence, which we here observe in *A. B. C. D.*, and *A. B. C. D.*, is found in passages which form only single members of a larger arrangement. Examples of this kind I shall hereafter offer. And in order to exhibit the correspondence of the two members, I shall occasionally make a subdivision, as in the present instance. In such cases, then, it will be necessary for the reader to bear in mind, that I am not alleging an exact resemblance of every part of the one member to its corresponding part in the other member. My only object is to shew the general correspond-

ence of the two members, by shewing the correspondence, greater or less, which manifestly exists in their parts.

In instances of this kind, the opening phrases, or, as I call them, the leading terms, of the several subdivisions, generally mark their correspondence with sufficient exactness. Thus in the instance before us :

- A. | O Lord God of my salvation, I have cried day and night before thee.—
 B. | For my soul is full of troubles ; and my life draweth nigh unto the grave,—
 C. | Upon me (עלי) thy wrath lieth hard.—
 D. | Thou hast put away mine acquaintance far from me.—
 A. | Lord, I have called daily upon thee.—
 B. | I am afflicted, and ready to die.—
 C. | Over me (עלי) goeth thy fierce wrath.—
 D. | Thou hast put away far from me lover and friend.—

Who will deny that there is here a designed coincidence ; even though there be phrases, under some of the heads, to which there is nothing strictly similar under the corresponding heads ?

CHAPTER II.

INTROVERTED ARRANGEMENTS OCCURRING IN THE PSALMS.

(1.) *Design of the present Chapter.*—(2.) *Parallel couplet. Introverted arrangements.*—(3.) *Others depending on two distinct subjects.* Psalm lxx.—(4.) Psalm xv. Psalm lxxxix.—(5.) Psalm cxlviii.—(6.) Psalm xxv. : *Five members.*—(7.) Psalm xxx. ; Psalm cv. : *Six members.*—(8.) Psalm cxxxv. : *Eight members.*

(1.) IN offering the alternate arrangements in the preceding Chapter, I have endeavoured to maintain as great a degree of method as the nature of the case would allow; giving them, according to their character, under different heads. In the present instance, this will not be so easy. The character of Psalms in which the introverted construction prevails, is often more complicate. And, the varieties being more numerous, there is less room for method in exhibiting them. I shall begin by offering a few promiscuous examples of the introverted parallelism, occurring in parts of Psalms, and shall then present similar examples, in connexion with my arrangements of entire Psalms, with as much attention to order as circumstances will allow of.

(2.) There are some couplets in the book of Psalms, as well as in other parts of the Bible, in which any attempt at *alternate* arrangement would be useless. For instance :

We are consumed by thine anger,
And by thy wrath we are troubled. Ps. xc. 7.

Here the arrangement must be *introverted*.

- a. | We are consumed
- b. | By thine anger,
- b.* | And by thy wrath
- a. | We are troubled. (1.)

Here the judgments endured appear in the extreme members, a. and *a.*; "We are consumed," "We are troubled:" and the causes, or instruments, of inflicting them, in b. and *b.*; "By thine anger," "By thy wrath." Again:

- a. | Sing unto the Lord,
- b. | With the harp, with the harp, and the sound of a psalm.
- b.* | With trumpets and sound of cornet,
- a. | Make a joyful noise before the Lord, the King. Ps. xcvi. 5, 6. (2.)

Here we have praise enjoined in a. and *a.*; and the instruments of praise in b. and *b.* Similarly, according to the order of words in the Hebrew:

- a. | Let them praise his name
- b. | With the dance:
- b.* | With the timbrel and harp
- a. | Let them sing praises unto him. Ps. cxlix. 3. (3.)

Again:

- a. | The Lord hath rewarded me
- b. | According to my righteousness;
- b.* | According to the cleanness of my hands
- a. | Hath he recompensed me. Ps. xviii. 20. (4.)

In a. and *a.*, the reward or recompense; in b. and *b.*, the measure according to which it was bestowed. So also,

- a. | Have mercy upon me, O God,
- b. | According to thy lovingkindness;
- b.* | According to the multitude of thy tender mercies,
- a. | Blot out my transgressions. Ps. li. 1. (5.)

In a. and *a.*, the petition; in b. and *b.*, the measure according to which it was to be granted. Again:

יהי שם יהוה מברך | a.
 מעתה ועד עולם : | b.
 ממזרח שמש עד מבואו | b.
 מהלל שם יהוה : | a.

- a. | Blessed be the name of the Lord,
 b. | From this time forth and for evermore.
 b. | From the rising of the sun unto the going down of the same,
 a. | The name of the Lord be praised. Ps. cxiii. 2, 3. (6.)

The worship due to God's holy name is enjoined in a. and *a.*; the extent to which it is to be rendered, both of time and space, appears in b. and *b.*

The two next examples correspond in their general character.

- a. | Teach me to do thy will,
 b. | For thou art my God.
 b. | Thy Spirit is good ;
 a. | Lead me into the land of uprightness. Ps. cxliii. 10. (7.)
 a. | Turn thee unto me, and have mercy upon me,
 b. | For I am desolate and afflicted.
 b. | The troubles of my heart are enlarged,
 a. | O bring thou me out of my distresses. Ps. xxv. 16, 17. (8.)

In each of these examples, we have the petition in the extreme members, a. and *a.*; and the ground or plea of the petition, in the central members, b. and *b.*—In the following example we have an opposite mode of construction.

- a. | Lord, I cry unto thee ;
 b. | Make haste unto me :
 b. | Give ear unto my voice,
 a. | When I cry unto thee. Ps. cxli. 1. (9.)

Here the petition appears in the central members, b. and *b.*; and the plea in the extreme ones, a. and *a.*

- a. | Because he hath set his love upon me,
 b. | Therefore will I deliver him.
 b. | I will set him on high,
 a. | Because he hath known my name. Ps. xci. 14. (10.)

Here the purpose of the Lord appears in the central members, *b.* and *b.*; but the ground or motive of his procedure in the extreme members, *a.* and *a.*

- a. | The Lord preserveth
 b. | All them that love him;
 b. | But all the wicked
 a. | Will he destroy. Ps. cxlv. 20. (11.)

In *a.* and *a.*, the dealings of the Lord; in *b.* and *b.*, the objects of them.

- a. | Thou desirest truth
 b. | In the inward parts:
 b. | And in the hidden part
 a. | Thou shalt make me to know wisdom. Ps. li. 6. (12.)

In *a.* and *a.*, what God requires and will confer; in *b.* and *b.*, where he requires and will confer it. The arrangement of this text exhibits it as peculiarly well adapted for a discourse.

In some cases, the mutual reference of the first and fourth members, and the second and third, respectively, is of such a kind, that they may be read in connexion with each other. For instance:

- a. | The Lord saveth his anointed,
 b. | He will hear him,
 b. | From his holy heaven,
 a. | With the saving strength of his right hand. Ps. xx. 6. (13.)

That is, I conceive, "The Lord saveth his anointed, with the saving strength of his right hand: he will hear him, from his holy heaven." The reader will follow his own judgment, in adopting or rejecting this view of the passage. Again:

- a. | Hear my prayer, O Lord, give ear to my supplications. In thy faithfulness answer me, and in thy righteousness.
- b. | And enter not into judgment with thy servant :
- b. | *For* in thy sight shall no man living be justified :
- a. | *For* the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness, as those that have been long dead. Ps. cxliii. 1—3. (14.)

Here we have prayer in *a.* and deprecation in *b.*—*b.* relates to the deprecation in *b.*, *a.* to the prayer in *a.*—Thus *a.* answers to *a.*, and *b.* to *b.*

The two latter members, *b.* and *a.*, begin with the same particle, *For*, (׃). In each of them, therefore, the Psalmist urges a plea, or an inducement, in support of what is respectively offered in the two former members, *a.* and *b.* In *a.* the Psalmist petitions the Lord for help, praying that his supplication may be heard ; and urging, in *a.*, his calamities as an inducement : “ *For* the enemy hath persecuted my soul,” &c. But in *b.* he enters on quite a different subject ; deprecating God’s entering into judgment ; and adding, in *b.*, as a reason, “ *For* in thy sight shall no man living be justified.” Thus the plea in *a.* has a particular reference to the prayer in *a.*, and the plea in *b.* to the prayer in *b.*

The order in which the language of the Sacred Oracles was originally arranged, is, in all cases, unquestionably the best ; nor would I, in any instance, recommend an alteration in it. But if, for the sake of seeing the connexion of ideas, we would bring together the corresponding portions, and arrange them, for our own satisfaction, in what, according to our notions, we should call their natural order, the passage under consideration may stand thus.

- a. | Hear my prayer, O Lord, give ear to my supplications. In thy faithfulness answer me, and in thy righteousness :
- a. | *For* the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness, as those that have been long dead.
- b. | And enter not into judgment with thy servant :
- b. | *For* in thy sight shall no man living be justified.

The form now becomes precisely similar to many that we have considered under the head of alternate arrangements. That is, two supplications in *a.* and *b.*; and two pleas in support of them, each introduced by the particle *For*, in *a.* and *b.* I repeat, however, that this arrangement is only offered to answer a temporary purpose; and not by any means with the view of recommending a corresponding change in the Sacred Text. Indeed, the introverted form of arrangement has its peculiar advantages (as is satisfactorily shown in "Sacred Literature"), which forbid our altering it.

(3.) I have dwelt, in former parts of the present work, upon those examples in which the arrangement turns upon two distinct subjects. Many such are to be found in the Psalms. In some instances, the distinction lies between the righteous and the wicked; as in the following examples:

a. | Better is a little that the righteous man hath,
 b. | Than the riches of many wicked;
 b. | For the arms of the wicked shall be broken,
 a. | But the Lord upholdeth the righteous.
Ps. xxxvii. 16, 17. (15.)

a. | The Lord trieth the righteous;
 b. | But the wicked, and him that loveth violence, his soul hateth.
 b. | Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.
 a. | For the righteous Lord loveth righteousness; his countenance beholdeth the upright.
Ps. xi. 5—7. (16.)

Here we have the righteous in *a.* and *a.*, the wicked in *b.* and *b.* Again:

a. | They shall speak of the glory of thy kingdom,
 b. | And talk of thy might;
 b. | To make known to the sons of men his mighty acts,
 a. | And the glorious majesty of his kingdom. Ps. cxlv. 11, 12. (17.)

Here, in *a.* and *a.*, we have the glory, and the glorious

majesty, of God's kingdom ; in *b.* and *b.* his might, and his mighty acts. (גבורתי, גבורתך). Thus the glory and the might of the Lord are separately spoken of, as two distinct topics.—A distinction seems also to be intended in the following passage.

- a. | Thou shalt guide me with thy counsel,
 b. | And afterward receive me to glory.
 b. | Whom have I in heaven but thee ?
 a. | And there is none upon earth that I desire beside thee.

Ps. lxxiii. 24, 25. (18.)

Thou shalt guide me with thy counsel, upon earth ; and afterward receive me to glory, in heaven.—Thus we have earth in *a.* and *a.*, and heaven in *b.* and *b.*—This arrangement, however, is offered conjecturally ; and, unless similar arrangements, of a more evident kind, were frequent in the Psalms, it might be improper to offer it at all.

- a. | In his hand are the deep places of the earth, the strength of the hills is his
 also ;
 b. | The sea is his :
 b. | And he made it ;
 a. | And his hands fashioned the dry land.

Ps. xcv. 4, 5. (19.)

The earth, in *a.* and *a.* ; the sea, in *b.* and *b.* The character of this passage may be thus exhibited.

- | The earth is his ;
 | The sea is his :
 | He made the sea ;
 | He made the earth.

The object of the Psalmist is to state, that the earth and the sea belong to the Lord, and were made by him. But, stating this in detail, he does not pursue the order of detail which we might consider the most natural. "The depths and heights of the earth are the Lord's ; the sea is also his : he made the earth ; and he made the sea." But having first mentioned

the earth in *a.*, then the sea in *b.*, he resumes these topics, in *b.* and *a.*, in an inverted order. Thus *a.* and *a.* refer to the earth, and *b.* and *b.* to the sea; *a.* answering to *a.*, and *b.* to *b.*

- a.* | I will call upon the Lord, who is worthy to be praised : so shall I be saved from mine enemies.
- b.* | The sorrows of death compassed me, and the floods of ungodly men made me afraid.
- b.* | The sorrows of hell compassed me about, the snares of death prevented me.
- a.* | In my distress I will call upon the Lord, and cry unto my God ; he shall hear my voice out of his temple, and my cry shall come before him, even into his ears. Ps. xviii. 3—6. (20.)

Here again we have two distinct topics. In *a.* and *a.* the Psalmist sets forth his resources ; in *b.* and *b.*, his troubles.

The beginning of *a.* corresponds to the beginning of *a.* “ I will call upon the Lord, who is worthy to be praised :” “ In my distress I will call upon the Lord, and cry unto my God.” The remaining portions of *a.* and *a.* also correspond ; each setting forth the happy result of the Psalmist’s prayer. “ So shall I be saved from mine enemies :” “ He shall hear my voice out of his temple, and my cry shall come before him, even unto his ears.” Thus *a.* and *a.* correspond in every part.

The correspondence, also, of *b.* and *b.*, is evident. “ The sorrows of death compassed me,” &c. (*b.*) “ The sorrows of hell compassed me about,” &c. (*b.*)

Thus *b.* answers to *b.* as well as *a.* to *a.* ; *a.* and *a.* setting forth the resources of the Psalmist, *b.* and *b.* his troubles. This, indeed, is one of those cases, in which the leading terms sufficiently define the character of the arrangement.

... | a. מהלל אקרא יהוה ...
 ... | b. אפפוני חבלי מות ...
 ... | b. חבלי שאול סבבוני ...
 ... | a. בצר לי אקרא יהוה ...

- a. | I will call upon the Lord, ...
 b. | The sorrows of death compassed me, ...
 b. | The sorrows of hell compassed me about, ...
 a. | In my distress I will call upon the Lord, ...

The next example, though not much longer than this, is an entire Psalm.

PSALM LXX.

1. | A. אלהים להצילני יהוה לעזרתני חושה:
 2. | B. יבשו ויחפרו מבקשי נפשי יסגו אחור ויכלמו חפצי
 רעתי: 3. | ישובו על עקב בשרתם האמרים האח
 האח:
 4. | B. ישישו וישמחו בך כל מבקשיך ויאמרו תמיד יגדל
 אלהים אהבי ישועתך:
 5. | A. ואני עני ואביון אלהים חושה לי עזרי ומפלט אתה
 יהוה אל תאחר:

- A. | 1. Make haste, O God, to deliver me ; make haste to help me, O Lord.
 B | 2. Let them be ashamed and confounded, that seek after my soul.
 Let them be turned backward and put to confusion, that desire my
 hurt. 3. Let them be turned back for a reward of their shame,
 that say, Aha, Aha.
 [B. | 4. Let them rejoice and be glad in thee, all that seek thee. And
 let them say continually, Let God be magnified, that love thy
 salvation.
 A. | 5. But I am poor and needy : make haste unto me, O God. Thou art
 my help and my deliverer ; O Lord, make no tarrying. (I.)

I have arranged the Psalm before us as an introverted

parallelism of four members, A., B., *B.*, *A.*, for the purpose of intimating that the fourth member, *A.*, answers to the first, A., and the third, *B.*, to the second, B.

The whole of the seventieth Psalm is prayer; but there is this distinction: that the prayer of the Psalmist refers, in the two extreme members, A. and *A.*, to himself; and in the two central members, B. and *B.*, to others.

In the extreme members, A. and *A.*, the Psalmist prays, and that in corresponding terms, for *himself*: saying in A., "Make haste, O God, to deliver me; make haste to help me, O Lord;" and in *A.*, "But I am poor and needy: make haste unto me, O God. Thou art my help and deliverer; O Lord, make no tarrying." Thus the Psalmist prays for himself, and prays for *speedy* deliverance, both in A. and *A.* In A. we have חושה, "Make haste;" in *A.*, חושה, "Make haste," אל תאחר, "Make no tarrying." In both A. and *A.* he speaks of help. In *A.* we have עורי, "My help," answering to לעורתי, "To help me," or rather, "To my help," in A. Such is the mutual correspondence of A. and *A.*, in each of which members the prayer of the Psalmist refers to himself.

In B. and *B.*, however, his prayer refers to *others*; that is, to the wicked, or his enemies, in B., and to the righteous, or his friends, in *B.* "Let them be ashamed and confounded, that seek after my soul," &c. (B.) "Let them rejoice and be glad in thee, all that seek thee, &c. (*B.*) (מבקשי נפשי, "That seek after my soul:" מבקשיך, "That seek thee.")"

The peculiar and very regular construction, however, of B. and *B.*, deserves our attention.

יבשו ויחפרו | a. }
 מבקשי נפשי | a. }
 יסגו אחור ויכלמו | b. } B.
 חפצי רעתי | b. }
 ישובו על עקב בשתם | c. }
 האמרים האח האח : | c. }

ישישו וישמחו בך | d. }
 כל מבקשיך | d. } B.
 ויאמרו תמיד יגדל אלהים | e. }
 אהבי ישועתך : | e. }

B. { a. | Let them be ashamed and confounded,
 a. | That seek after my soul.
 b. | Let them be turned backward, and put to confusion,
 b. | That desire my hurt.
 c. | Let them be turned back, for a reward of their shame,
 c. | That say, Aha, Aha.

B. { d. | Let them rejoice and be glad in thee,
 d. | All that seek thee.
 e. | And let them say continually, Let God be magnified,
 e. | That love thy salvation.

Here we have the Psalmist's petitions, with great regularity, in the five members, a., b., c., d., e.; and the persons to whom they refer, with equal regularity, in a., b., c., d., e. Thus a regularity of construction prevails throughout B. and B.; with this distinction, however, that B. relates to the enemies of the Psalmist, B. to the righteous, his friends.

Thus A. and A. relate to the Psalmist himself, B. and B. to others. And, moreover, B. and B. are properly separated from one another, because they refer to two different classes of persons. The following, then, is the plan of the Psalmist's prayer :

- A. | 1. Himself.
 B. | 2, 3. His enemies.
 B. | 4. His friends.
 A. | 5. Himself.

Here the correspondence of the extreme members, A. and A., is homogeneous; but that of the central ones, B. and B., is antithetical.

(4.) We proceed to another example of an entire Psalm, constructed upon the introverted plan.

PSALM XV.

- A. | 1. יהוה מי יגור באהלך מי ישכן בהר קדשך:
 2. | a. }
 3. | b. } B.
 4. | a. }
 5. | b. } B.
 A. | A.
- יהוה מי יגור באהלך מי ישכן בהר קדשך:
 2. | a. }
 3. | b. } B.
 4. | a. }
 5. | b. } B.
 A. | עשה אלה לא ימוט לעולם:

- A. | 1. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?
 B. { a. | 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
 b. | 3. He that backbiteth not with his tongue; nor doeth evil to his neighbour; nor taketh up a reproach against his neighbour.
 B. { a. | 4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord.
 b. | He that sweareth to his own hurt, and changeth not. 5. He that putteth not out his money to usury; nor taketh reward against the innocent.
 A. | He that doeth these things shall never be moved. (II.)

Here again the general arrangement is introverted; *A.* answering to *A.*, and *B.* to *B.*

Let us begin with the two central members, *B.* and *B.* The better to exhibit the correspondence of these two members, they are subdivided into two parts each: *B.* into the two, *a.*, *b.*; *B.* into the two, *a.*, *b.*: *a.* answering to *a.*, and *b.* to *b.*; and therefore the whole, *B.*, to the whole, *B.*

The qualities of the man who shall dwell in God's holy hill, are set forth in *B.* and *B.* The point to be observed is, that in *a.* and *a.*, the leading portions of *B.* and *B.*, they are set forth positively; and in *b.* and *b.*, the following portions, negatively.

In *a.* and *a.* we have the positive qualities: "He that walketh uprightly, and worketh righteousness, and speaketh the truth," (*a.*) "In whose eyes a vile person is contemned, but he honoureth them that fear the Lord," (*a.*)

In *b.* and *b.*, on the contrary, a negative appears in every clause. "He that backbiteth *not* with his tongue, *nor* doeth evil to his neighbour, *nor* taketh up a reproach," &c. (*b.*) "He that sweareth to his own hurt, and changeth *not*; he that putteth *not* out his money to usury; *nor* taketh reward against the innocent." Thus the negative appears throughout *b.* and *b.*; that is, three times in each: and in the Hebrew, the particle employed is the same in every instance, נל.

b. and *b.*, then, are negative, while *a.* and *a.* are positive: *b.* answers to *b.*, as well as *a.* to *a.*; and therefore the whole *B.* to the whole *B.*

In *A.* the Psalmist asks, who shall abide in God's tabernacle, and dwell in his holy hill? The qualifications of the person are given in *B.* and *B.*; and then, it is added, in the last member, *A.*, "He that doeth these things shall never be moved." *B.* and *B.* so evidently form, by themselves, an independent arrangement, that *A.*, the exterior member at the

end, may well be regarded as referring to *A.*, the exterior member at the beginning.

It may be urged, however, that the answer to the question in *A.* is contained in *B.* and *B.*, the two central members, as well as in *A.* the last; and that, therefore, we have no reason to place *A.*, in particular, in correspondence with *A.*, in order to complete our introverted parallelism. And, indeed, there is such an appearance of justice in this objection, that unless I were prepared to give a particular reason for placing *A.* in correspondence with *A.*, I should not, perhaps, have ventured to offer the Psalm now before us, as an example of the introverted parallelism.

The Psalmist asks in *A.*, "Lord, who shall abide (יגור) in thy tabernacle? Who shall dwell (ישכן) in thy holy hill?" שכן means properly to sojourn, to abide for a time; but ישכן signifies to continue, to dwell. There is then an advance of the sense in *A.* The Psalmist not merely asks who shall sojourn in the tabernacle for a time, but who shall dwell *permanently* in God's holy hill. And to this refers the answer in *A.*: "He that doeth these things *shall never be moved*," לא ימוט לעולם. Thus the idea of permanence, or stability, appears both in *A.* and *A.* So that, while *B.* answers closely to *B.*, the exterior portion, *A.*, at the end, is also found to have a particular reference to the exterior portion, *A.*, at the beginning. The plan of the Psalm, then, may be thus exhibited.

A. | 1. Stability.

B. { a. | 2. Positive.
b. | 3. Negative.

B. { a. | 4—. Positive.
b. | —4, 5—. Negative.

A. | —5. Stability.

Nor let it be said that the meaning, which I have given to

A., is *made*, merely to answer a present purpose. We find it in the new version of the Psalms.

Lord, who 's the happy man that may
To thy blest courts repair,
Not, stranger-like, to visit them,
But to inhabit there?

To this the conclusion of the Psalm responds: "He that doeth these things shall *never be moved*."

The next example is the longest, except two or three, of all the Psalms. It is formed, however, upon a similar model to the last, which is one of the shortest; that is, it consists of four members, of which the central ones admit of corresponding subdivisions into parts.

PSALM LXXXIX.

1. | A. חסדי יהוה עולם אשירה לדר ודר אודיע אמונתך בפי :

2. | a. כי אמרת עולם חסד יבנה שמים תכן אמונתך
בהם ; 3. כרתי ברית לבחירי נשבעתי לדוד עבדי ;
4. עד עולם אכין זרעך ובניתי לדר ודר כסאך :

5. | b. ויודו שמים פלאך יהוה אף אמונתך בקהל
קדשום ; 6. כי מי בשחך יערך ליהוה ידמה ליהוה
בבני אלים ; 7. אל נערץ בסוד קדשים רבה ונורא
על כל סביביו ; 8. יהוה אלהי צבאות מי כמוך חסיד
יה ואמונתך סביבותיך ; 9. אתה מושל בנאות הים
בשוא גליו אתה תשבחם ; 10. אתה דכאת כחלל
רהב בזרוע ענך פורת איביך ; 11. לך שמים אף לך
ארץ תבל ומלאה אתה יסדתם ; 12. צפון וימין אתה
בראתם תבור וחרמון בשמך ירננו ; 13. לך זרוע
עם גבורה תעז ידך תרום ימינך ; 14. צדך ומשפט
מכון כסאך חסד ואמת יקדמו פניך ; 15. אשרי העם
ידעי תרועה יהוה באור פניך יהלכון ; 16. בשמך
יגילון כל היום ובצדקתך ירומו ; 17. כי תפארת
עזמו אתה וברצונך תרים קרננו ; 18. כי ליהוה
מגננו ולקדוש ישראל מלכנו :

B.

19. | a. אז דברת בחזון לחסידיך ותאמר שויתי עזר על
גנור הרימותי בחור מעם ; 20. מצאתי דוד עבדי בשמן
קדשי משחתיו ; 21. אשר ידי תכון עמו אף זרועי
תאמצנו ; 22. לא ישיא אויב בו ובן עולה לא יעננו ;
23. וכרתתי מפניו צריו ומשנאיו אנוף ; 24. ואמונתי
וחסדי עמו ובשמי תרום קרנו ; 25. ושמתי בים ידו
ובנהרות ימינו ; 26. הוא יקראני אבי אתה אלי וצור
ישועתי ; 27. אף אני בכור ארתנהו עליון למלכי ארץ ;
28. לעולם אשמור לו חסדי ובריתי נאמנת לו ;
29. ושמתי לעד זרעו וכסאו כימי שמים :

B.

38. | b. ואתה זנחת ותמאס התעברת עם משיחך ;
39. נארתה ברית עבדך חללת לארץ נזרו ;
40. פרצת כל גדרתי שמת מבצרוי מחתה ;
41. שסדו כל עברי דרך היה חרפה לשכניו ;
42. הרימות ימין צריו השמחת כל אויביו ; 43. אף
תשיב צור חרבו ולא הקמתו במלחמה ; 44. השבת
מטהו וכסאו לארץ מגרתה ; 45. הקצרת ימי
עלומיו העמית עליו בושה ; 46. עד מה יהוה תסתר
לנצח תבער כמו אש חמתך :

52. | A. ברוך יהוה לעולם אמן ואמן :

A. | 1. I will sing of the mercies of the Lord for ever : with my mouth will I make known thy faithfulness to all generations.

a. | 2. For thou saidst, " Mercy shall be built up for ever ;" (thy faithfulness shalt thou establish in the very heavens). 3. " I have made a covenant with my chosen, I have sworn unto David my servant, 4. Thy seed will I establish for ever, and build up thy throne to all generations."

B.

b. | 5. And the heavens shall praise thy wonders, O Lord : thy faithfulness also in the congregation of the saints. 6. For who in the heaven can be compared unto the Lord ? who among the sons of the mighty can be likened unto the Lord ? 7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. 8. O Lord God of hosts, who is a strong Lord like unto thee ? or to thy faithfulness round about thee ? 9. Thou rulest the raging of the sea : when the waves thereof arise, thou stillest them. 10. Thou hast broken Rahab in pieces, as one that is slain ; thou hast scattered thine enemies with thy strong arm. 11. The heavens are thine, the earth also is thine : as for the world and the fulness thereof, thou hast founded them. 12. The north and the south, thou hast created them : Tabor and Hermon shall rejoice in thy name. 13. Thou hast a mighty arm : strong is thy hand, and high is thy right hand. 14. Justice and judgment are the habitation of thy throne : mercy and truth shall go before thy face. 15. Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance. 16. In thy name shall they rejoice all the day ; and in thy righteousness shall they be exalted. 17. For thou art the glory of their strength ; and in thy favour our horn shall be exalted. 18. For the Lord is our defence ; and the Holy One of Israel is our king.

B.

a. | 19. Then thou spakest in vision to thy Holy One, and saidst, " I have laid help upon one that is mighty ; I have exalted one chosen out of the people. 20. I have found David my servant ; with my holy oil have I anointed him : 21. With whom my hand shall be established : mine arm also shall strengthen him. 22. The enemy shall not exact upon him ; nor the son of wickedness afflict him. 23. And I will beat down his foes before his face, and plague them that hate him. 24. But my faithfulness and my mercy shall be with him : and in my name shall his horn be exalted. 25. I will set his hand also in the sea, and his right hand in the rivers. 26. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. 27. Also I will make him my firstborn, higher than the kings of the earth. 28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29. His seed also will I make to endure for ever, and his throne as the days of heaven. 30. If his children forsake my law, and walk not in my judgments ; 31. If they break my statutes, and keep not my commandments ; 32. Then will I visit their transgression with the rod, and their iniquity with stripes. 33. Nevertheless my mercy will I not utterly take from him, nor suffer my faithfulness to fail. 34. My covenant will I not break, nor alter the thing that is gone out of my lips. 35. Once have I sworn by my holiness that I will not lie unto David. 36. His seed shall endure for ever, and his throne as the sun before me. 37. It shall be established for ever as the moon, and as a faithful witness in heaven."

b. | 38. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. 39. Thou hast made void the covenant of thy servant : thou hast profaned his crown by casting it to the ground. 40. Thou hast broken down all his hedges ; thou hast brought his strong holds to ruin. 41. All that pass by the way spoil him : he is a reproach to his neighbours. 42. Thou hast set up the right hand of his adversaries ; thou hast made all his enemies to rejoice. 43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. 44. Thou hast made his glory to cease, and cast his throne down to the ground. 45. The days of his youth hast thou shortened : thou hast covered him with shame. 46. How long, Lord ? Wilt thou hide thyself for ever ? shall thy wrath burn like fire ? 47. Remember how short my time is ? wherefore hast thou made all men in vain ? 48. What man is he that liveth, and shall not see death ? Shall he deliver his soul from the hand of the grave ? 49. Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth ? 50. Remember, Lord, the reproach of thy servants ; how I do bear in my bosom the reproach of all the mighty people ; 51. Wherewith thine enemies have reproached, O Lord ; wherewith they have reproached the footsteps of thine anointed.

A. | 52. Blessed be the Lord for ever. Amen and Amen. (III.)

Psalm lxxxix. is another example of the introverted parallelism of four members; *A.* answering, as before, to *A.*, and *B.* to *B.*

Let us again begin with the two central members, *B.* and *B.* *B.* consists of two portions, *a.* and *b.*, and *B.* of the two corresponding portions, *a.* and *b.*: *a.* answering to *a.*, and *b.* to *b.*; and therefore the whole *B.*, to the whole *B.* The correspondence in these large Psalms is not always so particular as in some smaller ones; but I hope, in the present instance, to make it sufficiently evident.

a. and *a.* set forth what the Lord himself hath said concerning David; *b.* and *b.* are the words of the Psalmist, addressed to the Lord. In *b.* and *b.*, it is the Psalmist who speaks; but in both *a.* and *a.* the Lord himself is introduced as the speaker; "For *thou saidst*, 'Mercy shall be built up,'" &c. (beginning of *a.*;) "Then *thou spakest* in vision to thy Holy One, and *saidst*," &c. (beginning of *a.*); כִּי אָמַרְתָּ, (beginning of *a.*;) וְהָאֵל דַּבֵּרַת . . . וְהָאֵמַר (beginning of *a.*) And in carrying our eyes over *a.* and *a.*, we find the Lord speaking in each.

It is a question among critics whether the proper reading in verse 2, (beginning of *a.*;) be אָמַרְתָּ, "Thou saidst," or אָמַרְתִּי, "I have said." Boothroyd, however, signifies that *all* the versions read אָמַרְתָּ, "Thou saidst;" and as far as I have had an opportunity of examining, this is the case. Horsley specifies the LXX, Vulgate, Syriac, and Jerome, as having followed this reading, which Houbigant also appears to have preferred. I have, therefore, adopted it. Indeed, the correspondence of אָמַרְתָּ, "Thou saidst," at the beginning of *a.*, and דַּבֵּרַת "Thou spakest," at the beginning of *a.*, is obvious.

In *b.* and *b.*, however, it is the Psalmist who speaks throughout, no longer the Lord. It is true that the Psalmist does not hold the same language in both these members. In *b.* we have the language of adoration, and grateful acknowledgment; in *b.*, the language of complaint and supplication. Still

the distinction which I have pointed out prevails : that *a.* and *a.* represent the Lord as speaking, while in *b.* and *b.* the Psalmist speaks throughout ; as the reader may ascertain for himself, by carrying his eye through *a.*, *a.*, and *b.*, *b.*, respectively.

We shall not expect to meet with verbal correspondences in *b.* and *b.*, the topics which appear in these two members being so different. Various correspondences, however, appear in *a.* and *a.*; and these I shall here exhibit at one view, according to the plan pursued in my work on the Epistles.

a.	a.
(Beginning of a.) .2—: אמרת	.19—: דברת (Beginning of a.) .19—: ותאמר
עולם חסד יבנה שמים תכן אמונתך בהם : .2	אמונתי וחסדי עמו : .24 חסדי לא אפיר מעמו ולא אשקר באמונתי : .33
עולם חסד יבנה : .2—	לעולם אשמור לו חסדי : .28—
שמים תכן אמונתך בהם : —2	כסאו כירח יכון ועד בשחק נאמן : 36, 37.
כרתי ברית לבחירי : .3—	בריתי נאמנת לו : .28— לא אחלל בריתי : .34—
לבחירי : .3—	הרימותי בחור : .19—
נשבעתי לדוד עבדי : .3—	נשבעתי ... אמ לדוד אכזב : 35.
נשבעתי לדוד עבדי : .3—	מצאתי דוד עבדי : .20—
עד עולם אכין זרעך : .4—	כסאו יכון עולם : 36, 37.

a.	a.
ושמתי לעד זרעו ונסאו כימי (End of a.) 4. לדר ודר כסאד :	שמתי לעד זרעו ונסאו כימי 29. שמים :
	זרעו לעולם יהיה ונסאו כשמש נגדי : כירח יכון עולם ועד (End of a.) 36, 37. בשחק נאמן :

Thou saidst. 2—. (*Beginning of a.*) Thou spakest. 19—. And saidst, 19.
(*Beginning of a.*)

<i>Mercy</i> shall be built up for ever; thy <i>faithfulness</i> shalt thou establish in the very heavens. 2.	<i>My faithfulness</i> and my <i>mercy</i> shall be with him. 24—. My <i>mercy</i> will I not take from him, nor suffer my <i>faithfulness</i> to fail. 33.
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<i>Mercy</i> shall be built up for ever. 2—.	My <i>mercy</i> will I keep for him for evermore. 28—.
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Thy <i>faithfulness</i> shalt thou establish in the very heavens. —2.	His throne . . . shall be established . . . as a faithful witness in heaven. 36, 37.
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I have made a covenant with my chosen. (3—.)	My covenant shall stand fast with him. —28. My covenant will I not break. 34—.
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With my chosen. 3—.	I have exalted one chosen. —19.
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I have sworn unto David my servant. —3.	Once have I sworn . . . that I will not lie unto David.—35.
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I have sworn unto David my servant. —3.	I have found David my servant. 20—.
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Thy seed will I establish for ever. 4—.	His throne . . . shall be established for ever. 36, 37.
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Thy *seed* will I establish for ever, and build up thy *throne* to all generations. (End of a.)

His *seed* also will I make to endure for ever, and his *throne* as the days of heaven. 29.

His *seed* shall endure for ever, and his *throne* as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. 36, 37. (End of a.)

It appears, then, that there is a correspondence of a very particular kind between a. and a., though b. and b. can only be said to correspond relatively. The beginning of a. answers to the beginning of a.; and also the last two verses of a. to the last of a., mention being made in each both of the seed and throne of David.

Indeed, the reader will perceive, by casting his eye over the above collection of corresponding terms, that it contains almost every word of a., the former of the two members compared: so that there is scarcely an expression in this member which has not its counterpart in a.; so particular is the correspondence between the two; while the Lord is the speaker, and his mercies to David are the subject, in both.

Let us now proceed from B. and B., the central, to A. and A., the extreme members. B. and B., being arranged by themselves, it is natural to inquire whether the exterior portions also correspond; and, on examination, we find that this is actually the case. Praise to the Lord is found in each, and that praise eternal. "I will sing of the mercies of the Lord *for ever*: I will make known thy faithfulness *to all generations*," (A.) "Blessed be the Lord *for ever*," (A.)

The following, then, is the plan of the Psalm :—

A. | 1. Eternal praises.

B. { a. | 2—4. The Lord speaks.
b. | 5—18. The Psalmist speaks.

B. { a. | 19—37. The Lord speaks.
b. | 38—51. The Psalmist speaks.

A. | 52. Eternal praises.

(5.) The next example is shorter.

PSALM CXLVIII.

1. | A. הללו יה :

a. הללו את יהוה מן השמים הללוהו במרומים :	} B.
b. 2. הללוהו כל מלאכיו הללוהו כל צבאו : 3. הללוהו שמש וירח הללוהו כל כוכבי אור : 4. הללוהו שמי השמים והמים אשר מעל השמים :	
c. 5. יהללו את שם יהוה :	
d. 6. כי הוא צוה ונבראו : 6. ויעמידם לעד לעולם חק נתן ולא יעבור :	

7. | a. הללו את יהוה מן הארץ :

b. תנינים וכל תהמות : 8. אש וברד שלג וקישור רוח סערה עשה דברו : 9. ההרים וכל גבעות עץ פרי וכל ארזים : 10. החיה וכל בהמה רמש וצפור כנף : 11. מלכי ארץ וכל לאמים שרים וכל שפטי ארץ : 12. בחורים וגם בתולת זקנים עם נערים :	} B.
c. 13. יהללו את שם יהוה :	

d. כי נשגב שמו לברו הודו על ארץ ושמים : 14. וירם קרן לעמו תהלה לכל חסידיו לבני ישראל עם קרבו :
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A. | הללו יה :

A. | 1. Praise ye the Lord.

- B. { a. | Praise ye the Lord from the heavens : , praise him in the heights.
 b. | 2. Praise ye him, all his angels : praise ye him, all his hosts.
 3. Praise ye him, sun and moon : praise him, all ye stars of light. 4. Praise him, ye heavens of heavens, and ye waters that be above the heavens.
 c. | 5. Let them praise the name of the Lord :
 d. | For he commanded, and they were created ; 6. He hath also established them for ever and ever ; he hath made a decree which shall not pass.

- B. { a. | 7. Praise ye the Lord from the earth,
 b. | Ye dragons, and all deeps ; 8. Fire, and hail ; snow, and vapours ; stormy wind fulfilling his word ; 9. Mountains, and all hills ; fruitful trees, and all cedars ; 10. Beasts, and all cattle ; creeping things, and flying fowl ; 11. Kings of the earth, and all people ; princes, and all judges of the earth ; 12. Both young men, and maidens ; old men, and children.
 c. | 13. Let them praise the name of the Lord :
 d. | For his name alone is excellent ; his glory is above the earth and heaven ; 14. He also exalteth the horn of his people, the praise of all his saints ; even of the children of Israel, a people near unto him.

A. | Praise ye the Lord. (IV.)

Here again we have the introverted form : *A.*, the last member, answering to *A.*, the first ; and *B.*, the third, to *B.* the second.

Some of my readers may perhaps think that it is taking rather an unfair advantage, to make *A.* and *A.* the extreme members of an arrangement : the expression, "Praise ye the Lord," (הללו יהוה, *hallelujah*), so frequently occurring both at the beginning and end of Psalms, that little importance can be attached to it. If *A.* and *A.* be laid out of the question in the present instance, we have no longer any introverted parallelism, but merely the continuous parallelism of the two central members, *B.* and *B.* I most decidedly protest, however, against the principle of such an objection ; which seems to be this ; that a phrase of Scripture is trivial, and of little account, in proportion to the frequency of its recurrence. With regard to

the phrase in question, "Praise ye the Lord," I believe it will be found, wherever it stands, throughout the Psalms, to stand in a place where it performs its office, and enters, with other phrases or clauses, into a regular arrangement. Take it away; indeed, from the beginning and end of the Psalm now before us, and we have no longer any introverted parallelism: for, the whole arrangement consisting of only four members, two of them being removed, the introversion no longer appears. But take it away from the beginning and end of Psalm cxxxv., and you have still, as we shall see presently, an introverted parallelism of six members. Indeed, there are several other Psalms, which the phrase, "Praise ye the Lord," both begins and ends; and in these I can consent to regard it in no other light, than as forming part of a designed arrangement: for instance, in Psalms cvi., cxiii., cxxxv., cxlvi., cxlvii., cxlix., and cl.—In Psalm cv., presently to be considered, it appears only at the end. Here, however, we shall find it corresponding to an injunction to praise God, at the beginning of the Psalm, conveyed in other terms: and if we take it away, and also take away the corresponding injunction from the beginning, we shall still have an introverted parallelism of four members. In Psalm civ. again, and Psalm cxv., it appears only at the end. But we find, in correspondence with it, at the beginning of the former Psalm, "Bless the Lord, O my soul;" at the beginning of the latter, "Not unto us, O Lord, not unto us, but unto thy name give glory," &c. In Psalms cxi. and cxii., it stands at the beginning only. The fact is, however, that these two Psalms are in many respects parallel to one another. They consist of the same number of verses and clauses; each of them is alphabetical; by comparing the corresponding hemistichs, the attentive reader will discover in the original some striking affinities; and their both beginning with the same phrase is an additional feature of resemblance.—Psalm cxvi. presents a difficulty. Here we have the clause in question at the end, with

nothing at the beginning which appears very strictly to correspond with it. It seems too much, however, to consent, where there is a correspondence, as in the instance of the Psalm now before us, to lay the phrase out of the question, merely because in another instance there is none. And with regard to the particular example of Psalm cxvi., there seems some reason to suspect that the clause in question, at its termination, has been transferred by copyists from the beginning of Psalm cxvii.; at the end of which it will find its fellow, while the two intermediate verses, if viewed with a keen eye, will fall into an inverted parallelism of four members.

Under all these circumstances, I am not disposed to regard the clause in question, at the beginning and end of the Psalm now before us, as deserving only to be laid out of the account; but rather to view it as forming the extreme members of the arrangement, under A. and A.—It may be granted, indeed, that the “Hallelujah” was possibly only the key-note to some longer hymn of praise; or that it was chanted, perhaps, several times over. But, if it was so at the beginning, it was so probably at the end, and we have still the correspondence.

The general account of B. and B., the two central members, is, that B. is an exhortation to heavenly beings and things, and B. an exhortation to earthly beings and things, to praise the Lord. There is, however, throughout B. and B., a continuous correspondence of a very particular kind.

First, in a. and a., we have the corresponding introductions, “Praise ye the Lord from the heavens,” “Praise ye the Lord from the earth.”—Then, in b. and b., we have two corresponding enumerations; that in b. of the beings and things in heaven, that in b. of the beings and things in earth, that are exhorted to praise the Lord. First, in b., “Praise ye him, all his angels, . . . all his hosts, . . . sun and moon, . . . stars, . . . heavens of heavens, and ye waters that be above the heavens:” then, in b., “Ye dragons and all deeps, fire and hail, snow and

vapours, stormy wind, mountains, trees, beasts, creeping things, fowl, kings, people, princes, judges, young men and maidens, old men and children.—Then again, in c. and c., we have two identical injunctions ; “ Let them praise the name of the Lord.”—And, lastly, in d. and d., we have two reasons, or inducements, for complying with the injunctions previously expressed : “ For he commanded,” &c. (d.) ; “ For his name alone is excellent,” &c. (d.)—The injunctions in c. and c., differ from those in a. and a. ; those being in the second, these in the third person.—And with regard to d. and d., we may observe, that God’s *grace* is set forth in verse 14., the last verse of d. ; “ He also exalteth the horn of *his people*,” &c. Thus an inducement is here mentioned for praising the Lord, which particularly applies to human beings, who are spoken of in *B.*, as distinguished from angelic beings, spoken of in *B.*

It may be thought that there is some confusion between *A.* and *A.*, and the beginning of a. and a. ; “ Praise ye the Lord” appearing in both. The phrases, however, are different in the Hebrew : הללו יה in *A.* and *A.* ; הללו את יהוה in a. and a.

I have subdivided *B.* and *B.*, for the purpose of exhibiting their correspondence in all its particulars ; but the fact is, we have in these two members an alternate parallelism of four members, precisely similar to those already exhibited, in Psalms xcvi., xcvi. and xxxiii.

B.	{	a. b. c. Exhortation to praise God.
	}	d. Inducements. (כי)
B.	{	a. b. c. Exhortation to praise God.
	}	d. Inducements. (כי)

If we wish, however, to exhibit the various correspondences in detail, the following will be the arrangement of the Psalm.

A. | 1— Hallelujah.

B. { a. | —1. Praise ye the Lord from the heavens. (*Second person.*)
 b. | 2—4. Enumeration of beings and things in the heavens.
 c. | 5—. Injunction to praise the Lord. (*Third person.*)
 d. | —5, 6. Inducements. כִּי.

B. { a. | 7—. Praise ye the Lord from the earth. (*Second person.*)
 b. | —7—12. Enumeration of beings and things in the earth.
 c. | 13—. Injunction to praise the Lord. (*Third person.*)
 d. | —13, 14—. Inducements. כִּי.

A. | —14. Hallelujah.

(6.) We proceed to a Psalm of five members.

PSALM XXV.

1. אֵלֶיךָ יְהוָה נַפְשִׁי אֲשָׂא: 2. אֱלֹהֵי בְךָ בִּטְחֹתִי אֵל
 אֲבוֹשָׁה, אֵל יַעֲלֶצּוּ אוֹיְבֵי לִי: 3. גַּם כָּל קוֹיֵךְ לֹא יִבְשׁוּ
 יִבְשׁוּ הַבּוֹגְדִים רִיקִם: 4. דֶּרֶכֶיךָ יְהוָה הוֹדִיעֵנִי אֲרַחֲוֶתֶךָ
 לְמַדְנִי: 5. הִדְרִיכֵנִי בְּאֵמֶתְךָ וּלְמַדְנִי כִּי אַתָּה אֱלֹהֵי יִשְׁעֵי
 אוֹתְךָ קוֹיֵתִי כָּל הַיּוֹם: 6. זָכַר רַחֲמֶיךָ יְהוָה וַחֲסֶדֶךָ כִּי
 מַעֲוֹלִים הֵמָּה: 7. חַטָּאוֹת נַעֲוִירִי וּפְשָׁעֵי אֵל תִּזְכֹּר כַּחֲסֶדֶךָ
 זָכַר לִי אַתָּה לְמַעַן טוֹבֶךָ יְהוָה:

8. טוֹב וְיֹשֶׁר יְהוָה עַל כֵּן יוֹרֵה חַטָּאִים בְּדֶרֶךְ:
 9. יִדְרֹךְ עֲנִיִּים בְּמִשְׁפַּט וְיִלְמַד עֲנִיִּים דְּרֹכּוֹ: 10. כָּל
 אֲרַחֲוֹת יְהוָה חֶסֶד וְאֵמֶת לְנַצְרֵי בְרִיתוֹ וְעַדְתּוֹ:

11. | C. לְמַעַן שִׂמְךָ יְהוָה וּסְלַחֲתָ לְעֹנֵי כִּי רַב הוּא:

12. | B. מִי זֶה הָאִישׁ יִרְאֵה יְהוָה יוֹרְגוֹ בְּדֶרֶךְ יִבְחַר:
 13. נַפְשׁוֹ בְּטוֹב תִּלְוֶה וְזָרְעוֹ יִירֶשׁ אֶרֶץ: 14. סוֹד יְהוָה
 לִידְאִיו וּבְרִיתוֹ לַהֲוֹדִיעִים:

15. | A. עֵינֵי תִמְוֶה אֵל יְהוָה כִּי הוּא יוֹצֵא מִרְשַׁת רַגְלִי:
 16. פְּנֵה אֵלַי וַחֲנֹנִי כִּי יַחֲדֵה וְעֵנִי אֲנִי: 17. צָרוֹת לִבִּי
 הִרְחִיבוּ מִמְצוֹקוֹתַי הוֹצֵא אֲנִי: 18. רֵא אֶת עֵינַי וְעַמְלֵי וְשֵׂא
 לְכָל חַטָּאוֹתַי: 19. רֵא אֵיבֵי כִּי רַבּוּ וּשְׁנֵאתָ חֶמְסִי שְׁנֵאתָ:
 20. שְׁמַרְרָה נַפְשִׁי וְהִצִּילֵנִי אֵל אֲבוֹשׁ כִּי חֲסִיתִי בְךָ: 21. תָּם
 וְיֹשֶׁר יַצְרוֹנִי כִּי קוֹיֵתֶךָ: 22. פִּדְהָ אֱלֹהִים אֶת יִשְׂרָאֵל מִבֶּל
 צָרוֹתָיו:

- A. | 1. Unto thee, O Lord, do I lift up my soul. 2. O my God, I trust in thee. Let me not be ashamed, let not mine enemies triumph over me. 3. Yea, let none that wait on thee be ashamed. Let them be ashamed which transgress without cause. 4. Shew me thy ways, O Lord; teach me thy paths. 5. Lead me in thy truth and teach me: for thou art the God of my salvation; on thee do I wait all the day. 6. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. 7. Remember not the sins of my youth, nor my transgressions. According to thy mercy remember thou me, for thy goodness' sake, O Lord.
- B. | 8. Good and upright is the Lord: therefore will he teach sinners in the way. 9. The meek will he guide in judgment; and the meek will he teach his way. 10. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.
- C. | 11. For thy name's sake, O Lord, pardon mine iniquity, for it is great.
- B. | 12. What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. 13. His soul shall dwell at ease; and his seed shall inherit the earth. 14. The secret of the Lord is unto them that fear him; and he will shew them his covenant.
- A. | 15. Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net. 16. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. 17. The troubles of my heart are enlarged: O bring thou me out of my distresses. 18. Look upon mine affliction and my pain, and forgive all my sins. 19. Consider mine enemies; for they are many; and they hate me with cruel hatred. 20. O keep my soul, and deliver me: let me not be ashamed: for I put my trust in thee. 21. Let integrity and uprightness preserve me; for I wait on thee. 22. Redeem Israel, O God, out of all his troubles. (V.)

This is another of the alphabetical Psalms. Bishop Horsley has suggested some most ingenious and plausible emendations, for the sake of completely restoring the alphabetical form. With these emendations, however, I do not now intermeddle.

This Psalm partakes of the introverted form: *A.* the last member, answering to *A.* the first; and *B.* the last but one, to *B.* the second. The reader, however, will have observed one peculiarity; namely, that in the centre there stands a member, *C.*, with nothing to correspond to it. I have met with similar instances in other parts of the Scriptures. In such cases, there is no want of regularity; as there would be if the single member stood in any part of the arrangement, except the centre. A stone in one side of an arch, must have a corresponding stone in the other side. The keystone alone may

be single. I have remarked, that where a solitary member stands thus in the heart of a parallelism, it is usually parenthetical: but this does not appear to be the case in the present instance.

The correspondence of *A.* to *A.*, and of *B.* to *B.*, appears in a circumstance, which we have more than once noticed in other examples. In *A.* and *A.* the Psalmist speaks to the Almighty; in *B.* and *B.* he speaks of him.—The whole of *A.* and *A.*, with the exception of one verse to be noticed presently, is an address. Thus, in *A.*, the Psalmist says, “Unto thee, O Lord, do I lift up my soul,” (1.); “Shew me thy ways, O Lord,” &c. (4.); “Remember, O Lord, thy tender mercies,” (6—.); and so throughout. In *A.* the Psalmist begins by saying, “Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net,” (15.) This verse is certainly not, strictly speaking, an address, like the rest of *A.*: but it so evidently corresponds to the beginning of *A.*,

“Unto thee, O Lord, do I lift up my soul,” (beginning of *A.*)

“Mine eyes are ever toward the Lord,” (beginning of *A.*)

אֵלֶיךָ יְהוָה נַפְשִׁי אֲשָׂא
עֵינֵי תַמִּיד אֶל יְהוָה

that I have placed it where it stands, rather than at the end of *B.*—The whole of the remainder of *A.* is, like *A.*, an address. “Turn thee unto me,” &c. (16.) “O bring thou me out of my distresses,” (17.) “Look upon mine affliction,” &c. (18.) “Consider mine enemies,” (19.) “O keep my soul,” (20.) “I wait on thee,” (21.) “Redeem Israel, O God,” (22.)

In *B.* and *B.*, on the contrary, the Lord is the Subject of the Psalmist’s discourse, no longer the Object of his address. The particular design of the Psalmist, in these two members, is not, as in *A.* and *A.*, to obtain blessings, but to set forth God’s general dealings with his people: so that *A.* and *A.* are supplicatory, *B.* and *B.* didactic or declaratory. Thus, at the begin-

ning of B., we have, "Good and upright is the Lord: therefore *will he teach sinners in the way:*" and corresponding to this, at the beginning of B., "What man is he that feareth the Lord? *Him shall he teach in the way that he shall choose:*" (יִירָנוּ בִּדְרוֹךְ, יִירָה חַטָּאִים בִּדְרוֹךְ.) So again, at the end of B., we have, "All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies:" and corresponding to this, at the end of B., "The secret of the Lord is unto them that fear him, and he will shew them his covenant."—Thus the beginning and end of B. correspond, respectively, to the beginning and end of B.

C., the central member, is supplicatory, like A. and A., the extreme ones. In this character, it stands between B. and B., partaking of the nature of neither, and separating them one from the other.—The following, then, is the arrangement of the Psalm.

A. | 1—7. Supplicatory.

B. | 8—10. Didactic.

C. | 11. Supplicatory.

B. | 12—14. Didactic.

A. | 15—22. Supplicatory.

One of the emendations proposed by Bishop Horsley, appears so advantageous, in its bearing upon the general arrangement of the Psalm now before us, (though of this probably, as far as parallelism is concerned, he was not aware,) that I feel induced to mention it. Though the Psalm, in its general character, is alphabetical, the concluding or *Tau* stanza, verse 21, 22., beginning תָּם וְיֶשֶׁר, is longer than most of the others: and for reasons quite independent of parallelism, he proposes to transfer the greater part of verse 22. to the end of verse 11. (C.); while he removes the latter half of this eleventh verse again, to A.—The result of these arrangements, here to be noticed, is this: that C., which before ran thus,

“ For thy name’s sake, O Lord, pardon mine iniquity, for it is great,”

now becomes,

“ For thy name’s sake, O Lord, redeem Israel out of all his troubles.”

Now this alteration, I say, whatever might be Bishop Horsley’s reasons for making it, certainly is attended with one advantage; namely, that it renders the general arrangement of the Psalm much more precise than it was before.—C. will still resemble A. and *A.*, so far as this; that, like them, it is supplicatory, while B. and *B.* are didactic. Now, however, there will be this difference: that C. will be the Psalmist’s supplication for Israel; and A. and *A.*, throughout, his supplication for himself. Such, indeed, is the character of A. and *A.* at present, till we come to the end of *A.* There, however, as the Psalm now stands, we find a supplication for Israel. But remove this supplication to the centre, C., and the three leading topics of the Psalm become remarkably distinct. In A. and *A.*, the two extreme members, we shall have the Psalmist’s prayer for himself; in C., the central member, his prayer for Israel; and in B. and *B.*, the two intermediate members, his declaration of God’s mercies to his people. I merely offer these remarks, concluding with the observation, that whether we consent to Horsley’s emendation or reject it, we have still the general arrangement which was previously given.

An introverted arrangement with a single member in the middle is of rare occurrence; but we meet with another instance in the prophet Amos.

- a. | Seek ye me, and ye shall live.
- b. | But seek not Beth-el,
- c. | Nor enter into Gilgal,
- d. | And pass not to Beer-sheba.
- c. | For Gilgal shall go into captivity,
- b. | And Beth-el shall come to nought.
- a. ↓ Seek ye the Lord, and ye shall live. Amos, v. 4—6. (21.)

Here we have an exhortation to seek the Lord, with a promise of life annexed, both in a. and a. ; Bethel in b. and b. ; Gilgal in c. and c. ; Beer-sheba alone in the central member, d.

(7.) The above passage consists of seven members. Hitherto we have considered no introverted arrangement from the Psalms, consisting of more than five. In the following instance, we have six members.

PSALM XXX.

1. | A. ארוממך יהוה כי דליתני ילא שמחת איבי לי:
 2. | a. יהוה אלהי שועתי אליך
 3. | b. ותרפאני: יהוה העלית מן שאול נפשי
 חיותני מיורדי בור: } B.
 4. | c. זמרו ליהוה חסידיו והודו לזכר קדשו:
 5. | C. כי רגע באפו חיים ברצונו בערב
 ילין בכי ולבקר רנה:
 6. | C. ואני אמרתי בשלוי בל אמוט
 לעולם: 7. יהוה ברצונך העמדתה
 להררי עז הסתרת פניך חיותי נבהל:
 8. | a. אליך יהוה אקרא ואל יהוה אתחנן: 9. מה
 בצע בדמי ברדתי אל שחת היודך עפר היניד
 אמתך: 10. שמע יהוה וחנני יהוה היה עזר לי:
 11. | b. הפכת מספדי למחול לי פתחת שקי
 ותאזרני שמחה:
 12. | c. למען יזמרך כבוד ולא ידם
 A. | יהוה אלהי לעולם אודך:

A. | 1. I will extol thee, O Lord: for thou hast lifted me up, and hast not made my foes to rejoice over me.

B. { a. | 2. O Lord, my God, I cried unto thee,
 b. | And thou hast healed me. 3. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.

c. | 4. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

C. | 5. For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning.

C. | 6. And in my prosperity I said, "I shall never be moved; 7. Lord, by thy favour thou hast made my mountain to stand strong."—Thou didst hide thy face, and I was troubled.

B. { a. | 8. I cried to thee, O Lord; and unto the Lord I made supplication. 9. "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth? 10. Hear, O Lord, and have mercy upon me: Lord, be thou my helper."

b. | 11. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness.

c. | 12. To the end that my glory may sing unto thee, and not be silent.

A. | O Lord, my God, I will give thanks unto thee for ever. (VI.)

In the former instances, we have had introverted parallelisms of four members. The present is one of six: *A.*, the last member, answering to *A.*, the first; *B.*, the fifth, to *B.*, the second; and *C.*, the fourth, to *C.* the third.

The correspondence of the two extreme members is evident: each of them being a promise of thanksgiving. "I will extol thee, O Lord, for thou hast lifted me up," &c. (*A.*) "O Lord, my God, I will give thanks unto thee for ever," (*A.*)

B. and *B.* are subdivided into three portions each; *a.*, *b.*, *c.*, and *a.*, *b.*, *c.*: *a.* answering to *a.*, *b.* to *b.*, and *c.* to *c.*; and therefore the whole, *B.*, to the whole, *B.*

a. and *a.* relate to the Psalmist's prayer or cry to God. "O Lord, my God, I cried unto thee," (*a.*); "I cried to thee, O Lord, and unto the Lord I made supplication," (*a.*) The

only difference is, that in *a.* the Psalmist merely says that he cried; while in *a.* he not merely says this, but gives us his cry or supplication at length. "Unto the Lord I made supplication: 'What profit is there in my blood,' &c. 'Hear, O Lord, and have mercy upon me: Lord, be thou my helper.'" (8—10.) Thus the whole, both of *a.* and *a.*, relates to the Psalmist's cry or supplication. The difference between *a.* and *a.* is precisely of the same kind as that which we noticed in the last chapter, between *A.* and *A.*, the first and fifth members of Psalm lxxxviii.

A. | O Lord God of my salvation, I have cried day and night before thee, &c.

A. | Lord, I have called daily upon thee, I have stretched out my hands unto thee. "Wilt thou shew wonders," &c.

Here the Psalmist proceeds to give the substance of his application in *A.*; as he does, in the present instance, in *a.*

b. and *b.* set forth the success, with which his supplication was attended. "And thou hast healed me, O Lord; thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." (*b.*): and similarly in *b.*, "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness."

Lastly, *c.* and *c.* set forth the songs of praises due to the Lord, for his mercies acknowledged in *b.* and *b.* "Sing unto the Lord, O ye saints of his, and give thanks, at the remembrance of his holiness," (*c.*) "To the end that my glory may sing unto thee, and not be silent, (*c.*) לְמַעַן יִשְׁמְחֶיךָ וְזָמְרוּ לְיְהוָה."

Thus *a.* answers to *a.*, *b.* to *b.*, and *c.* to *c.*: and therefore the whole, *B.*, to the whole, *B.*

Such being the correspondence of *A.* to *A.*, and of *B.* to *B.*, it is natural to ask, what is the arrangement of the remaining and intermediate portion, *C.* *C.*? And this, I believe, is such as I have represented it, *C.* answering to *C.*

Here the correspondence is not at first very observable. It

is, however, real; and of the antithetic kind.—Each of these members sets forth a sudden change or transition. The transition set forth in C., is from adversity to prosperity; (“His anger endureth for a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning:”) that in C. is from prosperity to adversity; (“In my prosperity I said, ‘I shall never be moved,’ &c. Thou didst hide thy face, and I was troubled.”) Thus we have a sudden change, or transition, both in C. and C.: that in C. from adversity to prosperity; that in C. from prosperity to adversity.

The Psalm, then, may be thus arranged.

A. | 1. Thanksgiving promised.

B. { a. | 2—. The Psalmist's cry to God.
 b. | —2, 3. The relief obtained.
 c. | 4. Songs of praise.

C. | 5. Sudden change from adversity to prosperity.

C. | 6, 7. Sudden change from prosperity to adversity.

B. { a. | 8—10. The Psalmist's cry to God.
 b. | 11. The relief obtained.
 c. | 12—. Songs of praise.

A. | —12. Thanksgiving promised.

It may be objected to the above arrangement, as far as C. and C., the two central members, are concerned, that though each of these members does certainly refer to a sudden change or transition, yet in this point there is a discrepancy; namely, that C. is a general observation, C. relates to some particular event.—I allow that this discrepancy appears in our English translation. But C., in the original, is very elliptical: in the clause, “For his anger *endureth but* a moment, in his favour *is* life,” the words in italics are supplied by our translators: and the passage may be rendered thus: “For his anger *endured* but a moment, in his favour *was* life:” in which case the beginning of C. will correspond with C., not only as it expresses sudden change, but also in referring to some particular event; which event, indeed, it seems the object of the whole

Psalm to celebrate. We shall then have narrative in both. "For his anger endured for a moment, but in his favour was life," (C.): "And in my prosperity I said," &c. (C.) Not, however, that this rendering is essential to the arrangement, though it makes it plainer.

In c. again we read, "*Sing* unto the Lord, O ye saints of his;" and in c., "To the end that my glory may *sing* unto thee." In this latter clause our translators have introduced the word "My;" the original being לַמַּעַן יִזְמַרְךָ כְבוֹד; so that the Psalmist does not tell us, in reality, whose glory was to sing unto the Lord. St. Paul, I would suggest, however, does; when he calls some of the brethren "The glory of Christ," (2 Cor. viii. 23.) According to this view, the *saints*, exhorted to sing unto the Lord in c., are the glory mentioned in c., that was also to sing unto him: and the correspondence of c. and c., which was sufficiently evident before, will now become much more so. "Sing unto the Lord, O ye saints of his," (c.): "To the end that the saints, *thy* glory, may sing unto thee," (c.)

We meet indeed with the expression, "*My* glory," in other Psalms; but there the Hebrew is כְבוֹדִי, not, as here, כְבוֹד.

PSALM CV.

1. הודו ליהוה קראו בשמו הודיעו בעמים עלילותיו: 2. שירו לו זמרו לו שיהו בכל נפלאותיו: 3. הרתהללו בשם קדשו ישמח לב מבקשי יהוה: 4. דרשו יהוה ועזו בקשו פניו תמיד: 5. זכרו נפלאותיו אשר עשה מפתיו ומשפטי פיו: 6. זרע אברהם עבדו בני יעקב בחיריו: 7. הוא יהוה אלהינו בכל הארץ משפטיו: | A.

8. זכר לעולם בריתו דבר צוה לאלף דור: 9. אשר כרת את אברהם ושבעתו לישחק: 10. ויעמידה ליעקב לחק לישראל ברית עולם: 11. לאמר לדך אתן את ארץ כנען חבל נחלתכם: 12. בהיותם מתי מספר כמעט וגרים בה: | B.

13. | a. ויתהלכו מגוי אל גוי מממלכה אל עם אחר:
14. | b. לא הניח אדם לעשקם ויוכה עליהם מלכים:
15. | אל תגעו במשיחי ולנביאי אל תרעו:
16. | c. ויקרא רעב על הארץ כל מטה לחם שבר:
17. | d. שלח לפניהם איש לעבד נמכר יוסף:
18. ענו בכבל רגליו ברזל באה נפשו: 19. עד עת בא דברו אמרת יהוה צרפתהו: 20. שלח מלך ויתירהו משל עמים ויפתחדו: 21. שמו אדון לביתו ומשל בכל קנינו: 22. לאסר שריו בנפשו וזקניו יחכם: | C.

23. | a. ויבא ישראל מצרים ויעקב גר בארץ חם:
24. | b. ויפר את עמו מאד ויעצמהו מצריו:
25. | c. הפך לבם לשנא עמו להתנכל בעבדיו:
26. | d. שלח משה עבדו אהרן אשר בחר בו:
27. שמו בם דברי אתותיו ומפתים בארץ חם:
28. שלח חשך ויחשך ולא מרו את דבריו:
29. הפך את מימיהם לדם וימת את דגתם:
30. שרץ ארצם צפרדעים בחדרי מלכיהם:
31. אמר ויבא ערב כנים בכל גבולם:
32. נתן גשמיהם ברד אש להבות בארצם:
33. ויך גפנם ותאנתם וישבר עץ גבולם:
34. אמר ויבא ארבה וילק ואין מספר:
35. ויאכל כל עשב בארצם ויאכל פרי אדמתם: | C.

42. | B. כי זכר את דבר קדשו את אברהם עבדו: 43. ויוצא עמו בששון ברנה את בחיריו: 44. ויתן להם ארצות גוים ועמל לאמים יירשו: 45. בעבור ישמרו חקיו ותורתיו ינצרו: | A.
4. | הללו יה: |

- A.** | 1. O give thanks unto the Lord; call upon his name; make known his deeds among the people. 2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. 3. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. 4. Seek the Lord and his strength: seek his face evermore. 5. Remember his marvellous works that he hath done; his wonders and the judgments of his mouth; 6. O ye seed of Abraham his servant, ye children of Jacob his chosen. 7. He is the Lord our God: his judgments are in all the earth.
- B.** | 8. He remembered his covenant for ever, the word which he commanded to a thousand generations. 9. Which covenant he made with Abraham, and his oath unto Isaac; 10. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: 11. Saying, "Unto thee will I give the land of Canaan, the lot of your inheritance:" 12. When they were but a few men in number; yea, very few, and strangers in it.
- a.** | 13. And they went from one nation to another, from one kingdom to another people.
- b.** | 14. He suffered no man to do them wrong: yea, he reprov'd kings for their sakes; 15. Saying, "Touch not mine anointed, and do my prophets no harm."
- c.** | 16. Moreover he called for a famine upon the land: he brake the whole staff of bread.
- C.** | **d.** | 17. He sent a man before them, even Joseph, who was sold for a servant: 18. Whose feet they hurt with fetters; he was laid in iron: 19. Until the time that his word came: the word of the Lord tried him. 20. The king sent and loosed him: even the ruler of the people, and let him go free. 21. He made him Lord of his house, and ruler of all his substance; 22. To bind his princes at his pleasure; and teach his senators wisdom.
- a.** | 23. And Israel came into Egypt; and Jacob sojourn'd in the land of Ham.
- b.** | 24. And he increased his people greatly: yea, he made them stronger than his enemies.
- c.** | 25. He turned their heart to hate his people, to deal subtilly with his servants.
- d.** | 26. He sent Moses his servant, and Aaron whom he had chosen. 27. They showed his signs among them, and wonders in the land of Ham. 28. He sent darkness, and made it dark; and they rebelled not against his word. 29. He turned their waters into blood, and slew their fish. 30. Their land brought forth frogs in abundance, in the chambers of their kings. 31. He spake, and there came divers sorts of flies, and lice in all their coasts. 32. He gave them hail for rain, and flaming fire in their land. 33. He smote their vines also, and their fig-trees; and brake the trees of their coasts. 34. He spake, and the locusts came, and caterpillars, and that without number, 35. And did eat up all the herbs in their land, and devoured the fruit of their ground. 36. He smote also all the firstborn in their land, the chief of all their strength. 37. He brought them forth also with silver and gold: and there was not one feeble person among their tribes. 38. Egypt was glad when they departed: for the fear of them fell upon them. 39. He spread a cloud for a covering; and fire to give light in the night. 40. The people asked, and he brought quails, and satisfied them with the bread of heaven. 41. He opened the rock, and the waters gushed out; they ran in the dry places like a river.
- B.** | 42. For he remembered his holy word, and Abraham his servant. 43. And he brought forth his people with joy, and his chosen with gladness: 44. And gave them the lands of the heathen: and they inherited the labour of the people; 45. That they might observe his statutes, and keep his laws.
- A.** | Praise ye the Lord. (VII.)

Here, again, the parallelism is of the introverted kind, and consists of six members. In a Psalm of forty-five verses, however, the reader must not expect such minute or perfect correspondences as in some shorter ones.

A. and *A.* are hortatory; B. and *B.* refer to God's covenant with Abraham, and his faithfulness in remembering it. C. and *C.*, the two central members, are historical; relating to occurrences which befel the people of Israel; and their correspondence is continuous.

Let us begin with A. and *A.* A. is an exhortation, especially to thank and glorify the Lord. In this respect *A.* corresponds to it; "Praise ye the Lord." Again: the Psalmist, throughout nearly the whole of A., the first member, uses the second person plural. "Give thanks unto the Lord," &c. (1:) "Sing unto him," &c. (2.) "Glory ye in his holy name," (3—.) "Seek the Lord," &c. (4.) "Remember . . . O ye seed of Abraham," &c. (5, 6.) The second person plural is then dropped, and appears no more throughout the intermediate portion of the Psalm, till we come to it again in *A.*; "Praise ye the Lord." Thus A. and *A.* correspond, both as being hortatory, and as exhorting to the same end, the praise of God. I would suggest that this may be one of those cases, in which the "Praise ye the Lord," or "Hallelujah," at the end, was, as I have imagined, a kind of key-note to some longer hymn of praise. In the present instance, perhaps, *A.*, like the *Da capo* of modern music, carried back the congregation to the beginning of the Psalm, so that the performance ended, as it began in A., with a general and a mutual exhortation to praise the Lord.

B. and *B.* refer to God's covenant with Abraham, and his faithfulness in remembering it. Thus, B. begins, "He remembered his covenant for ever, the word which he commanded," &c.; and *B.*, "For he remembered his holy word."—That the covenant was with Abraham, appears in each member. Thus in B. we read, "Which (covenant) he made with Abraham," (9—:) and in *B.*, "For he remembered his holy word, and Abraham," &c. (42.) We have the promise, in B.,

“ Unto thee will I give the land of Canaan,” (11;)

and the performance, in *B.*,

“ And he gave them the lands of the heathen,” (44.)

Thus, *B.* and *B.* refer to God's covenant with Abraham, and his faithfulness in remembering and performing it.

The correspondence of *C.* and *C.*, is, as far as it goes, of the continuous kind. It is not, however, very close: nor does it pervade the two members, being principally observable in the first four or five verses of each.

In *a.* and *a.* we have the wanderings and sojournings of God's chosen people. “ And they went from one nation to another,” &c. (*a.*) “ And Israel came into Egypt,” &c. (*a.*)

In *b.* and *b.* God is set forth as protecting and favouring, in *c.* and *c.* as afflicting his people.—First, in *b.* and *b.*, we have the favour and protection; “ He suffered no man to do them wrong, yea, he reprov'd kings for their sakes,” &c. (*b.*) “ And he increased his people greatly, yea, he made them stronger than their enemies,” (*b.*;) then, in *c.* and *c.*, the affliction; in *c.*, a famine, in *c.*, persecution, but both divine dispensations; “ *He* called for a famine,” “ *He* turned their heart to hate his people.” Thus God is set forth, in *b.* and *b.*, as protecting and favouring, but in *c.* and *c.*, as afflicting his people.

d. relates to the sending of Joseph, and the consequences; *d.* to the sending of Moses and Aaron, and the consequences. *d.* and *d.* correspond in their beginnings; “ He sent a man before them, even Joseph, who was sold for a servant,” (17;) “ He sent Moses his servant, and Aaron whom he had chosen,” (26.)

In the remainder of *d.* and *d.* there is only this general correspondence, that each of them sets forth a deliverance which was wrought in the land of Egypt; *d.* that of Joseph, who was

first sent thither; *d.* that of the children of Israel who followed him.

It will be understood, then, by the reader, in what sense I represent *C.* and *C.* as parallel members. At the beginning of each there prevails, for a few verses, a correspondence of the continuous kind, which is evidently, I think, designed. In the two first portions, *a.* and *a.*, we have the wanderings of God's people; in the two second, *b.* and *b.*, God's favourable and protective dispensations, in the two third, *c.* and *c.*, his afflictive dispensations, towards them: and at the beginning of the two fourth, *d.* and *d.*, a mission; in the one instance, Joseph sent; in the other, Moses and Aaron sent. The two members having pursued thus far a parallel course, the Psalmist, it appears, deems it needless to maintain further any particular correspondence; and contents himself with this general resemblance in *d.* and *d.*, that deliverance from Egyptian bondage appears prominently in each.

With these qualifications, I offer the following arrangement of the Psalm.

A. | 1—7. Exhortation to praise the Lord. Second person.

B. | 8—12. God's covenant with Abraham, and his faithfulness in remembering it.

C. { *a.* | 13. Journeyings of the people of God.
 b. | 14, 15. Favour, and protection from enemies.
 c. | 16. Affliction.
 d. | 17—22. Mission of Joseph, and subsequent deliverance in Egypt.

C. { *a.* | 23. Journeyings of the people of God.
 b. | 24. Favour, and protection from enemies.
 c. | 25. Affliction.
 d. | 26—41. Mission of Moses and Aaron, and subsequent deliverance in Egypt.

B. | 42—45—. God's covenant with Abraham, and his faithfulness in remembering it.

A. | —45. Exhortation to praise the Lord. Second person.

Perhaps it will be thought that the character of the Psalm may be better exhibited by its leading terms.

A. | 1—7. O give thanks unto the Lord, &c.

B. | 8—12. He remembered his covenant for ever, even the word, &c.

C. { a. | 13. And they went from one nation to another, &c.
 b. | 14, 15. He suffered no man to do them wrong, &c.
 (Favour.)
 c. | 16. Moreover he called for a famine on the land,
 &c. (Affliction.)
 d. | 17—22. He sent a man before them, even
 Joseph, &c.

C. { a. | 23. And Israel came into Egypt, &c.
 b. | 24. And he increased his people greatly, &c.
 (Favour.)
 c. | 25. He turned their heart to hate his people,
 &c. (Affliction.)
 d. | 26—41. He sent Moses his servant, &c.

B. | 42—45—. For he remembered his holy word, &c.

A. | —45. Praise ye the Lord.

(8.) We now proceed to a Psalm of *eight* members.

PSALM CXXXV.

A. | 1. הללו יהוה:

B. | הללו את שם יהוה הללו עבדי יהוה: 2. שעמדים בבית
 יהוה בחצרות בית אלהינו: 3. הללו יהוה כי טוב יהוה זמרו
 לשמו כי נעים:

a. | 4. כי יעקב בחר לו יהוה ישראל לסגלתו:
 b. | 5. כי אני ידעתי כי גדול יהוה ואדנינו מכל אלהים:
 6. כל אשר חפץ יהוה עשה בשמים ובארץ בימים
 וכל תהמות: 7. מעלה נשאים מקצה הארץ
 ברקים למטר עשה מוצא רוח מאוצרותיו: 8. שהכה
 בכורי מצרים מאדם עד בהמה: 9. שלח ארנות
 ומפתים בתוככי מצרים בפרעה ובכל עבדיו:
 10. שהכה גוים רבים והרג מלכים עצומים:
 11. לסיחון מלך האמרי ולעוג מלך הבשן ולכל
 ממלכות כנען: 12. ונתן ארצם נחלה נחלה לישראל
 עמו:

C. }

D. | 13. יהוה שמך לעולם

D. | יהוה זכרך לדר ודר:

a. | 14. כי ידן יהוה עמו ועל עבדיו יתנחם:
 b. | 15. עצבי הגוים כסף וזהב מעשה ידי אדם: 16. פה
 להם ולא ידברו עינים להם ולא יראו: 17. אזנים
 להם ולא יאזינו אף אין יש רוח בפיהם: 18. כמוהם
 יהיו עשיהם כל אשר בטח בהם:

C. }

B. | 19. בית ישראל ברכו את יהוה בית אהרן ברכו את יהוה:
 20. בית הלוי ברכו את יהוה יראי יהוה ברכו את
 יהוה: 21. ברוך יהוה מציון שכן ירושלים:

A. | הללו יהוה:

A. | 1. Praise ye the Lord.

B. | Praise ye the name of the Lord, praise him, O ye servants of the Lord.
2. Ye that stand in the house of the Lord, in the courts of the house of
our God, 3. Praise the Lord; for the Lord is good: sing praises unto his
name, for it is pleasant.

a. | 4. For the Lord hath chosen Jacob unto himself; and Israel for
his peculiar treasure.

d. | 5. For I know that the Lord is great, and that our Lord is
above all gods. 6. Whatsoever the Lord pleased, that did he in
heaven, and in earth, in the seas, and all deep places. 7. He
causeth the vapours to ascend from the ends of the earth; he
maketh lightnings for the rain; he bringeth the wind out of
his treasuries. 8. Who smote the firstborn of Egypt, both of
man and beast. 9. Who sent tokens and wonders into the
midst of thee, O Egypt, upon Pharaoh, and upon all his
servants. 10. Who smote great nations, and slew mighty
kings; 11. Sihon king of the Amorites, and Og king of
Bashan, and all the kingdoms of Canaan: 12. And gave
their land for an heritage, an heritage unto Israel his peo-
ple.

D. | 13. Thy name, O Lord, endureth for ever;

D. | Thy memorial, O Lord, throughout all generations.

a. | 14. For the Lord will judge his people, and he will repent himself
concerning his servants.

b. | 15. The idols of the heathen are silver and gold, the work of
men's hands. 16. They have mouths, but they speak not;
eyes have they, but they see not; 17. They have ears, but
they hear not; neither is there any breath in their mouths.
18. They that make them are like unto them: so is every
one that trusteth in them.

B. | 19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron:
20. Bless the Lord, O house of Levi: ye that fear the Lord, bless the
Lord. 21. Blessed be the Lord out of Zion, which dwelleth at Jeru-
salem.

A. | Praise ye the Lord. (VIII.)

Passing on from introverted parallelisms of six members, I proceed, as my last specimen, to one of eight: *A.*, the last member, answering to *A.*, the first; *B.*, the last but one, to *B.*, the second; *C.*, the sixth, to *C.*, the third; and *D.*, the fifth, to *D.*, the fourth. Beginning with *D.* and *D.*, the two central members, we may remark that they differ essentially, in one particular, from the whole of the Psalm besides; namely, in being an address to the Almighty. "Thy name, O Lord,

endureth for ever," (D.); "Thy memorial, O Lord, throughout all generations," (D.) The reader will find, on examination, that, with the exception of these two members, lying in the heart of the Psalm, no part of it is an address to the Lord. A. B., B. A., the four extreme members, are an address indeed; but not an address to the Lord, being an exhortation to praise and bless the Lord. In this respect, then, these two central members, D. and D., differ from all the rest of the Psalm, and resemble one another: (like A. and A., the two *extreme* members, in the last example.)

They also correspond in this respect, that they form a parallel couplet; and a parallel couplet, in the original, so exact, that every word in the first line has a word, or words, corresponding to it in the second.

יהוה שמך לעולם :
יהוה זכרך לדר ודר :

Thy name O Lord for ever, (D.)

Thy memorial . . . O Lord for all generations, (D.)

Thus D. and D. are distinct from all the rest of the Psalm, and answer to one another.

To exhibit the correspondence of the two next members, C. and C., I have divided C. into a. and b., and C. into a. and b.: a. answering to a., and b. to b., and therefore the whole C., to the whole C. But I wish to be understood as exhibiting this part of the correspondence, with qualifications somewhat similar to those just premised, in the consideration of Psalm cv.

a. and a. speak of the Lord in connexion with his people.
b. and b. set forth his superiority over false gods or idols.

First, in a. and a., we have the Lord spoken of in connexion with his people. In a. we read,

FOR the Lord hath chosen Jacob for himself,
And Israel for his peculiar treasure.

in *a.*,

FOR the Lord will judge his people,
And he will repent himself concerning his servants.

Here the people of God are spoken of in two similar terms, both in *a.* and *a.* In *a.* they are called "Jacob," and "Israel;" in *a.*, "His people," and "His servants." God's mercies towards them are set forth, both in *a.* and *a.*

b. and *b.* set forth God's superiority over false gods or idols. Thus, at the beginning of *b.* the Psalmist says, "For I know that the Lord is great, and that our Lord is *above all gods.*" And in correspondence with this, the vanity and unprofitableness of idols are set forth throughout the whole of *b.* "The idols of the heathen are silver and gold," &c. In the same connexion and with the same reference it is, that the prowess of the Lord is set forth throughout the former member, *b.* The first verse of *b.*, in which we are told that "Our Lord is above all gods," is the key to all the rest of *b.*, and to the whole of *b.* God's superiority to false gods or idols is the leading topic: and, in accordance with this, his prowess is set forth in *b.*, (6—12,) and their unprofitableness in *b.*

Thus, *a.* and *a.* referring to God's dealings with his people, and *b.* and *b.* setting forth his superiority over idols, *a.* answers to *a.*, and *b.* to *b.*, and therefore the whole *C.*, to the whole *C.* I need hardly observe, however, that the correspondence of these two members is not so close as that of some others. Nor might we, perhaps, have discovered its existence, but for the closer correspondence of the other portions of the Psalm, interior and exterior.

The four exterior members, *A.*, *B.*, *B.*, *A.*, resemble one another, and differ from all that lies between them, in this: that they are an exhortation or invitation to praise the Lord.

The second person plural appears in them, and in no other part of the Psalm. "Praise ye the Lord, &c. Sing praises unto his name, &c. Bless the Lord, &c."

While *A.* and *A.* evidently go together, being identical, there is also a particular reason why *B.* should be placed in correspondence with *B.*; namely, that in each of these invitations to bless the Lord, particular classes of persons are addressed and specified. The persons specified in *B.* are thus addressed: "O ye servants of the Lord," (—1.) and "Ye that stand in the house of the Lord," &c. (2:) Those in *B.* thus: "O house of Israel . . . House of Aaron," (19,) "O house of Levi," and "Ye that fear the Lord," (20.) Thus *B.* and *B.* particularly correspond; not merely as each is an exhortation to praise God, but as each specifies the individuals to whom the exhortation is addressed.—With regard to the last verse of *B.*, "Blessed be the Lord out of Zion, which dwelleth at Jerusalem," (21,) it may be said that this is not exactly, like *B.* and the rest of *B.*, an address, because here the use of the second person singular is laid aside. It partakes, however, of the nature of an exhortation. And it evidently goes with the rest of *B.*; because it speaks of blessing the Lord "Out of Zion;" while the exhortation to bless him, in the preceding part of the member, is addressed to the house of *Israel*, the house of *Aaron*, and the house of *Levi*. Moreover, it maintains the correspondence with the other member, *B.*; for it says, "Blessed be the Lord *out of Zion*, which *dwelleth* at Jerusalem," while in *B.* we read, "Ye that stand in the *house* of the Lord, in the *courts of the house* of our God, praise the Lord." It may be questioned, however, whether the true rendering of verse 21 be not, "Bless the Lord out of Zion," &c. imperatively. The whole of *B.* will then harmonize.

However this point be decided, the general plan of the Psalm may be thus exhibited.

A. | Hallelujah.

B. | Servants of the Lord, &c. exhorted to praise the Lord.

C. { a. | The Lord's dealings with his people.
b. | The Lord's superiority over idols.

D. | Address to the Lord.

D. | Address to the Lord.

C. { a. | The Lord's dealings with his people.
b. | The Lord's superiority over idols.

B. | House of Israel, &c. exhorted to bless the Lord.

A. | Hallelujah.

CONCLUSION.

- (1.) *Mode of arrangement the same in Epistles as in Psalms.*
 —(2.) *Progress made in the arrangement of the Book of Psalms.*—(3.) *Various modes of accounting for the phenomena exhibited. Objections considered.*—(4.) *Independent character of the proofs adduced.*—(5.) *True nature of parallelism.*—(6.) *Duty of studying.*—(7.) *Advantages.*—(8.) *What the present state of the question.*

(1.) IN my former work, entitled “*Tactica Sacra*,” I have applied precisely the same principles of arrangement to the Epistles, which are here applied to the Psalms.

The second Epistle to the Thessalonians, for instance, is thus arranged :—

- A. | i. 1, 2. Epistolary.
- B. { a. | i. 3—10. Thanksgiving.
 b. | i. 11, 12. Prayer.
 c. | ii. 1—12. Admonition.
- B. { a. | ii. 13—15. Thanksgiving.
 b. | ii. 16—iii. 5. Prayer.
 c. | iii. 6—15. Admonition.
- A. | iii. 16—18. Epistolary.

The Second Epistle of St. Peter, thus :—

- A. | i. 1—4. Epistolary.
- B. | i. 5—11. Exhortation.
- C. | i. 12—ii. 22. { a. | i. 12—15. St. Peter.
 b. | i. 16—21. Apostles and Prophets.
 c. | ii. 1—22. The wicked, &c.
- C. | iii. 1—13. { a. | iii. 1. St. Peter.
 b. | iii. 2. Prophets and Apostles.
 c. | iii. 3—13. The wicked, &c.
- B. | iii. 14—18. Exhortation.
- A. | iii. 18. Epistolary.

It is not likely that the reader will be able to see the propriety of these and similar arrangements, or even fully to understand them, without having the Epistles themselves arranged at length, together with the accompanying explanations to refer to. I offer them, however, for the purpose of showing that which may be perceived without difficulty; namely, that the principle of the arrangement is the same, both in Epistles and Psalms. And as, in the course of the present work, I have occasionally pointed out subordinate arrangements prevailing in parts of Psalms, which parts, in some instances, are members of the general arrangement extending to the whole Psalm; it may be proper to add, that I have here and there offered similar subdivisions of members of the Epistles. B., for instance, the second member, according to the above arrangement, of the Second Epistle of St. Peter, a passage consisting of seven verses, is arranged on the principle to which I have so often adverted in the present work, of two exhortations, with arguments or inducements in support of each. Thus:

f. | And beside this, giving all diligence, &c. (i. 5—7.)

g. { FOR if these things be in you, &c. (i. 8.)
 FOR he that lacketh these things, &c. (i. 9.)

f. | Wherefore the rather, brethren, give diligence, &c. (i. 10—.)

g. { FOR if ye do these things, &c. (i. —10.)
 FOR so an entrance, &c. (i. 11.)

Here we have much the same form which we have traced in the Old Testament, from couplets up to passages of several verses, and entire Psalms; the particle *Γαρ*, in the Greek, answering the same purpose as the *ו* of the Hebrew.

f. | Exhortation.

g. | Inducements.

f. | Exhortation.

g. | Inducements.

The only difference is, that St. Peter marks his arrangement somewhat more strongly than the Psalmist always thinks necessary; as he gives us the particle "For," twice over, both in *g.* and *g.* And I will here make this remark, that the writers of the New Testament will be found to have followed the mode of arrangement, prevailing in the Old, not merely, as some appear to think, casually, and as it were from unconscious habits of framing their thoughts after that model, but designedly and deliberately; as men aware that having sacred things to communicate, this was the sacred and appropriate style. The reader understands with what qualifications I employ technical terms. And with this understanding, from all the examinations which I have made, I feel no great hesitation in asserting, that the New Testament, in many, if not most of its parts, is, as to its composition, little more than a series of parallelisms. I farther allege, that this series, in many instances, is not merely a simple, but a complicated series: I mean, that we have parallelism within parallelism; the members of larger parallelisms often admitting of subdivision and a separate arrangement, as in the case just considered. And I caution all persons, as they would dread to be the opponents of religious truth, to beware of attempting to discredit these positions, without listening to what may be offered in support of them.

(2.) As our principal concern at present is with the Psalms, it may be expected, with reference to this part of Scripture, that I should give a particular account of my progress. The account, then, stands thus:—In a table which I have drawn out for my private use, I have classed the Psalms under three heads; those in which I have not been able to discover any arrangement; those which I have partly arranged; and those in which I consider the entire arrangement to have been ascertained. The last class I divide into two kinds; those in

which the arrangement is so plain, that, as I conceive, any candid person acquainted with the laws of parallelism, would acknowledge it at once, if properly set before him; and those in which I am satisfied in my own mind that the arrangement is correct, but could not expect to satisfy others without more or less of discussion and detail. The following, then, are the numbers.

Fully arranged.		
Plain.....	39	
Less obvious	61	
	—	100
Partly arranged	48	
Not arranged at all	2	
	—————	
Total.....		150

It is necessary, however, to state, that some of the Psalms admit of arrangement, only by the extension of a principle, which I have exhibited, chiefly in its application to shorter passages, in *Tactica Sacra*, (Appendix, II. on *Common References*.) I ought also to mention, that when I speak of a Psalm as fully arranged, I mean that I am in possession of its general arrangement; not that I have always fully investigated the subordinate arrangements of every separate member.

(3.) Now, with regard to the correspondences exhibited in the present work, there seem to be several ways of accounting for them. We may say that they are merely accidental; we may say that they are evidently designed; or, steering a middle course between these two opinions, we may say, that at the time of composing, there was indeed a degree of perception in the mind of the Author; but that, on the one hand, there was no absolute intention to pursue a peculiar mode of arrangement, while, on the other hand, there was not absolute unconsciousness. For my own part, I see no way of accounting for

the various phenomena exhibited, but by supposing positive design and actual intention somewhere : though here a question may be raised, which it might seem presumptuous to investigate too closely ; namely, whether the intention existed in the mind of the Penman who wrote, or only in the mind of the Spirit who dictated. In favour of the latter opinion it may be urged, that as the Prophets do not appear to have always been fully aware of the purport of that which they prophesied, (1 Pet. i. 11.) so it is possible that the peculiar character of the style in which they spoke was not understood by them to its full extent : that we discover a complication in some of the arrangements, which, though it may be exhibited in detail, can hardly have been present, in all its parts, to the mind of the Sacred Writer at the moment of composing : and that, perhaps, it might be the Divine purpose to confer on the Scriptures this latent quality of parallelism, in order that the discovery of it in the latter ages of the Church might serve to set a new mark of distinction on the Sacred Volume, by investing it with a peculiar and previously unknown character ; and, moreover, by the light which it would throw upon the sense of Scripture, might furnish the people of God with clearer attestations of religious truth than any they possessed before, and also with more distinct and explicit confutations of error, to silence the enemy and the gainsayer. But since these ends might be almost as effectually answered by the recovery of forgotten principles of Scriptural composition, as by the detection of unknown principles ; since the human mind is capable of taking in at one view, and containing, at one and the same time, far more than we should imagine ; and since the Scriptures were not written by ungodly characters, whom it sometimes pleases the Almighty to employ as the blind instruments of his designs, but by " Holy men of God," (2 Pet. i. 21.) who, we might think it more probable, would be employed as intelligent agents ; perhaps we shall be inclined, on the whole,

to prefer the former theory ; namely, that the intention and the consciousness of those arrangements which we point out in the Sacred Writings did exist in the mind of the writers : though it is very possible, as they composed in detail, that they were not so fully aware of the general results of their own labours, as we may now be, if we investigate them thoroughly, and have them exhibited to us at one view.

To suppose that the arrangements which we discover are purely the result of accident, is difficult, and might almost be called absurd. We grant, we believe, that the Sacred Writers had a method of some kind. Evident indications, then, of a method, are discovered. And if we say that this method, of which we discover such evident indications, is not, after all, the method which the Sacred Writers followed, then we are reduced to this strange supposition, that there does indeed lie concealed, in the Divine Word, some unknown mode of arrangement ; but that this which we find, this which is so apparent and so observable, is merely accidental.

Nor will I agree to a compromise with those who acknowledge, (and, indeed, it cannot plausibly be denied), that the introverted form of arrangement is designed, and require us to acknowledge in return, that the alternate or continuous form, as being less artificial, is the result of no design whatever. It seems so improbable that there should be intention in the one instance, and not in the other. Take, for instance, those cases which I have pointed out, wherein the arrangement depends upon two distinct topics ; such as heaven and earth, the righteous and the wicked. In cases where the introverted arrangement takes place, we find the topics resumed in an inverse order. Thus, if the topics in the first and second members respectively, be the righteous and the wicked, we find the wicked first adverted to, in the third member, then the righteous, in the fourth. Where, on the contrary, the alternate arrangement prevails, we find the topics resumed in a direct

order. The righteous, mentioned first, are first referred to; and the wicked, mentioned second, subsequently. Now, what reasonable man will say that one of these arrangements is the result of design and consciousness, but the other the result of mere accident? Let us pass on to cases in which we have *more* than two distinct topics. For instance, in an example already given, Isaiah vi. 10. we have three: the heart, the ears, and the eyes. These topics, then, being resumed in an inverted order, first all the eyes, then the ears, and lastly the heart, we have no difficulty in perceiving that the arrangement is artificial. Would it not then be equally artificial, at least, would it not equally be the result of consciousness and design, if these topics were resumed in their original order, first the heart, then the ears, and lastly the eyes, which stand last? It seems difficult to imagine that arrangements of this kind should occur, and that frequently, except through consciousness and design. The truth seems rather to be, that these were the usual methods of composition with the Sacred Writers, and had become habitual to them. Their practice was, to premise a certain number of leading topics, and afterwards to resume them in order. Sometimes they resumed them in an inverted, but sometimes also in a continuous or direct order. Nothing is more improbable, than that we should discover two modes of arrangement in the works of the same writer, and that one of these should be the result of design, but the other the result of chance.

Neither will I make any concession, with respect to the extreme members of my introverted arrangements. A candid writer has expressed an opinion, in the case of the Epistles at least, that little importance is to be attached to these extreme members; or, as he expresses himself, that their correspondence "can be reckoned for little in the argument." But even in the Epistles, in which the extreme members are often so remote, there are very strong, and, I think, satisfactory rea-

sons, for alleging a designed correspondence between them. The methodical arrangement which we discover in what lies between, is, of itself, a very weighty consideration. Take, for instance, an Epistle of the form already exhibited, which prevails in the Second to the Thessalonians.

$$\begin{array}{l}
 A. | \dots\dots \\
 \\
 B. \left\{ \begin{array}{l} a. | \dots\dots \\ b. | \dots\dots \\ c. | \dots\dots \end{array} \right. \\
 \\
 B. \left\{ \begin{array}{l} a. | \dots\dots \\ b. | \dots\dots \\ c. | \dots\dots \end{array} \right. \\
 \\
 A. | \dots\dots
 \end{array}$$

Here the bulk of the Epistle lies in the two central members, *B.* and *B.*; the two extreme members, *A.* and *A.*, consisting respectively of the two first verses of the Epistle, and the three last. On examining the two central portions, *B.* and *B.*, we find a correspondence of a very obvious kind; *a.*, *b.*, and *c.*, answering respectively to *a.*, *b.*, and *c.*, and therefore the whole *B.*, to the whole *B.* We find nothing, then, excluded from the arrangement, except *A.* at the beginning, and *A.* at the end. Does not this of itself seem to tell us that *A.* and *A.* ought to go together, in order to complete the arrangement? And have we not otherwise the strange anomaly of arrangement and correspondence in the centre, and the neglect of both in the extremes? Having ceased to frequent the ball-room, I know not what the present etiquette may be. But I well remember, in former days, when the arrangement for a dance was made, if there appeared in one part of the room a lady who was left out, and in another part of the room a gentleman who was left out, then it was generally understood that the said lady and gentleman ought to dance together. It was the feeling of the company, it was

the feeling of the parties concerned. The gentleman would be thought very negligent if he had omitted to ask the lady : the lady not over civil if she had declined the gentleman. Now, I experience the same feeling with regard to these arrangements, which we are at present considering ; that is, if the bulk of the passage admits of arrangement, and this arrangement, when made, excludes two solitary members, then I cannot help feeling a persuasion that these two excluded members belong to one another, and ought to go together, and so enter into the arrangement with the rest : for how we are otherwise to dispose of them it seems impossible to say.

This idea, however, may be called fanciful ; and, perhaps, it might justly be considered so, but for another circumstance that ought also to be borne in mind ; namely, that these two excluded members have not merely this relative correspondence, arising from extrinsic circumstances ; but, when we came to examine them, are found to correspond intrinsically. Thus, with regard to A. and A., the first and last members of the Epistle in question. In comparing these, we find many points of correspondence. Each contains a benediction. In one the Apostle superscribes, in the other subscribes himself. In each the benediction is from the Lord Jesus Christ. And what is more observable, in the former we find a mention of two particulars, "Grace" and "Peace ;" and in the latter the same two particulars resumed, according to the laws of the introverted arrangement ; that is, in an inverse order. And similar circumstances are observable in other instances. It is the same in the Psalms. When we have arranged the bulk of the Psalm, we find in the excluded members at the beginning and the end, not merely a relative correspondence, but an internal correspondence of a very obvious kind ; in many instances approaching, and, in some, actually amounting, to identity. So that, if my readers will allow me to carry them back to the vanities and bad air of the ball-room, we must

suppose our lady and gentleman, in order to furnish a suitable illustration, not merely to be thrown together by incidental circumstances, but also to be drawn together by the mutual attraction of kindred feelings, and the operation of more tender sympathies. If such were known to be the case, would not the sense of the whole company consign them as partners to each other? Would that, indeed, any longer be called accident, which had left them out of the previous arrangement of the set? On the contrary, it would clearly be seen, that no arrangement, including one, and excluding the other, would be proper: and had any such been made, it is possible even that the constituted authorities of the evening would interpose to dissolve it.

With these views, I am as much as ever disposed to maintain, that where there is an evident arrangement in the bulk of a Psalm or Epistle, and also an obvious correspondence in the excluded portions at the beginning and end, there those portions must also be regarded as part of the arrangement, and, as such, belong to one another. Nor can I regard the Sacred Writers in any other light than as able tacticians, who, while they carefully arranged the centre of their forces, did not leave the flanks without order or symmetry.

(4.) How far the tokens of arrangement which I have offered, whether in flanks or centre, will be deemed satisfactory, it is not in my power to divine. On one circumstance, however, I may be allowed to insist; namely, that the proofs which I allege are independent one of another. Take, for instance, the following form:—

A. |
 B. |
 C. |
 D. |

 A. |
 B. |
 C. |
 D. |

Here, perhaps, I am guided to my arrangement, in the first instance, by the *leading terms*; that is, I discover that A. and A., B. and B., C. and C., D. and D., respectively, begin alike: and upon the hint thus furnished me, I place A. in correspondence with A., B. with B., C. with C., &c. But having done this, I next discover a farther correspondence; namely, in the *final terms*; that is, I find that the several pairs of members, A. and A., B. and B., &c. not only begin, but also end alike. This, then, is a new, and what I call an *independent* proof of the propriety of my arrangement. Presently, however, I make a farther discovery; namely, that there is a correspondence not only in leading and final, but also in *intervening terms*; that is, I find correspondences not only in the opening and final clauses respectively, of the various pairs of members, but also in some of the intervening clauses; A. containing words and phrases answering to words and phrases in A., B. to those in B., &c. Thus, in regard to corresponding terms alone, without coming to the general meaning and purport of the passages, I am able to produce three distinct classes of evidence, attesting the propriety of my arrangement, under the character of leading, final, and intervening terms. I then pass on from terms to *topics*. And on examination it appears, that the same topic appears in A. as in A., the same in B. as in B., &c. Here we have a fourth kind of proof, then, independent of all the preceding. Then also comes the consideration, that the four topics in A., B., C., D., and the four cor-

responding topics in *A.*, *B.*, *C.*, *D.*, succeed one another in the same order. Here, then, we derive a farther confirmation and argument from *relative situation*. And then, perhaps, in the last place, I discover a final evidence, in regard to *corresponding transitions*; that is, there is a transition in passing both from *A.* to *B.*, and from *A.* to *B.*, from the second to the third person, or *vice versá*; from the singular to the plural member, or *vice versá*: there is a corresponding change of speakers again, in passing from *B.* to *C.*, and from *B.* to *C.* In *B.* and *B.*, the Almighty speaks; in *C.* and *C.*, the Psalmist speaks. Thus do I derive my proofs from five or six independent sources; leading, final, and intervening terms; leading topics; relative situation; and corresponding transitions of various kinds. Not that all these proofs meet in every arrangement. It generally happens, however, that where there is less proof of one kind, there we find more of another; and also, that when we have been conducted to the true arrangement of our passage by one sort of proofs, then others come to our aid, and confirm us in the arrangement previously made. In Psalm cxxviii., for instance, we are led, as we have seen, page 64, to make our arrangement, in the first instance, by the change of persons, (the *mira personarum confusio*, as it has been called, but I should rather call it the *lucidus personarum ordo*;) the third person appearing in *A.* and *A.*, and the second in *B.* and *B.* But, having made an arrangement upon this principle, we immediately discover, in justification of it, a circumstance of a totally independent character; namely, that *A.* and *A.*, the members in which the person who feareth the Lord is spoken of, merely declare his blessedness; while *B.* and *B.*, the members in which he is spoken to, particularize the circumstances in which his blessedness consists. And in other cases we find similar confirmations.

(5.) This system of resumption, then, which we call paral-

lelism, was the *Ars poetica Hebræorum*; the principle of regular composition in the schools of the prophets, and in the sacred colleges of music. And if it appear, from the character of the Psalms, that the music of these Sacred Compositions had so close a connexion with their sense, then we discover the explanation of a circumstance which it might otherwise be thought difficult to account for: namely, why so much is said in the Old Testament respecting the singers and their appointments; and whence it arises that we are able to trace such distinct memorials of their order, from the time of David and Solomon to that of Josiah, and even of Ezra and Nehemiah. It may well be supposed, that they would form a most important department of the ecclesiastical establishment.

(6.) Moreover, if the arrangement which we discover be, as we allege, so intimately connected with the sense and topics of Holy Scripture, then is it by no means mere matter of criticism and curious disquisition, but a sacred thing. The neglect of such a subject will be disregard of Scriptural truth; opposition, previous to examination, will be inexcusable resistance to that truth; ridicule will be profaneness. The doctrine will be one, respecting which it will be the bounden duty of every person who possesses or aspires to the character of a religious teacher, to do what in him lies to procure all attainable information. It is the duty of all preachers of the Gospel to give this subject their attention; not, indeed, for the purpose of immediately bringing before their hearers a doctrine, yet unfixed in many of its leading particulars, and undefined in its extent; for the purpose, however, of being ultimately qualified to use, with judgment, with precision, and with effect, this new organ of Scriptural interpretation. In some of the simpler cases of parallel arrangement, there is no reason why preachers should not avail themselves of the light afforded at once. There would be a danger, however, in the first instance, of too

crude an essay : and what now seems chiefly to be wanted is private study and examination. Some part of the Biblical studies of every divine should be the study of this subject. One here and there, it may then be hoped, will be disposed and led on to pursue, with caution and with perseverance, (it will require much of each,) the various topics of inquiry connected with the investigation, on his own account.

And herein may I never cease, respectfully but earnestly, to press upon religious teachers of every denomination, and also upon those who are destined for the ministry, with whom I may use greater boldness, the necessity of seeking an enlarged acquaintance with the original languages of Scripture. We owe it to our congregations : we owe it to ourselves. Nor shall a remaining consciousness of my own deficiencies in this particular, prevent my urging so important a duty. The reading of hymn-books, religious periodicals, and modern volumes of sermons, may be deemed an easier course, perhaps, of theological study. Nor would I deny that some works of this kind contain many useful hints, both doctrinal and devotional. But if the substance of our theology be derived only from such sources, we shall soon begin to feel our want of stamina. If, on the contrary, you have only made such a progress in Hebrew, as to know how to use your Lexicon, it will be a great advantage. But I would say, Drink deep. Seek to be familiar with the Bible in its proper garb. Be not diverted from your object by collateral studies, but read the Bible itself ; and rest not till you are able to read the Hebrew Bible *fluently*. Old Lightfoot felt the benefit of this ; and what are his words ? “ I would there were more,” he says, “ that could read it in its own language, and, as it were, talk with God there in his own tongue.” Amidst the securities against the errors by which the principles of vital religion are now insidiously or openly assailed, none, perhaps, in the order of second causes, is more effectual, than a knowledge of the original languages of

Scripture. But it is the disgrace and the essential defect of modern religion, that while it has so much of profession and display, it has so little of solid Biblical theology. The system of those who went before us was higher, but it had a deeper foundation. I mean, their doctrines were higher, because they were deeper divines.

But if the knowledge of the original languages of Scripture be, in other respects, so necessary, in respect to the study of parallelism, it is indispensable. A mere English reader of the Bible will, of necessity, lose many arrangements, which have not been transferred, in our authorized version, from the Sacred language to our own: for instance, Psalm cxxxvii. 5, 6.; Prov. ii. 17.; vii. 21.; Is. v. 21.; x. 4. Nay, what is perhaps worse than this, he will be liable to discover arrangements in the English, which, in the original, have nothing that corresponds to them. For instance, we have all the appearances of an introverted arrangement in the following passage:—

a. | Give ear,

b. | O Shepherd of Israel, thou that leadest Joseph like a flock;

b. | Thou that dwellest between the cherubims,

a. | Shine forth.

Ps. lxxx. 1.

But when we turn to the original, we find a different order of words, and the tokens of introversion, in a great measure, disappear. Therefore, if we would enter on the study of parallelism, we must begin with the study of the original languages of Scripture. We must not grudge this labour. The advantages will be great; but there is this necessary cost. And how incumbent is it on those, whose attainments have already placed them beyond this first and necessary step, to profit by the facilities which they thus possess; and to give a due share of attention to a subject which thus lies open to their inquiries?

(7.) On the advantages of parallelism I might here insist. It will often introduce us to the true character and purport of a passage. Let us suppose that we have a portion of Scripture, of the following kind.

a. |
 b. |
 c. |
 d. |

 a. |
 q. |
 c. |
 d. |

Here the former part of the passage before us consists of the four members, *a.*, *b.*, *c.*, *d.*; and the latter part of the four members, *a.*, *q.*, *c.*, *d.* In this case we discover an evident correspondence to a certain extent; that is, we find that *a.* clearly corresponds to *a.*, *c.* to *c.*, and *d.* to *d.*: but beyond this the correspondence cannot, in the first instance, be traced; that is, we discover no particular resemblance between the two remaining members, *b.* and *q.* Here, however, as in the instance of the extreme members, which we just now considered, the correspondence of all the other members, on each side, renders it a fair subject of inquiry, whether, as we cannot discover any obvious correspondence, there may not be some correspondence of a latent and more delicate kind, between these two unallotted members, *b.* and *q.* This latent correspondence, then, with a little examination, we discover:—the arrangement of the passage is no longer defective, but falls into the regular form,

a. |
 b. |
 c. |
 d. |
 a. |
 b. |
 c. |
 d. |

b. answering to *b.*, as well as *a.* to *a.*, *c.* to *c.*, and *d.* to *d.*

Now, the point here to be observed is, that where the correspondence is of this more delicate and less obvious kind, there the discovery of it is often of the greatest value, in clearing up the meaning of a passage. There is a delay in discovering the correspondence, in the first instance, because the true meaning of one, or perhaps both passages, is not perceptible; but place them opposite, as parts of a regular arrangement, and each becomes clear from the other's light: and the saying of the wise man admits of as just an application, as if it had been written with reference to this very subject: "Two are better than one For if they fall, the one will lift up his fellow." If we stumble at one of the passages, the other will set us up again. And, as to the *degree* of correspondence, this will often prove to be very considerable upon examination, even in cases where, at the first glance, we discovered nothing of the kind. We see no resemblance in the passages themselves: we are led to suspect their correspondence only by their relative situation. But we find, on examination, that they do correspond in some very material points; and that their correspondence is of great importance to their sense. It is clear, at the same time, as cases of this kind will frequently occur, that we must not enter on the study of parallelism with too eager a spirit. We must not be striving to force a correspondence at every step. We must lay by our

supposed discoveries, and again and again reconsider them. We are walking on dangerous ground: many will watch for our halting: and, besides, it will be our duty not to trifle with the Word of God; in possessing which, even in its present entire, but undigested form, we enjoy a privilege that was denied to prophets and holy men of old.

There is another advantage to be mentioned; namely, that the arrangements which we discover in the study of parallelism being, almost invariably, more or less connected with the sense of the passages in which they occur, may be generally preserved unimpaired in a translation. In shorter arrangements, indeed, we often observe a symmetry in the corresponding lines, which no rendering can accurately maintain; and some few instances might be brought, perhaps, of metrical correspondence; or of resemblances depending on similarity of sound and even rhyme: (though the rhymes lie as often at the beginning of the corresponding members as at the end; and on the subject of metre, the too adventurous attempt of Bishop Hare almost commands us to be silent.) The music probably was composed in some measure on the principle of modern chants in our Church service: in which the alternate parts correspond, both in their leading, their final, and their intervening notes; yet admit at the same time of such modification, that the organist, the choir, and the congregation, find no difficulty in adapting them to the alternate verses, whatever be their length. Generally speaking, however, the *essential* features of those correspondences which we point out, are of such a kind, that except in some peculiar cases of difficulty, they need not be lost in a translation. However necessary it may be for us, in an elementary work, to have recourse to technicalities in exhibiting them, their true character is not technical but intellectual: and, therefore, they may be transferred from one language to another; provided only, that we transfer the meaning of the passages in which they occur.

Thus, while those who study the original languages of Scripture will reap an ample reward, those to whom the original languages are unattainable, such is the constitution and character of the Book, will not lose *their* reward, if they seek acquaintance with the Divine Oracles through the medium of a faithful translation.

Another advantage is found, in the assistance rendered by parallelism to critics and commentators. Sometimes the light afforded by our arrangements comes in aid of proposed emendations. Sometimes, on the contrary, when the adventurous critic imagines that he has discovered some glaring interpolation or omission, and proposes his specious correction, parallelism interposes with authority, and in a decisive tone says, "No." On the whole, if I may be allowed to speak from my own observations in the study of parallelism, the result of them has hitherto been, to fix my confidence in the text of the Old Testament as it now stands; and to shake my confidence in those critics, of whose improvements, misled by mighty names, I had previously formed perhaps too high an estimate. And as to doctrines, let it never be supposed that parallelism suggests new ones. The truth, as it is in Jesus, being in its nature immutable, on this subject we can have no new thing to offer. In this department, the use of parallelism is, to establish us in those doctrines which we already have received, and wherein we stand; to confirm what is already acknowledged; to settle what is controverted, and to offer new arguments against error and unbelief.

I might mention a further advantage; namely, that the theory proposed by us tends to remove an imputation of irregularity in style and structure, which has long attached to the Sacred Volume. I do not know that this supposed and apparent irregularity is very generally urged by infidels as an objection to the Book; but the objection, perhaps, is felt more than it is urged. It has indeed been observed by some, I be-

lieve, that there are more excellencies in the irregularity of the Divine Word, than in all the method and coherence of uninspired composition. Now this is very ingeniously said. But does such an allegation fairly represent the truth? It might be a good and a sound plea, if it were a correct one. But are we in reality reduced to it? I allege that we are not. And, in some instances, wherein no method has generally been suspected, I trust it has been satisfactorily shown that we are not.

(8.) Let us however bear in mind, that the question at present is not a question of advantages, but of fact. I maintain that a principle of arrangement, such as I have exhibited, does exist and prevail in the Sacred Writings. This allegation is matter of such high import of itself, that previous to any advantages alleged, it claims the solemn attention of every Christian. I assert the fact, and offer my proofs; and, therefore, the *onus* now lies with the reader. The next step is, for him to give these proofs his serious consideration; not for me to state results.

I do not see that you would be excused from giving your attention to the subject, even if you could make good the plea, (which, however, I deny,) that the arrangements pointed out are merely casual, spontaneous, natural. It is said, we merely point out the course in which the ideas of the Sacred Writers naturally flowed; and this seems to be urged as a reason for not pursuing the subject. But if we do really get the course in which their ideas naturally flowed, is this nothing? If we get it by the aid of our theory, will it not follow that we never had it before? Believe me, my friends, the course of ideas in the Sacred Writings will be matter of stupendous import to you, when the course of the mighty Joliba shall have become a question not worth a thought.

I took the liberty of sending copies of my former work, to

several respected individuals with whom I have not the happiness of a personal acquaintance; and I purpose to do the same in the present instance. Some, in return, have, with great candour and kindness, favoured me with their opinions: and, perhaps, considering the novelty of the subject, I ought not, on the whole, to blame or wonder at the reserve and caution which have been displayed by others. I need not say how acceptable will be any communications with which I may be favoured, respecting the present work. And as I have reason to hope, from particular circumstances, that the attention of foreign scholars and divines has ere this been directed to my first attempt, I venture to add, that I shall feel thankful for their opinions; which, if not masters of the English language, they will perhaps have the goodness to communicate in French or Latin. On a subject of this kind, it is an object of no small importance to know the opinions, and receive the advice, of the learned and the good.

Indeed there are many classes of persons on whom I might call, with reference to an undertaking like the present. I might call on the whole class of periodical writers in Reviews and Magazines, if they take the subject in hand, to remember the responsibility of their situation. I might call upon them to keep in view the great influence exerted on the public mind, by the works in which they are concerned; the confidence reposed in them; and, therefore, the heavy responsibility which they will incur, if, in dealing with a subject of such importance, they betray injustice, prejudice, or even carelessness. The cause is now an obscure one: an attempt has been made to crush it in the outset: and so far from covering its own expenses, it is as yet compelled to pay its way to the public ear. But should it hereafter make good its ground, and establish itself in the approbation of all who seek and value the truth, it will be some subject of regret to have checked its earlier course—*Litera scripta manet, nescit vox missa reverti*—

the wrong will remain indelible on the pages of volumes, that may hereafter hold a different language :—and it will be some subject of satisfaction, also, to have aided so arduous an undertaking by early help. In accordance, indeed, with the guarded spirit of the age, many may think it wisest to wait a while, and leave others to commit themselves the first. But the greater will be our obligations to those who adopt a more decided course. And be it remembered, if any be disposed to give effectual aid, now is the only time. Hereafter aid may not be wanted. A time may come, when many a friendly ensign will be hung out. But the struggle will then be past. Help us, while the Turks are upon us. Hereafter, when we have organized our forces, completed our defences, and strengthened our hands, we shall be able to help ourselves. It is, indeed, a feeble hand, that is now labouring to erect a noble edifice. As the work advances, there can be little doubt that many a worthy name will appear inscribed upon its front. To be inscribed, however, high up, will be no great or enviable distinction. If any desire to occupy the post of honour, let them secure the places that are nearest the foundation.

APPENDIX.

No. I.

EXTERNAL EVIDENCE.

- (1.) *External Evidence to be expected, but not essential.*—
(2.) *Jewish Literature. Lightfoot.* (2. a.) *Leading and final Terms.* (2. b.) *Accentuation.*—(3.) *Apocrypha.*—
(4.) *Canonical Scriptures.*—(5.) *Original Modes of exhibiting Correspondences.*

(1.) SINCE we allege that peculiar modes of arrangement prevail in the Scriptures, it may be asked, what external evidence we are able to produce in support of our allegation; whether we have discovered any intimations of such a circumstance, either in the Scriptures themselves, or in other authentic sources of information?

I would by no means agree to rest the question upon these grounds. The fact which we allege is only to be proved by the production of examples, and by the moral and ocular demonstration thus afforded. And it is upon such evidence that I rest my cause. Still, however, there are some particulars of the kind required, well worth our notice. The subject is one, on which I am at present able to offer only a few unconnected hints. I offer them, however, in the hope of directing the attention of others, possessing opportunities and qualifications, which I have not, to some important topics of inquiry connected with our present subject.

(2.) Our eyes naturally turn, in the first place, to the stores of Jewish literature. With the Rabbinical writings I cannot

boast an acquaintance; and I say it with regret, though the common opinion is that they contain little of value. No writer seems more fully aware of the prevalence of parallelism in the Scriptures than Lightfoot; and no one drank deeper at this source of knowledge than he. In a youthful work, "Erubhin, or Miscellanies," (ch. xliv.) he goes so far as to allege a correspondence between the five books of Moses and the five books of the Psalms, respectively; supporting his allegation by some reasons which we might consider fanciful. It is observable, however, that on this occasion he cites the authority of a Jewish writer, Rabbi Tanchum, to whom he also refers in another place, respecting a harmony which he supposes between the making of the tabernacle and the making of the world, (ch. xlvi.)—Again (ch. xxi.), he says, "Rabbi Tanchum wittily observes that Abraham's two great temptations begin both with one strain: *ךָ יָחַד*, *Get thee gone*. The first, *Get thee gone out of thy country*, Gen. xii. The second, *Get thee gone to the land of Moriah*, Gen. xxii." With regard to the work of creation, Lightfoot also alleges a kind of continuous parallelism between the works of the three first and of the three last days; the work of the fourth day, as he maintains, answering to that of the first, that of the fifth to that of the second, &c. It is not, however, in this his first production only, that he alleges these correspondences. We find them, indeed, continually asserted on turning over his works. And he delights in pointing them out as occurring, not only in Scriptural passages, but in Scriptural facts. Thus, towards the beginning of his "Temple Service," he tells us that "The Jews do *parallel* Jerusalem and the Temple, to the camp of Israel in the wilderness and the tabernacle, in these proportions. From the gates of Jerusalem to the mountain of the house, was the camp of Israel: from the gate of the mountain of the house, to the gate of Nicanor, the camp of Levi: and from the gate of Nicanor inward, the camp of the divine glory."—And in support of these allega-

tions, he refers us to Rabbi Solomon, and also to Maimonides. In his "Observations on the Book of Genesis," again, availing himself of his geographical researches, he alleges, on chap. xii., that Abraham "taketh possession of the land by faith in the very same place, where his sons the Israelites did take possession of it in deed." He observes, on the same chapter, that famine drove Abraham into Egypt, as it did his posterity afterwards. On chap. xvii. he writes, "Circumcision instituted in Hebron, and about the time of Easter, the place and time of the year where and when the Baptist was born, who was to bring in Baptism instead of Circumcision." Of Joseph he says, "By the interpretation of other men's dreams he is promoted, as by the relating of his own he was sold into misery."—Passing on to the "Handful of gleanings out of the book of Exodus," we find similar remarks. Respecting Moses, he says, that the Lord appeareth to him "In a flaming fire, now he is about to perform the promise, as he appeared to Abraham when he made it;" (Gen. xv. 17, 18.): respecting the Egyptians, "As the men of the old world, of Sodom, and the Jews at the death of Christ, were struck with darkness before they entered into utter darkness; so it is with the Egyptians here." And other analogies of the same kind are pointed out in these "Gleanings," which analogies I do not here mention, because they are always important, or even plausible; but because the writers from whom our author gleaned with the greatest delight were the Jewish writers: and as he so often alleges these Scriptural analogies, I am led to apprehend that such analogies must form a very prominent feature of Jewish literature.

Indeed, I find many things in Lightfoot, which, though they do not absolutely amount to intimations of parallelism existing in the Hebrew Scriptures, yet agree very well with the supposition. He tells us, for instance (see "Hebrew and Talmudical Exercitations," on Luke iv. 17.), that, in the public reading

of the Prophets in the synagogue, it was usual for the reader to "Unrol from one place or passage, to another passage in another place:" so as to "Skip in the Prophet from one place to another." And this he was to do in such a way, "that he that interpreted should not break off." This object might certainly be secured, if the skipping was from one parallel member of an arrangement to another: because the purport and leading topic of each being the same, the interpretation or exposition, following the reader's course, might pass on naturally from one to the other, without being broken off. Our author also adverts (on Acts vii. 4.) to the following maxim as common among the Rabbins, that "There is no first and last in the Holy Scripture." This well agrees with the character of the introverted parallelism, in which the first and the last members corresponding, when we come to the end, we are carried back again to the beginning; after the manner of a circle, which has no termination, or "No first and last."—He also tells us (on Acts vii. 43.) that "Nothing was more usual in the schools and pulpits of the Jews, than for the reader or preacher to vary and *invert* the text of the Scripture."—"To adapt and accommodate it," he adds, "to his own sense." But may not this have rather been, on some occasions, to bring out the true sense, by pointing out the introverted arrangement?—Again (upon John viii. 25.), he says, "I cannot but a little call to mind, the common forms of speech used so much in the Jewish schools, **נשן** and **נפד**, the *beginning* and the *end*; where by **נשן** they meant any thing that was chiefly and primarily to be offered and taken notice of, by **נפד** what was secondary."—The leading topic, often, of the first and third members of our alternate arrangements, might well be called **נשן**; that of the second and fourth, **נפד**.

Lightfoot gives explanations of these particulars, not exactly according with our theory. Still I have thought them worth

mentioning; not, indeed, as proving any thing, but at any rate as deserving our attention, in their possible connexion with our present inquiry.

I am led to solicit the reader's attention to some circumstances detailed by the same author, respecting the sacred music of the Jews. Here, again, I discover some particulars, which certainly appear to accord with our modes of arrangement, though they do not absolutely amount to attestations in its favour.

With regard to the musical instruments employed in the worship of the Temple, one point to be observed with respect to the trumpets and harps is, that, according to an established ordinance, there might not be less than two of either. (Temple Service, ch. vii. § ii.) This corresponds with the idea of alternate parts in the music, each with its own instrument.—The ordinance, it may be said, at least as far as the trumpets were concerned, had its origin in the command given in Numbers x. 2., “Make thee two trumpets.” This is not impossible. Yet that command itself might have had respect to the very alternation of parts which we allege.—So also the *greatest* number of trumpets allowed, namely, a hundred and twenty, might have been determined, as Lightfoot says, by the number used at the opening of the Temple, 2 Chron. v. 12.—Yet there may have been a particular reason for the employment of this number then, quite in accordance with our theory: namely, that being divisible by nearly all the digits, it is one which admits of an equal allotment of the instruments to each member, in almost every supposable case of introverted or continuous arrangement.—It may also be worth our while to pay attention to the manner in which the trumpets used to be sounded. “The manner of their blowing with their trumpets was first a long plain blast, then a blast with breakings and quaverings, and then a long plain blast again. This the Jews call תקועה תרועה תקועה: and in their short writings they

express it thus: תרת["]. The Mishnah saith, that the priests standing in the place there mentioned, תקע והרע ותקע, sounded, blew alarm, sounded; for so let me English it till further discourse do more fully show its meaning." "The Jews do express these three several soundings, that they made at one blowing, by these words: 'An alarm in the midst, and a plain note before it and after it:' which our Christian writers do most commonly express by *Taratantara*; though that word seems to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it." Without dwelling upon this ingenious translation of the Jewish תרת["], it will be worth our while to observe, that the mode of blowing the trumpet in the Temple service, here described, bears precisely the character of our introverted arrangements; an alarm, (תרועה, *vox infracta*, a broken or quavering sounding,) in the middle, and a plain note before it and after it. The plain notes, at the beginning and end, answer to the extreme members of our arrangements, corresponding to one another: while the more varied music, between, might be adapted to all the varieties of our intermediate correspondences. "The priests did never blow," says our author, "but these three blasts went together." "The trumpet never sounded otherwise than so, when they sounded, namely, three strains: a plain, a quavering, and a plain again." Possibly it may be thought an objection, that the trumpets were never sounded during the singing of the Psalms, but only in the intervals. "For, indeed, they were none of the concert, but a music when the concert stopped." "For at every pause," saith the Talmud, "there was a sounding with the trumpets."—Still the mode of sounding these instruments is remarkable, when viewed in its resemblance to our introverted arrangements.—And let me add, though it appears from Jewish authorities, that latterly it was not customary to employ the trumpets as an accompaniment to the vocal music, yet at the

beginning, perhaps, it was so. We have seen the words that are employed to describe the trumpet-music; namely, רע and תקע. And both these are evidently employed in the Psalms, with reference to the music of the Psalms themselves. Thus, in Psalm xlvii. 1. we read, הריעו לאלהים בקול רנה; and in Psalm cl. 3. הללוהו בתקע שופר הללוהו בנבל וכנור: in the latter of which passages we may observe that the trumpet is mentioned in connexion with the נבל and כנור, the harp and viol, as Lightfoot would render them; both of which, it appears, were used *with* the vocal music. Indeed, that this was originally the case with the trumpets also, appears evident from 2 Chron. v. 13. "The trumpeters and singers were as ONE, to make ONE SOUND to be heard in praising and thanking the Lord: and they lifted up their voice with the trumpets," &c.—If, then, the trumpets and the Psalm-music were originally "As one," and the trumpets were "Never sounded otherwise," than upon this introverted method, as I may call it, (first a long plain blast, then a more varied strain, then a long plain blast again); this very well accords with our supposition of a similar introversion in the Psalms themselves.

And when we pass on to the account which has actually come down to us, of the manner in which the Psalms were sung, we are still further confirmed in this opinion. "Now the singers, in singing of these Psalms, divided every one of them into three parts, making three large pauses or rests in them; and ceased their music and singing for a while. These parts and pauses the Talmadicks call פרקים: and they say thus of them; that they were pausings or intermissions in the vocal music, and when the voices ceased, the instruments ceased also, and so in every Psalm the music made three intermissions." This quite accords with the supposition that the Psalms consist of distinct portions or members, as we have exhibited them in our arrangements. If a Psalm of the introverted form were sung after this manner, in three portions, the

first part of the singing might comprehend the opening members of the arrangement, the second part the intermediate members, the third the closing ones. But what I wish principally to insist upon, is, that though the trumpets appear in later ages to have been sounded only in the intermissions of the vocal music, yet, as we are told that, originally, "The trumpeters and singers were as *one*, to make *one sound*," and also as the vocal music and the trumpet music each consisted of three parts, there seems every reason to suppose that both trumpet and vocal music had the same character; and since the character of the trumpet music was, as we have seen, introverted, (so far at least as this, that the close corresponded to the commencement,) we are further confirmed in our supposition that the character of the vocal or Psalm music was the same. And be it particularly observed, in whatever degree this was the case, it must have originated in the introverted character of the Psalms themselves: for in the Hebrew psalmody it was an established rule, that the vocal should govern the instrumental music, i. e. that the sound should depend upon the sense. "The song of the Temple was properly with voices, and not with instruments, because the ground of that song, which was the service, was the voice." "The vocal music was the proper song, and the proper service."—Hence, whatever tokens of the introverted mode of arrangement we discover in the instrumental music, we are quite correct in tracing them to something similar in the Psalms themselves. "Hezekiah commanded the Levites to sing praise unto the Lord, with the words of David, and of Asaph the seer." 2 Chron. xxix. 30.

On the first day of the week (Temple Service, ch. xvi. § iv.) it was usual to sing the hundredth and fifth Psalm. Now, this Psalm we have already exhibited at page 133, as an introverted arrangement, of six members. Well, then, this Psalm, when sung, would be divided into three parts. Is it at all unreasonable to suppose, therefore, that the division would be

made according to the introverted arrangement which we have pointed out?

Let me only add, that we have distinct *intimations* of divisions that were made in particular Psalms (besides the three-fold division already mentioned as generally prevailing), and that in singing them. Thus we learn, according to Lightfoot, from Maimonides, that the Song of Moses, Deut. xxxii., was sung, "Not all at one time, but divided into six parts." — On the third day, again, the Levites began at the sixteenth verse of the fiftieth Psalm; on the fifth day, at the eighth verse of the ninety-fourth Psalm; on the seventh day, at the fifth verse of the eighty-second Psalm. That is, they began, on these three days, with three passages in some measure similar to one another, each having a reference to the wicked. And, on turning to my MS. arrangements, I am further struck by finding that, in each of these instances, the Levites began with the beginning of a member of a parallelism. Not to refer, however, to unpublished documents, let me mention an instance, in which the reader may judge for himself. The eighty-first Psalm, to say nothing of its minor portions, admits of a primary and general division into two parts; 1—5, and 6—16: the former of these being an exhortation to praise God, with an inducement or reason for doing so; while, in the latter, God sets forth his dealings with his people. This the reader may ascertain for himself. What then does Lightfoot say concerning this Psalm? He tells us, that on a certain occasion, the Levites did not sing the whole of it, but began at the sixth verse; that is, at the first verse of the second of the two portions into which we divide the Psalm. (Ch. vii. § ii.) Here, then, is another instance, in which the Levitical division agrees with ours. I only regret that the remaining records on these subjects are so imperfect; and that my acquaintance is so limited, even with those which do remain.

(2 a.) In the preceding pages, I have often had to call the reader's attention to the *leading terms* of passages; those leading terms serving to mark the beginnings of corresponding members of our arrangements. Now this is quite in accordance with what we know to be the fact, respecting the attention formerly paid by the Jews to the leading terms of books or portions of the Bible. The five Books of Moses are still named, in Hebrew Bibles, from their leading terms; that is, from the words with which they commence. Thus Genesis is called בראשית, "In the beginning;" Exodus, ואלה שמות, "Now these are the names," &c. The same rule applies to the portions termed Parashioth, into which the Jews subdivided the law, for the purpose of reading it in their synagogues. Thus, the portion extending from Gen. xviii. 1. to Gen. xxii. 24. was called, from its first word, וירא; and similarly in other instances. Sometimes the first words are taken, sometimes the first words of importance.

And (what, perhaps, is still more to the purpose,) it is, I find, with the Rabbins a very usual mode of *quotation*, to cite a passage by giving only its initial or leading terms. This may be thought a slovenly mode; but it certainly is not so if the leading terms are what we, in our arrangements, have often shown them to be, the key-notes of the passages to which they belong. It will be observed, I am not maintaining that the leading terms which the Rabbins quote, or those which furnish a name for books and portions of the Scriptures, are always those which serve to mark out our corresponding members. I am only pointing out the Rabbinical practice, or to a certain degree coinciding with our theory. Nor is this a practice of comparatively modern date. There seems reason, at any rate, to consider it as ancient as the first ages of Christianity; inasmuch as traces of it have been observed by critics in the writings of St. Paul. On this subject I will only add, that we might extend our remarks to the *final* terms of our corre-

sponding members : as, in some instances, the mode of quotation was, to cite the first and the *last* clauses of a verse referred to, omitting all between. (See Horne's Introduction, II. 450, 451.) Thus, our theory of parallelism only attaches that importance to the leading and final terms of passages, which Jewish literature has long attached to them.

(2 b.) I pass on to a subject that now appears to be little understood, the system of Hebrew accentuation. This, there are strong reasons for thinking, whenever it was formed, had some degree of connexion with the system of parallelism. I am not competent to enter deeply into so difficult a subject; concerning which little, I believe, is known with accuracy by any modern scholar. But I hope to make it clear, that those who accented the Bible, were more or less acquainted with the peculiar principles of composition prevailing in the Book; and, sometimes, intended their accents to serve as marks of correspondences or parallelisms, which they had observed.

Almost every verse of the Hebrew Bible is divided into two portions by Athnach (אֲ); as well as terminated by Sillook (אֲ) and Soph pasook (אֲ). There are some exceptions, but this is the general rule. Take, for instance, the first verse of the Bible:

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

Here we have Sillook and Soph pasook at the end, marking the conclusion of the verse, (וְאֶת הָאָרֶץ) — and Athnach in the middle, under אֱלֹהִים. And thus the verse is divided into two parts; בְּרֵאשִׁית בְּרָא אֱלֹהִים, and אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. So also with the next verse.

וְהָאָרֶץ הִיְתָה תֵהוֹ וּבְהוֹ וַחֲשֵׁךְ עַל פְּנֵי תְהוֹם

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם :

Here the verse is divided by Athnach under תהום, and terminated by Sillook and Soph pasook, as before.

There are also minor divisions and subdivisions, marked by other accents of inferior dignity. Thus, each of the portions into which Athnach, as we have seen, divides the first verse of the Bible, is subdivided into two.

בראשית ברא אלהים
את השמים ואת הארץ:

Here the first portion of the verse, בראשית ברא אלהים, is divided by the Tiphcha (ש) under בראשית, into the two members בראשית and ברא אלהים; and the second portion, : ואת הארץ, is divided by the Tiphcha under השמים, into the two members ואת הארץ, and את השמים.

There are many accents in Hebrew by which verses are thus divided and subdivided. And there are others, again, which appear to answer the purpose of connexion. Thus, in the verse before us :

בראשית ברא אלהים
את השמים ואת הארץ:

Here we have Moonach (ך) under ברא, and Maircha (א) under את and ואת. And these accents do not effect any farther subdivision. But, on the contrary, in the second portion, ברא אלהים, Moonach under ברא, connects ברא and אלהים: while, in the third portion, את השמים, Maircha connects את and השמים; and in the fourth, ואת and הארץ.

Thus, there are two kinds of accents: those which divide and those which connect; accents disjunctive, and accents conjunctive. Others arrange the accents under different heads,

as Kings, Dukes, Ministers, &c. Nor are such arrangements without their advantages. But to answer my present purpose, I prefer to follow the plan of Hyman Hurwitz, by whom the accents are divided into **טעמים מפסיקים**, Disjunctives, and **טעמים משרתים**, (Serviles or) Conjunctives.

The number of accents is very considerable; namely, about thirty. And the reader, who is unacquainted with their uses, will imagine perhaps that they are employed promiscuously; or, at any rate, with very little regard to any fixed or general canons. This, however, is not the case; as those who examine what Wasmuth, Cross, and others, have written upon the subject, will discover. It is true that some exceptions may be found to the rules laid down by these ingenious writers. But it is not pretended that they have brought forward a perfect theory. And many of the exceptions alleged against them may have arisen from the errors of printers and copiers. On the whole, we shall find, upon a careful and candid examination of the subject, that the accents are employed with great attention to method, and according to established rules.

I have sometimes observed a remarkable similarity in the mode of accentuation prevailing in corresponding passages. Take, for instance, the verse which has been already cited at page 9 :

And the children of Ammon were gathered together,
 And encamped in Gilead ;
 And the children of Israel assembled themselves together,
 And encamped in Mizpeh, Judges x. 17.

This passage in the Hebrew stands thus ;

וַיִּצְעֲקוּ בְנֵי עַמּוֹן וַיִּחַנּוּ בְּגִלְעָד
 וַיֵּאסְפוּ בְנֵי יִשְׂרָאֵל וַיִּחַנּוּ בְּמִצְפָּה :

Here the verse being divided into two parts by Athnach

under בגלעד, each of these parts is subdivided into four. And the disjunctive accents, by which the subdivision in each instance is made, are the same. First we have Pashta (ו) over ויצעקו and ויאספו; then Sakaiph katon (ו) over עמו and ישראל; then Tiphcha (ו) under ויהנו. Thus the first cæsura, in each case, is effected by Pashta; the second by Sakaiph katon; the third by Tiphcha.

A similar correspondence appears in the terminations of two verses in the first chapter of Judges.

ונתתי לו את־ענקה בתִּי לאשה :
ויתן לו את־ענקה בתִּו לאשה :

Judges, i. 12, 13.

Here Tevir (ו) makes the first cæsura; Tiphcha the second.

The two following lines, also, correspond in their accentuation, their structure being similar.

בראש־מַרְמִים עֲלִידָרֶךְ בֵּית נְתִיבוֹת נְצִבָה :
לִדְשָׁעִים לְפִיקֶרֶת מְבֹא פִתְחִים תְּרִנָּה :

Prov. viii. 2, 3.

Here we have, in each instance, first Maircha attended by Makkaph, then Athnach attended by Makkaph, then Tiphcha, then Sillook attended by Moonach.

These are instances of adjacent verses or clauses. But it sometimes happens that corresponding passages are accented alike, even though very remote from one another. For instance, the two following verses from the Psalms :

| The Lord rewarded me,
| According to my righteousness ;
| According to the cleanness of my hands,
! Hath he recompensed me. Ps. xviii. 20...

| Have mercy upon me, O God,
 | According to thy loving-kindness ;
 | According to the multitude of thy tender mercies,
 | Blot out my transgressions. Ps. li. 1.

The character of these two passages, so far as parallelism is concerned, is the same, as we have already observed. The point now to be noticed is, that they are accented alike. In the Hebrew they stand thus :

יגְמֹלְנִי יְהוָה כְּצַדִּיקִי כְּבָר יְדֵי יֵשִׁיב לִי :
 חַנּוּנֵי אֱלֹהִים כַּחֲסֹדְךָ כְּרַב רַחֲמֶיךָ מַחַה פְּשָׁעַי :

In each of these verses the first cæsura is made by Moonach (ן), which here, being repeated, appears to have a subdistinctive character, (see Van Der Hooght's Preface to his Hebrew Bible, § 11;) the second cæsura is made by Athnach; the third by Revia (ד), and Geresh (ר) attended by Maircha.

Some other passages were noticed by us, in character resembling one another. Those, I mean, in which we have two petitions, with a motive or inducement in support of each. Such were the following.

| Have mercy upon me, O Lord ;
 | For I am weak.
 | Heal me, O Lord ;
 | For my bones are vexed. Ps. vi. 2.

| Attend unto my cry ;
 | For I am brought very low.
 | Deliver me from my persecutors ;
 | For they are stronger than I. Ps. cxlii. 6.

| Cause me to hear thy loving-kindness in the morning ;
 | For in thee do I trust.
 | Cause me to know the way wherein I should walk ;
 | For I lift up my soul unto thee. Ps. cxliii. 8.

The two first stand in Hebrew thus:—

חנני יהוה כי אמלל אני רפאני יהוה כי נבהלו
 עצמי:
 הקשיבה אל רנתי כי דלותי מאד הצילני מרדפי כי אמצו
 ממני:

Here the first cæsura is made by Sarka (הָ); the second by Maircha attended by Mahpach superior (מֶ); then comes Athnach attended by Maircha; then Tiphcha; and, lastly, Sillook with Soph Pasook, attended by Moonach. The first portion of the second line הקשיבה אל רנתי, being considerable, is subdivided by Pesik, (הַ). With this exception, all the disjunctive accents in these two passages correspond: remote as they are from one another; one coming from near the beginning, the other from near the end, of the Book of Psalms. Those conjunctive accents which correspond I have also given, as in former instances.

I stated that most verses are divided by Athnach into two parts. It sometimes happens, however, in the books called poetic, that we find Maircha with Mahpach superior. It is then called Maircha mahpahatus; and though by itself only a conjunctive or servile accent, it acquires, under such circumstances, a royal or disjunctive power, and becomes nearly equivalent to Athnach. Hence, if we have Athnach and Maircha mahpahatus in one and the same verse, that verse may be almost considered as not divided into two, but into three parts. Now this peculiarity is observable in each of the two verses above considered. That is, we have Maircha mahpahatus, as well as Athnach, in each: in the former, כי אמלל אני; in the latter, כי דלותי מאד. It will strike the reader, perhaps, that in the former instance the Maircha and the Mahpach go with different words, אמלל and אני; but that in the

latter they are both attached to the same word. This difference, however, is immaterial. And it is observable that in Van der Hooght's Bible we have on the words **כִּי דְלוֹתֵי מֵאֵד**, the following note; **נָא דְלוֹתֵי מֵאֵד**: the meaning of which is, that other copies place the Mahpach over **דְלוֹתֵי**, and not over **מֵאֵד**: so that according to them, the two passages correspond in this particular also.

The accentuation of the third passage, Psalm cxliii. 8. corresponds in the main with that of the other two: I mean as far as the disjunctive accents are concerned. The verse, however, being longer than either of the others, has more subdivisions. But still we find in it, as in them, in order, Sarka, Maircha mahpahatus, Athnach, and Sillook. Such is the correspondence in the accentuation of these three corresponding passages, detached as they stand in the Bible.

Let us now proceed to the corresponding members of parallelisms. These we shall often find accented alike. We will confine ourselves to such instances as have already been considered in the present work, beginning with the alternate kind.

מִקוֹם הַגֶּרֶן	a.	תְּנֵה לִי
לִיהוָה	b.	וְאֵבְנָה
בְּנֵי מִזְבֵּחַ		a.
תְּנֵהוּ לִי		בְּכֶסֶף מָלֵא
מֵעַל הָעַם:		b.
הַמִּגַּפָּה		וְתִעָצֵר

a. | Grant me the place of this threshing-floor;

b. | And I will build an altar therein unto the Lord;

a. | Thou shalt grant it me for the full price:

b. | And the plague shall be stayed from the people.

1 Chron. xxi. 22.

(That is, as we have already observed, "Grant me the place of this threshing-floor; thou shalt grant it me for the full

price:—and I will build an altar therein unto the Lord; and the plague shall be stayed from the people.”)

Here in a. and *a.*, we have first Pashta, then Sakaiph katon attended by Moonach; and in b. and *b.*, first Tiphcha attended by Maircha, then the closing accents, Athnach and Sillook. Again:

לא תִירָא מִפֶּחַד לַיְלָה | a.

מִחֹץ יַעֲוֹפ יוֹמָם: | b.

בְּאֶפֶל יְהוֹלֵךְ | a.

מִקְטָב יִשׁוּד צְהָרִים: | b.

Ps. xci. 5, 6.

In a. and *a.*, which refer to dangers by night, first Tiphcha, then Athnach attended by Moonach; in b. and *b.*, which refer to dangers by day, first Revia with Geresh, or Revia Gereshcatus, then Sillook attended by Maircha. Again:

כִּי אַתָּה תִאִיר נְרִי | a.

יְהוָה אֱלֹהֵי יְגִיָּה חֲשָׁכִי: | b.

כִּי בְךָ אֶרְצָ גֵדוּד | a.

וּבְאֱלֹהֵי אֲדָלַנְךָ שׁוֹר: | b.

Ps. xviii. 29, 30. (Heb.)

In a. and *a.*, in which the Psalmist speaks to the Almighty, we have first Tiphcha, then Athnach with Moonach; in b. and *b.*, in which he speaks of him, first Revia gereshcatus, then the final Sillook. Again:

אֲשַׁכֵּיר חֲצִי מִדָּם
וְהָרַבִּי תֹאכַל בְּשָׂרִי
מִדָּם חֲלָל וְשִׁבִיחַ
מִרֹאשׁ פְּרַעוֹת אוֹיֵב

Deut. xxxii. 42.

מִחוּץ תִּשְׁכַּל חֶרֶב
וּמְחַדְרִים אִימָה
גַּם בַּחוּץ גַּם בַּתּוֹלָה
יוֹנֵק עִם אִישׁ שִׁיבָה:

Deut. xxxii. 25.

כִּי יֵבְשׁוּ מְאִילִים אֲשֶׁר חִמְדֶּתֶם
וְתַחֲפְרוּ מִהַגְּנוֹת אֲשֶׁר בִּהְרֶתֶם:
כִּי תִהְיוּ כְּאֵלֶּה נִבְלַת עֵלֶּה
וּכְגֹנֶה אֲשֶׁר מִים אֵין לָהּ:

Is. i. 29, 30.

The next example is introverted.

שָׁמַע תִּפְלִתִי הָאֲזִינָה אֶל תַּחֲנוּנִי בְּאֲמֹנֶתְךָ
יְהוָה | a. | עֲנֵנִי |
בְּצַדִּיקְךָ:

b. | וְאֵל תְּבוֹא בְּמִשְׁפַּט אֶת עַבְדְּךָ
b. | כִּי לֹא יִצְדַּק
לִפְנֵיךָ כָּל חַי:

כִּי רִדְף אוֹיֵבִי נִפְשִׁי | a. |
בְּמִחְשָׁבִים כִּמְתֵי עוֹלָם:
דָּכָא לְאַרְצָא חֵיתִי הוֹשִׁיבֵנִי

Ps. cxliii. 1—3.

Here, as we have seen, *a.* is a plea in support of the petition in *a.*; *b.* a plea in support of the petition in *b.*—In *a.* and *a.*, we have first Legarmay preceded by Mahpach; then Revia; then Athnach; then Revia *gereshcatus* with Maircha; and, lastly, Sillook. In *b.* and *b.*, we have first Tiphcha; then Athnach and Sillook.—I can but regard these correspondences, in respect to the accentuation of members, as coming in support of the correspondences prevailing, as we allege, in the members themselves. Those, for instance, who accented *a.* and *a.* in the last example, must surely have been aware of their correspondence; and of their joint reference to a subject, with which the intermediate members, *b.* and *b.*, have no connexion.

When we pass on to whole Psalms arranged as parallelisms, we cannot expect to find the corresponding members accented throughout alike. Indeed, their difference in respect to length would often render this impracticable. It is observable, however, that in many instances, we find a very striking correspondence in the accentuation of the *leading terms* of corresponding members; and also in that of their *final terms*. This I have sometimes found so remarkable, as to be powerfully impressed with the persuasion, that others have been before me, in observing those remote correspondences, and those arrangements of entire Psalms, which it is the object of the present work to develop.

Something of the same kind is occasionally observable, in *portions* of the Psalms, arranged as parallelisms. We may remark it, for instance, in Psalm xli. 5—9., already exhibited at page 57, as an alternate parallelism of four members. The following is the character of the passage.

- a. | The enemies of the Psalmist.
- b. | His false friend.
- a. | The enemies of the Psalmist.
- b. | His false friend.

Here, on examination, we find, first, that the final terms of a. and a. are accented alike.

a. | אויבי יאמרו רע לי מתי ימות ואבד שמו :
 a. | יחד עלי.... יצוק בו ואשר שכב לא יוסיף לקום :

Thus the final clauses of a. and a. have a similar accentuation. We find, after the last Athnach in each, first, Revia gereshcatus, then Sillook with Maircha.

b. and b. are accented alike, both in their beginnings and endings.

b. | ואס-בא לראות'..... יצא לחוץ ידבר :
 b. | גם-איש שלומי'..... הגדיל עלי עקב :

Here, at the beginning of each, we have Pesik preceded by Kadma, with Mahpach and Makkaph : and at the end of each, first Tiphcha, then Sillook attended by Moonach.

The first entire Psalm arranged in the present work, is Psalm ci. (page 60.) We noticed the correspondence in the leading terms of the second and fourth members, B. and B. And these leading terms are accented much alike.

לְאִישׁוֹת' לִנְגַד עֵינַי דָּבָר בְּלִיעַל עֲשֵׂה סִטִּים שְׁנֵאתַי.....
 לְאִישׁוֹב' בְּקֶרֶב בֵּיתִי עֲשֵׂה רְמִיָּה דָּבָר שְׁקָרִים.....

Here we have, first, Pesik, with Kadma, Makkaph, and the euphonic Metheg; then Maircha, attending in the one instance on Revia, in the other on Sarka; then Maircha with Mahpach superior, or Maircha mahpahatus, then Athnach with Maircha.

The next Psalm arranged by us was Psalm cxxviii., after the following manner :

A. | Third person.

B. | Second person.

A. | Third person.

B. | Second person.

(Page 64.)

Here there is a similarity in the accentuation of the final clauses of the second and fourth members, B. and *B.*

זִיתִים | B. סָבִיב לְשַׁחֲנָד׃

לְבַנְיָד | B. שְׁלוֹם עַל יִשְׂרָאֵל׃

Here, after the last Athnach of each, we have, first, *Revia gereshcatus*, then the final Sillook.

The next is Psalm lx. (page 66.) In this Psalm, as was shown, the Supreme Being is spoken *to* in the first and third members, A. and *A.* ; and spoken *of* in B. and *B.*, the second and fourth.—The first verses of A. and *A.* have much the same accentuation.

אֱלֹהִים זִנְחַתְנוּ פִּרְצַתְנוּ אֲנַפֶּת תְּשׁוּבָה לָנוּ׃
הֲלֹא אַתָּה אֱלֹהִים זִנְחַתְנוּ וְלֹא תֵצֵא אֱלֹהִים בְּצַבָּאוֹתֵינוּ׃

First, *Tiphcha* ; then Athnach with *Moonach* ; then *Revia gereshcatus* ; then Sillook.

We pass on to Psalm xevi. (page 71). The Psalm is thus arranged.

A. | Exhortation to glorify God.

B. | Inducements.

A. | Exhortation to glorify God.

B. | Inducements.

Here the correspondence in the accentuation of the beginnings of A. and *A.* is very remarkable, as it pervades the two first verses of each.

כל הארץ:	שירו ליהוה	שיר חדש	שירו ליהוה	1.	A.
ישועתו:	בשרו מיום-ליום	ברכו שמו	שירו ליהוה	2.	
כבוד ועז:	הבו ליהוה	משפחות עמים	הבו ליהוה	7.	A.
ובאו לחצרותיו:	שאר-מנחה	כבוד שמו	הבו ליהוה	8.	

Here, in the *first* verses of A. and *A.*, (that is, verses 1. and 7.) we have first Tiphcha with Moonach; then Athnach with Moonach; then Revia gereshcatus with Maircha; then Sillook. —Again, in the *second* verses of each, (that is, verses 2. and 8.) we have first Tiphcha with Moonach; then Athnach with Moonach; then Revia gereshcatus with Makkaph; and, lastly, Sillook.

On the word שאן, in verse 8, we have the note בנ"א שאר, which means, that in other copies שאן has the euphonic Metheg. In this respect, then, there is a farther correspondence. For מיום also, in verse 2, has the Metheg, and stands thus: מיום־

There is also a correspondence, in the accentuation of the final portions of the second and fourth members, B. and *B.*

במקדשו:	עז ותפארת	הודוהדר לפניו
באמונתו:	ועמים	ישפשתבל בצדק

First, Athnach with Maircha, Makkaph, and Metheg; then Revia gereshcatus; then Sillook.

I shall subjoin a few more examples, without comment, from other Psalms that have been considered in former parts of the present work.

B. | ... ואמונתו לבית ישראל ראו כל אפסי ארץ את ישועת אלהינו:

B. | ... כי בא לשפט הארץ ישפט תבל בצדק ועמים במישרים:

Ps. xcvi. (Page 73.)

A. | רננו צדיקים ביהודה...

A. | ייראו מיהודה כל הארץ...

C. | ... גוים הניא מחשבות עמים: עצת יהודה לעולם תעמד

מחשבות לבו לדר ודר:

C. | ... חיל גבור לא ינצל ברב כח: שקר הסוס לתשועה

וברב חילו לא ימלט:

Ps. xxxiii. (Page 76.)

A. | יהודה אלהי ישועתך.....

A. | קראתך יהודה בכל יום.....

C. | עלי סמכה חמתך וכל משברוך ענית סלה:

C. | עלי עברו חרוניך בעותיד צמתתוני:

Ps. lxxxviii. (Page 89.)

B. | הללו את שם יהודה הללו עבדי יהודה:

B. | בית ישראל ברכו את יהודה בית אהרן ברכו את יהודה:

Ps. cxxxv. (Page 138.)

בנ"א ברכו *

† עמי" ברכו (עמיאש, Athias, quique ipsius vestigiis inhærent.)

These examples are from the Psalms. I shall now subjoin a few from other passages which have been arranged by us.

A. | להצילך מִדְּרַד רַע מֵאִישׁ מְדַבֵּר תְּהַפְכֹת:

A. | להצילך מֵאִשָּׁה זָרָה מִנְּכַרְיָה אִמְרִיָה הַחֲלִיקָה:

B. | הָעֵזְבִים אֲרַחֲוֹת יִשְׂרָאֵל....

B. | הָעֵזְבֹת אֶלֶף נְעוּרֶיהָ....

B. | אֲשֶׁר אֲרַחֲתֵיהֶם עֲקָשִׁים וְנִלְוִים בְּמַעֲנֵלוֹתָם:

B. | כִּי שָׁחָה אֶל מוֹת בֵּיתָהּ וְאֵל רְפָאִים מַעֲנֵלְתֶיהָ:

Prov. ii. 12—18. (Page 14.)

a. | וְאֵן יֹאמֶר בֶּן הַנֶּכֶר הַנְּלוּהָ אֶל־יְהוָה לֵאמֹר....

a. | וּבְנֵי הַנֶּכֶר הַנְּלוּיִם עַל־יְהוָה לְשִׂרְתּוֹ....

Is. lvi. 3—7. (Page 35.)

b. | וְעַתָּה אֲרוּרִים אַתֶּם וְלֹא יִכְרַת....

b. | וְעַתָּה הִנְנוּ בְיָד כָּטוֹב....

Josh. ix. 22—25. (Page 13.)

a. | הָעַד הָעַד בְּנוֹ הָאִישׁ לֵאמֹר לְאֶתְרָאוּ פָנַי בְּלִתֵּי אַחֲיָכֶם
| אַתְּכֶם:

a. | כִּי הָאִישׁ אָמַר אֵלַינִי לְאֶתְרָאוּ פָנַי בְּלִתֵּי אַחֲיָכֶם
| אַתְּכֶם:

Gen. xliii. 3—5. (Page 31.)

נ"א הָעֵזְבִים*

נ"א מַעֲנֵלוֹתֶיהָ †

One other correspondence in respect to accentuation, I am induced to add. The two adjacent Psalms, cxi., cxii., are, as it has already been observed, alphabetical: and consist of the same number of lines; the first lines of each beginning with א, the second with ב, &c.

PSALM CXI.

PSALM CXII.

הַלְלוּ־יְהוָה

הַלְלוּ־יְהוָה

1. אֹדֵדָה יְהוָה בְּכָל־לֵבָב

1. אֲשֶׁר־י אִישׁ יֵרָא אֶת־יְהוָה

בְּסֹד יִשְׂרָיִם וְעֵדָה:

בְּמִצּוֹתָיו חִפְּץ מְאֹד:

2. גָּבוֹר בְּאַרְץ־יְהוָה זִרְעוּ 2. גְּדֹלִים מַעֲשֵׂי יְהוָה

דְּרוֹשִׁים לְכָל חִפְצֵיהֶם:

דוֹר יִשְׂרָיִם יִבְרַךְ:

3. הוֹדִי־וְהִדְרִי פַעֲלוּ 3. הוֹדִי־וְעִשְׂרֵי בְּבֵיתוֹ

וְצַדִּיקְתּוֹ עִמְדַת לְעֵד וְצַדִּיקְתּוֹ עִמְדַת לְעֵד:

4. זָכַר עֲשֵׂה לְנַפְלְאוֹתָיו 4. זֶרַח בְּחֶשֶׁךְ אֹר לְיִשְׂרָיִם

חֲנוּן וְרַחוּם יְהוָה חֲנוּן וְרַחוּם וְצַדִּיק:

5. מָרַף נֶתַן לִירְאָיו 5. טוֹב אִישׁ חוֹנֵן וּמְלַחֵם

יִכַלְכַּל דְּבָרָיו בְּמִשְׁפָּט: יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

6. כַּח מַעֲשֵׂיו הַגִּיד לְעַמּוֹ 6. כִּי לְעוֹלָם לֹא יָמוּט

לְזָכַר עוֹלָם יְהוָה צַדִּיק: לְתֵת לָהֶם נַחֲלַת גּוֹיִם:

7. מִשְׁמוֹעָה רָעָה לֹא יִירָא 7. מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט

נִכּוֹן לְבוֹ בְּטַח בִּיהוָה: נֶאֱמָנִים כָּל פְּקוּדָיו:

8. סִכּוּךְ לְבוֹ לֹא יִירָא 8. סְמוּכִים לְעֵד לְעוֹלָם

עַד אֲשֶׁר יֵרָאָה בְּצַרְיוֹ: עֲשׂוּיִם בְּאֵמֶת וַיִּשֶׁר:

9. פֹּזַר יִנְתֵן לְאֲבִיּוֹנִים	9. פְּדוּת יִשְׁלַח לְעַמּוֹ
צְדָקְתוֹ עֲמַדַת לְעַד	צִוָּה לְעוֹלָם בְּרִיתוֹ
קִרְנוֹ תְרוֹם בִּכְבוֹד :	קָדוֹשׁ וְנוֹרָא שְׁמוֹ :
10. רִשְׁעֵי יִרְאָהוּ וְכַעֲס	10. רִאשִׁית חֲכָמָה יִרְאֵת יִהְוֶה
שְׁנוֹי יִחַרֵק וְנָמַס	שָׁנָל טוֹב לְכָל־עֲשִׂיהֶם
תְּאוֹת רִשְׁעִים תֵּאבְדֶּן :	תְּהַלְתוּ עֲמֻדַת לְעַד :

In both these Psalms, the first eight verses consist of two lines each, Sillook being placed at the end of the alternate lines. And some of the corresponding lines are very similarly accented; for instance, those beginning with ג, ה, ז, י, ט, ח, ז, ו, ד, and ב. But in the two last verses, the arrangement is different. These consist of *three* lines each. Here, then, we have a very observable correspondence in the accentuation of the two Psalms. The accentuation, it may be said, depends upon the construction. Well then, we have a correspondence in the construction. First, compare their ninth verses, containing the lines beginning with פ, צ, and ק. The lines beginning with פ, have a Revia on their last words; those beginning with צ have Athnach; those beginning with ק, Sillook. Moreover, examine the פ lines more particularly. In each of these we have first Pesik with Mahpach; then Sarka with Mahpach; then the closing Revia. Next, compare the tenth verses, containing the lines beginning with ר, ש, and ת. Here again, the corresponding lines are terminated respectively, by Revia, Athnach, and Sillook. And here, also, the first, or ר lines, correspond in their internal accentuation. In each of these, we have, first, Sarka with Mahpach; then Legarmay

* נ"א עשדת

with Kadma; then Revia as before. I can but regard such correspondences as designed. The two last verses of each Psalm have three lines, while the eight preceding have only two. And the first lines of these verses, thus corresponding, have a farther correspondence with respect to their accentuation.

At the same time it must be confessed, that we sometimes observe a corresponding accentuation, in passages which admit not, at least as far as parallelism is concerned, of any corresponding arrangement that we have discovered. And it must also be granted, that in other passages, which do admit of our mode of parallel arrangement, no remarkable correspondence, with regard to accentuation, can be alleged. It is possible, however, and indeed highly probable, that correspondences in accentuation may have been occasionally lost by transcribers. Nothing would be more difficult, than to copy with undeviating accuracy a variety of accents, some of them closely resembling others, without understanding their purport or character. The labour being mechanical, not intellectual, there would be nothing in the mind of the transcriber to check the errors of his pen. Add to this, different editors of the Bible have had their different theories of accentuation, and have made alterations accordingly. Thus Athias and Van Der Hooght are often at variance. Modern copies accent differently. And even among the Jews themselves, it is well known, that Ben Asher and Ben Naphtali taught different modes of punctuation: *Diversa asseclis suis punctandi exempla tradiderunt*. It is also undeniable, that the accents might answer many other purposes, besides that of marking correspondences in the sense or construction of passages. And, besides, there might be many parallelisms, of which those who affixed the accents were not aware. Taking all these circumstances into consideration, it will not be surprising if we do not always find passages accented according to that parallel arrange-

ment, which, we allege, prevails in them. And, though we do not, and though it is not even pretended that the parallelism of a passage can be *proved* from its accentuation, still, in the way of external evidence, which is what we are now seeking, accentuation may come with great force in *confirmation* of arrangements, the *proof* of which lies rather, we conceive, in the passages themselves.

Sometimes also it will happen, that when we observe a correspondence in the sense or construction of two passages, but no correspondence in their accentuation, there is some other correspondence in the former respect, marked clearly by a correspondence in the latter. Take, for instance, the following lines :

| For they shall be ashamed of the oaks, which ye have desired :

| And ye shall be confounded for the gardens, which ye have chosen.

Is. i. 29.

“ Here,” an objector might triumphantly exclaim, on referring to the Hebrew, “ Here you have what you call a parallel couplet: yet, with respect to accentuation, there is no correspondence worth mentioning.” But let us look a little farther. These two lines are only part of a longer arrangement.

a. | For they shall be ashamed of the oaks, which ye have desired :

b. | And ye shall be confounded for the gardens, which ye have chosen.

a. | For ye shall be as an oak whose leaf fadeth ;

b. | And as a garden which hath no water.

Is. i. 29, 30.

Here we have the oaks in a. and a. ; the gardens in b. and b. And *here*, the correspondence with regard to accentuation is very remarkable, (as we have seen, page 185.) It is no wonder, then, that we find no very exact correspondence in the accentuation of a. and b. The accents of a. correspond to those of a. ; the accents of b. to those of b.

I can but think, then, that in the way of external evidence, it will be found that something in support of our mode of parallel arrangement may be derived from the system of Hebrew accentuation. I shall be glad if the few hints, which I have now thrown out, have the effect of turning the attention of others, more competent, to this important subject. In the passages which I have offered, I have not given every accent; but, in general, those only which correspond. And I have offered few instances in which there is not a very observable correspondence in the disjunctives, as well as some agreement in the conjunctives or serviles. In many cases, it may be said, the accents are the same, only because the words are the same. But that is no rule; as persons who have studied the system of Hebrew accentuation very well know. We have often the same words, but the accents different. And in other instances which I have given, the accents correspond, while the words are far from similar. Nor even when the accents correspond, and the words *are* similar, do we always find the same accents on the same words.

Here, however, we require the aid of the learned. And if it were asked to what class of scholars I am most disposed to look, I should answer, to the learned among the Children of Abraham. As a prophet of their own, a Hebrew of the Hebrews, was once compelled to turn from the Jews to the Gentiles, so, I feel persuaded, if we would procure all the light that can be obtained upon our present subject, we must now turn from the Gentiles to the Jews. It has already, indeed, been suggested by Bishop Lowth, that the Jewish critics appear, by their system of accentuation, to have had some knowledge of the parallel mode of composition prevailing in the Bible. "Of this, I think," says he, "I perceive evident tokens." (Preliminary Dissertation, Isaiah.) From the Jews we have already received the knowledge of salvation. To the Jews we look, as the chief agents in the final evangelization of

the world. And from the Jews, perhaps, we are to receive our chief lights upon these important subjects. And let us give to each his own. It was a Jew who first, since the revival of learning, laid open the true principles of Scriptural composition. Rabbi Azarias, of Ferrara, published at Mantua, in the year 1574, his treatise, entitled "*Meor Enajim*," (The Light of the Eyes;) in which some of the fundamental characteristics of the Biblical style are developed. And, as it has been justly observed, his dissertation may be considered the technical basis of Bishop Lowth's system of Hebrew poetry; nor does the Bishop conceal his obligation. Happy shall I feel, then, as a Christian, in calling the attention of my elder brother, the Jew, to this interesting investigation. He will enjoy peculiar facilities, in approaching the treasures of Rabbinical lore. He will, perhaps, be able to show us, that even the fanciful forms in which the Masora was sometimes written, triangles, circles, knots of various kinds, birds, and beasts, were first suggested by simpler forms in which the Sacred Text was written, in order to exhibit its true character and arrangement. He may be able to trace a far closer connexion than we have alleged, between the leading terms of books, parashioth and haphthoroth, and the leading terms of corresponding members. In a word, he may be able to show that the Jewish Church possesses, and always has possessed, the knowledge of the doctrine of parallelism, in possessing the writings of the Rabbins.

(3.) What may be found in these writings, I am not, from personal examination, able to say. One thing is certain, that a passage occurs in the Apocrypha, which might almost be regarded as a distinct enunciation of the doctrine of parallelism. And, under this impression, it was placed in the title-page of my former work. The words in Greek are :

Παντα δισσα ἐν κατεναντι τε ἑνος, και ουκ ἐποιησεν ουδεν ἐκλειπον. Ἐν τῷ ἑνος ἐσπερωσε τα αγαθα.

The English runs thus :

“ All things are double, one against another : and he hath made nothing imperfect. One thing establisheth the good of another,” (that is, *each establisheth the good of its opposite.*)
 Eccclus. xlii. 24, 25.

Now, without entering into the niceties of this passage, let me only point out the intimation conveyed by one expression : “ He hath made nothing imperfect.” This seems to imply a persuasion in the writer’s mind, that unless all things were “ Double, one against another,” *there would have been imperfection.* “ All things are double, one against another ;” so that every part of God’s work is complete : “ He hath made nothing imperfect,” or defective, (Εκλειπον.) How much would the writer be confirmed in his opinion, if he were acquainted with the principle of Scriptural arrangement ; in which every member has its opposite, and in which, if we discover an apparently unsupported member, we naturally feel that something is wanting, till we discover its fellow. It is most certain, in our system of parallelism, that “ All things are double, one against another ;” or, as a parodist has expressed it, (I quote his lines with an apology for their profaneness,)

“ Verse nods to verse, each sentence has a brother,
 And half the chapter just reflects the other.”

And though this couplet rather caricatures than characterizes Sacred Scripture, it is worthy of attention, from the degree of resemblance which we may trace in it, to the passage quoted above from the Apocrypha ; and also from the degree of truth with which it depicts the peculiarities of the Bible.

It may be urged, however, that the Apocryphal writer, in

saying, that "All things are double, one against another," is not speaking of the Word, but of the Works of God: as he says, a little before, "I will now remember the works of the Lord," &c. (verse 15.) This is true; and it is certain that the correspondence which he points out, is very observable in the divine works and operations. Correspondences of this kind, indeed, are constantly kept in view in the Bible. Thus, at the end of the eighth chapter of Genesis, we find the Lord saying, "Seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Here we have harvest answering to seed-time, heat answering to cold, winter answering to summer, and night answering to day. And hence the Hebrew word for a *year*, שנה, is derived from the root שנה, to double, or to iterate; because, in the course of the year, "All things are double, one against another." We have, in the course of a year, not only the various correspondences mentioned above, of seed-time and harvest, cold and heat, summer and winter, day and night, but many others; for instance, the vernal and autumnal equinox, the summer and winter solstice. And, in fact, every day and every night, as the year advances, has corresponding to it a day and a night, of equal length, as the year declines. Thus, the year, as Buxtorf expresses himself, returns upon itself by its own path. "*Annus שנה dicitur ab iteratione, quod iteratur, et in se sua per vestigia semper volvatur et redeat.*" And, indeed, this double or corresponding character prevails throughout creation. Thus we have land and sea, heaven and earth, hills and valleys; and be it remembered, these several objects are thus brought together in Scripture. Each has its opposite; none wants its fellow. Passing from natural to sacred objects, we find the bells and the pomegranates of the tabernacle, alternately corresponding; "A bell and a pomegranate, a bell and a pomegranate." Entering the temple, we see pillar answering to pillar, Jachin to Boaz. Arriving at the Holy of Holies,

we behold cherub opposite to cherub. I agree, then, that the words of the Apocryphal writer, in their primary sense, apply to material objects, and especially to the divine works and operations.

But if such be the character of the works of God, certainly we have the more reason, from analogy, to expect the same character in his written word. Nay, if we examine a little, we shall find that this writer as good as says so. For how does he introduce the subject of God's works? He introduces it, in terms already quoted in part, thus: "I will now remember the works of the Lord, and declare the things that I have seen. *In the words of the Lord are his works.*" (xlii. 15.) *Εν λόγοις Κυρίου τα έργα αυτε.* I acknowledge that I feel some doubt as to the exact purport of this last clause, "In the words of the Lord are his works;" but I think every candid person will allow, that it imports some kind of analogy between the works and the words of the Lord, such that we may expect to find certain characters and features common to each. When therefore the writer, almost immediately after, alleges that one character of the *works* of God, is a character of correspondence and mutual resemblance, saying that they are all "Double, one against another," it is not, surely, too much to infer, that he was aware of a similar character prevailing in his *word*: and knew that in the word, as well as the works of God, "All things are double, one against another:" and held, moreover, that this double character, in the word of God, was one of its perfections, as well as a perfection in his works. And we are the more confirmed in these views, from observing continual examples of the parallel mode of composition in this very book of Ecclesiasticus. Indeed, the twenty-fourth chapter has been translated by Bishop Lowth into Hebrew verse; and it is a proof how completely the son of Sirach had imbibed the spirit of poetical parallelism.

חכמה תהלל נפשה
 ובתוך עמה תשתבח:
 בקהל עליון תפתח פיה
 ולפני חילו תתהלל:
 &c. &c. &c.

(Præl. xxiv. ad finem.)

Thus the son of Sirach exemplifies his own conception of a perfect composition, and gives us "All things double, one against another."

(4.) It may be asked, however, whether we are able to produce any similar testimonies upon the subject of parallelism, from the Word of God itself. Now, I by no means allow that we are obliged to produce so much as one. The whole Bible might be composed upon the principles which we lay down, without containing a single assertion or intimation of the fact, from cover to cover. Homer wrote hexameters; but it would be very unreasonable to deny this, because we find no account of the hexameter measure in the Iliad and Odyssey.—Some intimations, however, of the parallel mode of composition are, I think, to be met with in the Bible. And one of them appeared to me so striking, that I placed it in the title-page of *Tactica Sacra*, with the passage from the Apocrypha, just considered. I refer to the words of the prophet Isaiah (xxviii. 10.), which stand in the original thus :

צו לצו צו לצו קו לקו קו לקו זעיר שם זעיר שם:

I give the words in the original, because our translators do not appear to have entirely preserved their meaning. Concerning the purport of the passage, indeed, there is some difference of opinion. The English version, omitting the words interpolated, stands thus :

"Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little."

What I here principally object to (though idiom might seem to require it, and therefore I do not censure our translators), is the rendering of the affix ל; which occurs four times, and is translated in each place, "Upon."—The proper meaning of ל is "To." And, in many passages, it signifies "According to," "Answering to." Thus, not to look further, in the eleventh verse of the first chapter of Genesis, we read, "The fruit-tree yielding fruit, למינו, *after, or according to, its kind:*" which the Latin renders, "*Juxta genus suum,*" and the Greek, *κατα γένος*. In conformity with this view, I should thus render the verse in question: "Precept answering to precept, precept answering to precept; line answering to line, line answering to line; a little here, a little there."—"Precept answering to precept." This quite agrees with our mode of arrangement: for when we have precept or exhortation in one member of a parallelism, we find corresponding exhortation in another; while in the remaining pairs we find other topics, such as thanksgiving, prayer, or adoration.—"Line answering to line." This is also descriptive of our arrangements; especially in the case of some shorter ones, parallel couplets, and the like; in which line answers to line with great regularity.—"A little here, a little there." That is, a little on this side of the parallelism, a little on that side; a little in this member, a little in that which corresponds to it; so that, to know the sum and purport of the passage, we must take the two members together, each expounding and illustrating the other.

Thus, in the book of one of the Sacred Penmen, do we find the rule of composition which we discover in the Sacred Scriptures, faithfully enunciated: "Precept answering to precept, precept answering to precept; line answering to line, line answering to line; a little on this side of the parallelism, a little on that side." And, if we take this view of the passage before us, then perhaps we shall adopt the opinion of those commentators, who have thought that the Prophet is not here speaking

in his own person, but is giving us the words of those who scoffed and murmured at the mode of teaching then in use. They complained at the tediousness, as they thought it, of this double mode of instruction; they ridiculed the idea of resuming every topic; and therefore they used to say among themselves, proverbially, but at the same time contemptuously, as scoffing at the style of their inspired teachers, "Precept answering to precept—line answering to line—how puerile and absurd!"—much in the manner of our parodist, already quoted. "Verse nods to verse, each sentence has a brother," &c.

To such parodies, however, and to that dislike which we all sometimes feel to the iteration even of the most important truths and instructions, the following judicious observations, upon the text of Scripture now before us, may be quoted as an antidote.

"*Line upon line.* Moses, in God's name, did counsel Joshua, Deuter. xxxi. 23. '*Be strong, and of a good courage,* for thou shalt bring the children of Israel into the land which I swear unto them.' God immediately did command him, Joshua i. 6. '*Be strong, and of a good courage;*' and again, verse 7. '*Only be thou strong and very courageous;*' and again, verse 9. '*Have I not commanded thee? Be strong, and of a good courage,* be not afraid, neither be thou dismayed.' Lastly, the Reubenites and Gadites heartily desired him, verse 28. '*Only be strong, and of a good courage.*'

"Was Joshua a dunce or a coward? Did his wit or his valour want an edge, that the same precept must so often be pressed upon him? No doubt neither; but God saw it needful that Joshua should have courage of proof, who was to encounter both the froward Jew, and the fierce Canaanite.

"Though metal on metal, colour on colour, be false heraldry, '*Line on line, precept on precept,*' is true divinity.

"Be not therefore offended, O my soul, if the same doctrine

be often delivered unto thee by different preachers : if the same precept, like the sword in Paradise, which turned every way, doth hunt and haunt thee, tracing thee which way soever thou turnest. Rather conclude that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated into thee." Fuller's Scripture Observations. See also Gurnall on Eph. vi. 13. chap. i.—"The reason why the Apostle renews the same exhortation," (as in verse 11.) &c.

We may now pass on to another passage of Scripture, which implies repetition in the divine precepts; and which I have placed at the beginning of the present work :

כי באחת ידבר אל ובשתיים לא ישורנה

For God speaketh once, yea, twice, yet man perceiveth it not. Job xxxiii. 14.

A text particularly applicable to the subject of parallelism in the present day, when we consider how long the principle of repetitive instruction has continued in the Bible, unperceived. God's twofold mode of teaching is also similarly set forth by the Psalmist, when he says,

אחת דבר אלהים שתיים זו שמעתי כי עו לאלהים :

God hath spoken once ; twice have I heard this, that power belongeth unto God.
Ps. lxii. 11.

We trace possible intimations, also, of the parallel mode of composition, in the notices, which occur in Scripture, of the modes of singing sacred music.—Thus we find Nehemiah, on a grand occasion, appointing two great companies to give thanks, one against the other. (Neh. xii. 31—42.) This arrangement would be well adapted to the singing of alternate parts. Such a mode of singing, also, we trace on another occasion. "And the women answered one another as they played, and said,

Saul hath slain his thousands, and David his ten thousands." (1 Sam. xviii. 7.) And again: "Did they not sing *one to another* of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" (xxi. 11.) Here it appears that the women, like the Levites under Nehemiah, were divided into two companies. One company sung,

Saul hath slain his thousands;

The other, in responsive strains,

And David his ten thousands.

And thus they alternately celebrated the triumphs of Saul and David.—Nor does any other rule appear to prevail in the music of heaven. "Above it stood the seraphims: each one had six wings And one cried unto another, (ויקרא זה אל-זה,) and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Is. vi. 2, 3. That is, one said,

Holy, holy, holy, is the Lord of hosts!

The other replied,

The whole earth is full of his glory!

The superiority also, with respect to rank and dignity, which the singers appear to have had, in the Temple service, over the players upon instruments, well accords with the important office which these singers must have filled, if we suppose it to have fallen to their share to distinguish and arrange the several portions of the Psalms to be sung, so that each should have his part; and, at the same time, so that no divisions should be made in the Sacred Text, but those which its true character and purport admitted and required. "The singers," we read, "were over the business of the house of God."

(Neh. xvi. 22.) Such was their superior dignity. And, after an enumeration of different Levites, who were appointed by David for the different instruments of music, cymbals, psalteries, and harps, we are told that "Chenaniah, *chief* of the Levites, was for *song*. He instructed about the song, because he was *skilful*," (1 Chron. xv. 22.) So that particular dignity and skill were required for this department: not, I apprehend, because the vocal music, merely as an art, required more skill than the instrumental; but because, for the management of the vocal music, something more than a good artist was required, namely, a good divine, and a man "skilful" (מבין, from בן, to divide or discern) in the divisions and correspondences prevailing in the words that were to be sung.

Some possible allusions, also, to the parallel arrangements prevailing in the Scriptures, appear in the New Testament. Of course, I wish it to be borne in mind, all along, that I am not alleging texts as direct attestations of the doctrine of parallelism. Be it, then, well understood between me and the reader, that they are offered merely as passages, which more or less observably *accord* with the existence of that doctrine; and as passages, therefore, which express all that we could reasonably be called upon to produce. Thus St. Paul says to Timothy, instructing him concerning his duties as a religious teacher, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)—ὀρθοτομονντα, "*Rightly dividing*." It is a very observable expression. How was Timothy rightly to divide the word of truth? I believe, with respect to some, at least, of the passages adduced in former parts of the present work, it would have been impossible for Timothy to have rightly divided them, except after the manner that has been there pointed out. It will be said, that the expression used by St. Paul merely signifies that in expounding the word of truth, Timothy was to give to each his portion; serving out to his different hearers

that which severally suited or belonged to them. I admit that the passage *may* bear this construction; but still I think that the metaphor which the Apostle uses seems rather to preclude it. If he were speaking of a good *steward*, it would be natural that he should enjoin him to give to each his portion. But as he is speaking of a good *workman*, his meaning in using the word *ὀρθοτομῶντα* appears to have been, that Timothy was rightly to cut out, or rightly to lay out, his work: which is precisely what we endeavour to do, in our tabular arrangements of Psalms and Epistles. Let us, however, suppose, for argument's sake, that the other meaning was that which the Apostle intended; and that, in expounding the Word, Timothy was to study and take pains, that he might give to each hearer his portion. I allege, then, that there was, often, NO way of doing this, except by following the arrangement actually existing in the portion of the word of truth, which he had before him; whether that arrangement amounted to what we now call parallelism, or not. And in order to do this, he was to "Study," as St. Paul tells him. That is, he was to take great pains, and give all diligence. And his showing himself a good "Workman," turned, as the Apostle intimates, upon his making his division properly.—Take, for instance, in the first place, some passages where we may discover an arrangement, not absolutely amounting to parallelism. Psalm lxiv., for example, consists of three parts: the first and longest referring to the workers of iniquity, the openly wicked and unjust; the second, to mankind in general; the third, to the righteous in particular. That is, in the first eight verses, the Psalmist prays against his enemies, the workers of iniquity, characterizes them, and prophesies their downfall: in the ninth verse he tells us what will be the effect of their downfall upon mankind in general, "All men shall fear," &c.: and in the tenth and last verse, what will be the effect upon the righteous, "The righteous shall be glad in the Lord," &c.—Thus we have a portion of Scripture con-

sisting of three parts: the first referring to the workers of iniquity; the second, to mankind in general; the third, to the righteous in particular. View this portion of Scripture, then, according to your own interpretation of St. Paul's injunction, namely, that his intention was to direct Timothy to give to each of his hearers the portion that belonged to him; and, I say, how was Timothy to do this, but by dividing it and laying it out thus, according to the different classes referred to? Then, without going one step beyond his text, he would have reproof and denunciation for the openly wicked; warning and admonition for mankind in general, the lukewarm, the hesitating, the unconcerned, &c.; encouragement and consolation for the righteous.—Or let us take a passage in the New Testament, Luke ix. 57—62. I have shown in *Tactica Sacra*, (page 75, &c.) that this passage also refers to three distinct classes of persons, the forward, the backward, and the undecided: the forward being represented in verses 57, 58, by the person who said, "Lord, I will follow thee, whithersoever thou goest;" the backward, in verses 59, 60, by the person who said, "Lord, suffer me first to go and bury my father;" and the undecided, in verses 61, 62, by the person who said, "Lord, I will follow thee; but let me first go bid them farewell which are at home at my house." "Lord, I will follow thee;"—here we have the forwardness of the first. "But let me first go bid them farewell," &c.;—here we have the backwardness of the second. This person then wavers, or will and will not; and may be regarded as undecided.—Such, then, being the character of the passage, how, I ask again, in preaching upon this passage, are we to "Give to each his portion," without dividing the passage conformably; showing how the forward person was repressed by our Lord, the backward urged on, the undecided rejected; and applying our admonition to each class accordingly?

Let us take another passage from the New Testament:

namely, the eleven verses immediately preceding those which we have just been considering. These also, as the reader will find on examination, may be divided into three parts: the three first verses, 46—48, serving to regulate the conduct of believers towards one another; the two next, 49, 50, their conduct to believers of different communions; the remaining six, their conduct to unbelievers. Here again, then, is a division of which we must avail ourselves, if we would portion out the respective admonitions, applying to our intercourse with the several classes referred to.

And accordingly, in one of the most ancient manuscripts of the New Testament now existing, we find this very division of which I speak. I refer to the Codex Bezae, of which Dr. Kipling has published a fac-simile. It was some very early proprietor of this manuscript, probably, who marked in its margin the Ammonian sections, as they are called. These Ammonian sections are divisions of the Sacred Text into short portions or paragraphs; and the divisions are made, in the Codex Bezae, by means of the capital letters of the Greek alphabet, used numerically.—Each of the three portions, then, which I specify, constitutes, in the Codex Bezae, an Ammonian section. The first portion, which sets forth the duty of Christians to each other (46—48), is ΠΒ, or section 102; the second, which sets forth their duty to Christians of other denominations (49, 50), is ΠΓ, or section 103; and the third, which sets forth their duty to unbelievers (51—56), is ΠΔ, or section 104.—Passing on, we find the forward and backward, whom our Lord respectively repressed and encouraged (57—60), placed together in ΠΕ, or section 105; and the undecided, whom he rejected (61, 62), placed alone in ΠΣ, or section 106.

These are cases, in which we do not allege any thing amounting to an alternate or introverted arrangement. Let us proceed to other cases, in which we do. I refer, for example, to those instances in which the arrangement turns upon a distinction

between the righteous and the wicked ; as in Psalm xxxvii. 35—40. : which passage we have already considered, at page 81, as an alternate parallelism ; the wicked appearing in the first and third members, *a.* and *a.*, the righteous in the second and fourth members, *b.* and *b.*—How would it be possible, preaching upon this passage, to give, to the wicked and the righteous, their respective portions of warning and encouragement contained in it, unless we perceived the alternate arrangement prevailing in the passage. “ Rightly ” to “ divide ” this passage, in order that he might give to each his portion, Timothy **MUST** have divided it according to the laws of alternate parallelism ; noticing for his own guidance (if he did not point out to his hearers), the unity of subject in the first and third members, and also in the second and fourth.

The case is much the same, where the arrangement turns upon this same distinction between the wicked and the righteous, but is introverted ; as in Psalm xxxvii. 16, 17. and Psalm xi. 5—7., passages already considered at page 101. In these instances, again, as well as in the alternate case, the arrangement must be known, the proper division must be made, or each will not have his portion. So also, in many other instances that have been before us, whether of alternate arrangement or of introverted ; as where the division lies between the vile person and the churl, two distinct characters, (Isaiah xxxii. 5—7. page 11 ;) between the tears of the seed-time, and the joy of harvest, (Psalm cxxvi. 5—6. page 57 ;) between what God in mercy did for his people, and what with equal mercy he forbore to do, (Psalm lxxviii. 38. page 59 ;) between the equally deprecated extremes of poverty and riches, (Prov. xxx. 8, 9. page 32.) To all these instances the same remark applies ; namely, that if we would “ Rightly divide ” them, so as to give, as the expression is interpreted to signify, to each his portion, then we must divide them according to the alternate or introverted arrangements, respectively, as we

have seen, prevailing in them. So we shall show ourselves good workmen, "Rightly dividing" the word of truth. So we shall show ourselves good stewards, giving to each his portion in due season.

Some other passages from the New Testament might be here alleged, as having an apparent reference to the subject of parallelism; but for the present I forbear. They are not distinct enunciations of the doctrine; but when that doctrine comes to be more generally known, and received upon internal evidence, then, perhaps, it will be perceived that such passages as I allude to, may be better interpreted as referring to our parallel arrangements, than in any other way.

(5.) One point it might be thought desirable, if possible, to ascertain; namely, whether any, and if so, what mode of writing or disposition was originally pursued, in order to exhibit the various arrangements to the eye, in the Sacred Pages. Some, perhaps, may think, that the Sacred Writers left the correspondences to be found out; the investigation, if properly pursued, being a useful exercise for their readers, of every period. I have already, however, suggested the inquiry, whether the fanciful forms in which the Masora was frequently written, such as triangles, knots, and animals, may not have had their origin in some forms of a more sober and rational kind, employed, in the Sacred Text, for the purpose of exhibiting its arrangements. And I have shown, at page 90 of *Tactica Sacra*, how the supposition of a peculiar form of writing, adopted by the Sacred Penman in 1 John ii. 12—15., for the purpose of showing the true character of the passage, will account for what seems otherwise unaccountable; namely, his first saying *Γραφω*, "I write," but afterwards, *Εγγραψα*, "I have written." Indeed, many of the Psalms and Epistles, which become quite clear and methodical, when we have expanded and arranged them according to the principle of parallel composi-

tion prevailing in them, are so involved and obscure in their entire and undigested form, that one can but think they were written at first in open order, and afterwards were gradually compressed and crowded up into close column, for the sake of saving room, by ignorant transcribers. In close column they have come down to us, and in close column we endeavour to understand them. But we shall find the attempt a much more easy one, if we first extend their ranks again, and restore them to their original expansion, correspondence, and symmetry.

There is a passage at the beginning of the book of Ruth, which, one would think, must have had some peculiar form of writing or notation to render it intelligible.

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. Ruth i. 2—4.

Now in this passage the reader will observe, that we have, first, the names of the two sons of Elimelech, Mahlon and Chilion; then the names of their two wives, Orpah and Ruth. And as Mahlon takes precedence of Chilion, and Orpah of Ruth, we should naturally infer, according to our notions of arrangement, that Orpah was the wife of Mahlon, and Ruth of Chilion. But no. It appears in the tenth verse of the last chapter of the book, and not, I believe, before, that Ruth was the wife of Mahlon; so that the woman who is mentioned last was the wife of the man who is mentioned first, and *vice versa*; and the names correspond, after the manner of an introverted parallelism, thus:

	Mahlon;
	Chilion.
	Orpah;
	Ruth.

I say, then, how was this to be discovered by the reader? How was he to know that in order to bring man and wife together, he was not to take the women in the order in which they stood, but in an inverted order, the last first. Perhaps it will be said, that the Jews were so well acquainted, probably, with the introverted form of composition, that the thing would be plain to them of itself; and they would naturally infer, from the modes of arrangement to which they were accustomed, that the woman mentioned last was the wife of the man mentioned first, and the woman mentioned first, the wife of the man mentioned last; and this without requiring any farther intimation, than that of seeing the names in the order in which they stand. This is possible; and it supposes the Jews to have been well acquainted with the introverted form of arrangement; in which case they would expect to find Mahlon and Ruth, as persons of more importance in the history, taking the two extreme or more prominent places in the arrangement; while Chilion and Orpah, as characters of less interest in the drama, are placed in the centre, or less observable quarter. Yet there is an objection to this explanation; namely, that though the introverted form often occurs in the Sacred Writings, so does the alternate also; and therefore a Jewish reader might not be able to say with certainty beforehand, which form he was to look for in the present instance; and his knowledge of the introverted form would be no guide to him.—Neither will it afford an explanation, to allege as a reason for placing Orpah before Ruth, that Orpah appears from the Hebrew to have been married first (if that be the case), though she was the wife of Chilion, who is mentioned second. This may be true, but yet it does not answer our question, How was the reader to know that Ruth, who is mentioned last, was the wife of Mahlon, who is mentioned first? Whichever was married first, that difficulty remains the same.—Neither will it help us to say, that the Sacred Writer had *no intention* to make it

known, but merely meant to give us the names of the two men and of their two wives, leaving the rest undetermined. For the fact is, the point, as we read the passage, appears *not* to be left undetermined; but we are naturally led, from the order of the names, to an incorrect inference; namely, that Orpah was the wife of Mahlon, and Ruth of Chilion, as I have already observed. On the whole, then, I see no way of explaining the difficulty, but by supposing that some mode of writing, or of notation, was adopted in the autograph and followed in the early copies; which removed the obscurity, or rather precluded the misconception, by plainly marking out Ruth as the wife of Mahlon, and Orpah as the wife of Chilion. What this mode might be, is a question perhaps of inferior importance; though, for my own part, I can but regard it as an interesting one. In the present accentuation of the passage, I question whether even the keen eye of Wasmuth or Cross could discover any such intimation as the case requires. It is possible, however, that the object was gained by some mode of accentuation, in the first instance.

But, however difficult we may find it to ascertain the primitive modes of writing the Scriptures among the Jews, we have some account of their mode of writing their phylacteries, which well deserves our attention. The phylacteries were four passages from the law of Moses, which it was the practice of the Jews to write upon parchment, and wear bound upon their foreheads and left hands. The four passages were these:

The first . Ex. xiii, 1—10. (I.)

The second : Ex. xiii, 11—16. (II.)

The third : Deut. vi. 4—9. (III.)

The fourth : Deut. xi. 13—21. (IV.)

So says Surenhusius, (Notes on the Mischna, Part i. p. 9. &c.) And Lightfoot agrees with him, except that he supposes the first passage to have been Ex. xiii. 3—10; which merely

makes a difference, between him and Surenhusius, of two verses.

Now, what I wish the reader, in the first place, to observe concerning these four passages is, that the first and second of them, and also the third and fourth, are, in a great measure, parallel to one another. It will answer our present purpose to show this in the rough, without entering into details.

- | | | |
|-----|---|---|
| I. | { | a. Ex. xiii. (3, 4.) 5. And it shall be when the Lord shall bring thee into the land of the Canaanites, &c. which he sware unto thy fathers to give thee, &c. |
| | | b. 6, 7. Seven days thou shalt eat, &c. |
| | | c. 8. And thou shalt show thy son in that day, saying, &c. |
| | | d. 9—. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, &c. |
| | | e. —9, 10. For with a strong hand hath the Lord brought thee out of Egypt, &c. |
| II. | { | a. 11. And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, |
| | | b. 12, 13.—That thou shalt set apart, &c. |
| | | c. 14, 15. And it shall be when thy son asketh thee in time to come, &c. thou shalt say, &c. |
| | | d. 16—. And it shall be for a sign upon thine hand, and for frontlets between thine eyes : |
| | | e. —16. For by strength of hand the Lord brought us forth out of Egypt. |

Thus, there is an evident parallelism in the first and second of the four passages in question. We now proceed to the third and fourth.

- III. {
- a. | Deut. vi. 4, 5. Hear, O Israel, &c. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.
 - b. | 6. And these words, which I command thee this day, shall be in thine heart.
 - c. | 7. And thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
 - d. | 8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
 - e. | 9. And thou shalt write them upon the posts of thy house, and on thy gates.
- IV. {
- a. | Deut. xi. 13—17. And it shall come to pass, if ye shall hear diligently, &c. to love the Lord your God, and to serve him with all your heart and with all your soul, &c.
 - b. | 18—. Therefore shall ye lay up these my words in your heart and in your soul,
 - d. | —18. And bind them for a sign upon your hand, that they may be as frontlets between your eyes.
 - e. | 19. And ye shall teach them your children, speaking of them when, thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.
 - e. | 20, 21. And thou shalt write them upon the door posts of thine house, and upon thy gates, &c.

Thus, of the four passages, which were worn by the Jews in their phylacteries, it appears that the third and fourth are parallel, as well as the first and second.

Next, then, let us ascertain how far their method of writing and wearing these passages agrees with this fact.

It appears that all the four passages were contained both in the phylacteries for the head, and in those for the hand. In the phylacteries for the head, the four passages were placed in four separate cells, (בתים,) one in each cell. With respect to the order in which they were placed, the learned among the Hebrews differ. Some say it was the following:—

Deut. xi. 13—21. (IV.)
Deut. vi. 4—9. (III.)
Ex. xiii. 11—16. (II.)
Ex. xiii. 1—10. (I.)

Others say it was thus :

Ex. xiii. 1—10. (I.)
Ex. xiii. 11—16. (II.)
Deut. xi. 13—21. (IV.)
Deut. vi. 4—9. (III.)

It is very possible that either of these ways was allowable. The point for us now to observe is, that whichever method was followed, the parallel portions were kept contiguous. With respect, however, to the phylacteries for the hand, the method was different. Here the four passages were not inserted in four different cells, but written upon one piece of parchment, and placed together in one and the same cell. Now, it is to be observed, that the shape of this piece of parchment was oblong. And the four passages were written upon it in four upright and parallel tables or columns, (דפין,) thus :—

והיה אם שמע	שמע ישראל יהוה	והיה כי יביאך	קדש לי כל
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
(IV.)	(III.)	(II.)	(I.)

Now since the first and second of the four passages in question, correspond, as we have seen, so closely and so perceptibly with one another, and also the third and fourth, is it not likely that in thus writing the corresponding passages, in parallel columns, opposite to each other, some regard was had to their correspondence, and that the corresponding members were placed in apposition? We cannot assert that it was so; but surely we are not supposing a very improbable thing. It seems difficult to say, how the writers of the phylacteries could *avoid* observing and intimating correspondences, that existed in parallel passages which they had thus to write opposite and close to one another.

Indeed, I cannot think it possible that the Jews should have had such a mode of writing these parallel passages, in their phylacteries, as we find they had, and not have been more or less aware of their parallelism.

Be this as it may, I feel persuaded, that whatever, as connected in the Bible with the subject of parallelism, was really important, is yet discoverable; and that as the Bible is a book for the last, as well as for the first ages of the Church, it will please God finally to restore to us whatever is essential to our rightly understanding it, though he may have thought fit, for a season, to hide it from our eyes. I now conclude, as I began,

with this necessary caveat, that I by no means rest the question of parallelism upon the few scattered hints of external evidence that have now been thrown out, but leave it rather to be decided by the evidences of the fact itself, already offered, or to be produced hereafter.

APPENDIX.

No. II.

FARTHER EXTENSIONS OF THE DOCTRINE OF PARALLELISM.

THOSE who have considered the present work with attention, may wish to be informed how much further the investigation is likely to carry them; and this is a subject on which I am desirous of entering into some explanations. It might be deemed the safer course to be silent. But as the hints thrown out by me may be taken up by others, and as, life being short, there is far more to be done than any single individual is equal to, I have, on the whole, thought it best to make known the openings which I have discovered; that those who come after me in this investigation may pursue them, when my portion, both of time and labour, is brought to a close.

One interesting part of the inquiry is that which relates to the Common References. What I mean by a Common Reference, I have shown in *Tactica Sacra*, Appendix II. "It often happens," I have there observed, "that a clause of a sentence has a common reference to two or more clauses in the same sentence." Various examples I have there given, the longest of them not exceeding three or four verses, most of them not exceeding one. I now wish to observe, then, that I find the same principle of construction extending to much larger passages; and, if I mistake not, to whole Psalms. The reader may see it illustrated, indeed, in a passage of greater length than some of the Psalms, at page 89 of *Tactica Sacra*.

Another topic of inquiry is that which relates to Subordinate Parallelisms. When I have arranged an integral passage,

such as an Epistle or a Psalm, this, technically speaking, may be called a parallelism of the first order. But if, as we have seen in some instances, any one member of this parallelism of the first order admits of a separate and internal arrangement, we have then what I call a parallelism of the second order. Nay, there may be minor divisions and subdivisions, down to the arrangement of single verses and couplets. All these, then, I call by the common name of subordinate parallelisms. And what I now wish to observe is, that far more of this subdivision and internal arrangement is to be met with in the members of larger parallelisms, than would readily be believed. Here, then, we have another opening for investigation.

And, lastly, there is a farther opening, in the opposite direction. Some of the Psalms themselves, it appears to me, are only single members of larger arrangements; so that two or more Psalms shall form in fact but one liturgical composition. Thus, as I have already intimated, I regard Psalm cxi. and Psalm cxii. as parallel. I also regard Psalm xcvi., and the five following Psalms as one composition; going together, in an introverted arrangement of four members, thus:

A. | Psalm xcvi.

B. { a. | Psalm xcvi. O sing unto the Lord a new song, &c.
 b. | Psalm xcvi. The Lord reigneth; let the earth re-
 | jice, &c.

B. { a. | Psalm xcvi. O sing unto the Lord a new song, &c.
 b. | Psalm xcvi. The Lord reigneth; let the people
 | tremble, &c.

A. | Psalm c.

Here let my confessions end for the present. Thus to offer the results of investigations, without detailing the steps which lead to them, may subject me to the suspicion of extravagance. It is, indeed, the very course which an adversary has adopted, for the purpose of bringing my former publication into disre-

pute. This however is the plan which, on the whole, I have thought it best to adopt, in preference to that of maintaining a total silence upon topics, which I may not be spared to investigate and detail hereafter, with greater minuteness and accuracy.

Let me observe, however, with respect to the Psalms, that in regarding several of them as constituting one composition, we are not without Jewish authority. The Jews had their lesser and their greater Hallel, which they repeated at stated periods. What the greater Hallel was, is undetermined: though all their learned men agree that it was some portion of the Book of Psalms. Respecting the lesser Hallel, however, there appears to be no question. This was the hundredth and thirteenth, and five following Psalms; which they used to say over, at the killing of the passover, as one composition. The number of Psalms which they thus brought together, is the same that I have placed in one arrangement above, namely, six.

It appears also, from the following Rabbinical extract, that the first nineteen Psalms, with the exception of the second, were formerly regarded as one composition; or as in some way or other going together, and having a mutual connexion. "Why are the daily prayers to the number of eighteen? R. Joshua Ben Levi saith, It is according to the eighteen Psalms, from the beginning of the Psalms, to The Lord hear thee in the day of trouble. But if any one say to thee, they are nineteen, say thou to him, Why do the heathen rage is not one of them." (See Lightfoot on Acts, xiii. 33.)

It is also observable, that towards the end of the daily service of the Temple, after the priests had blessed the people, the people used to answer, "Blessed be the Lord God, the God of Israel, from everlasting to everlasting." Now, nearly these identical words stand at the end of three out of the five books into which, in old Hebrew Bibles, the Psalms are divid-

ed. (See Ps. xli. 13. the end of the first book ; Ps. lxxxix. 52., the end of the third ; Ps. cvi. 48., the end of the fourth.) This looks very much as if each of these books was a portion used upon some one occasion ; and as if the words in question were placed by the Sacred Writers at the end, to be repeated by the people when the portion was concluded. The probability is very much increased by what we read at the end of the fourth portion, (Ps. xc—cvi.) “ Blessed be the Lord God of Israel from everlasting to everlasting ; and LET ALL THE PEOPLE SAY, AMEN.”

At the conclusion of the second book or portion, (Ps. xlii—lxxii.) we read, “ The prayers of David, the son of Jesse, are ended.” This also looks like the dividing-off of a portion that went together.

APPENDIX.

No. III.

THE PARALLEL MODE OF COMPOSITION ILLUSTRATED.

THE parallel mode of composition, though foreign to our notions and habits, has many advantages. The reader may feel disposed to question the antiquity of the following examples. They are added, however, as illustrations of the principles developed in the present work.

(1.) To the Chief Musician on Neginoth. When the children of Israel, whom King Nebuchadnezzar had carried away unto Babylon, went up, and came again unto Jerusalem and Judah, every one unto his city.

A. | Who shall ascend to the inheritance of the Lord? Who shall go up into the Holy City; And who shall stand upon the mountain of the house? Even he that hath a willing heart, and draweth not back: he that trusteth in the Lord, and feareth not. The Lord his God be with him, and let him go up.

B. } **a.** | We remember the days of old, we have thought upon thee, O Jerusalem; though thy gates are burned with fire, and the avenger hath laid thine honour in the dust. We will build up the tabernacle of David, that is fallen;
b. | And raise again the altar of the Lord, that is cast down.

C. | Lo, Judah is laid waste, her cities are without inhabitants, there is none to prune the vine, it spreadeth among the ruins.

D. | We have tilled the lands of the heathen; we have trodden for them the juice of the grape.

D. | We have digged, and not eaten; we have planted vineyards, but not drunk of the wine thereof.

C. | Our country is desolate, the towers are fallen to the ground; thorns and briers are in our fields, and in the palaces desolation.

B. } **a.** | We have remembered thee, O Zion; in our hearts are the ways. The Lord hath given a charge to build, he hath commanded to establish his temple;
b. | And again shall the vow be performed; yea, he shall accept the sacrifices of righteousness; then shall we offer bullocks upon his altar.

A. | But who shall abide his presence? Who shall enter into the place of the dwelling of the Most High? Who shall eat of the most holy things, in the courts of the house of the Lord? Even he that is not defiled with the heathen, that hath not made himself as the inhabitants of the land. He shall receive the blessing of the Lord; and his righteousness shall endure for ever.

(2.) A Psalm of Rabbi Gershom of Jerusalem. On She-minith. A prayer of the afflicted, when he confesseth his sin, and saith :

A. | To thee, O Lord, I lift up my voice ; hear me, O God, my God. Let my cry enter into thy presence ; for toward thee are my eyes. Give me understanding, and deliver me. O save me from the reproach of sin, neither let mine enemy have dominion over me.

B. | For I am brought very low, and my cry cometh out of the dust. Yea, I have said, My foot slippeth. Thou knowest my transgressions ; they are all before thee.

C. | Sorrow also hath come upon me,

D. | Because I have departed from thee.

D. | Because I have not trusted in thy help, yea, because I have gone in an evil way,

C. | Therefore trouble hath come upon me, and many sorrows have overtaken me.

B. | Thou hast laid me in the lowest pit, yea, I have thither gone down. My sins have I confessed before thee, they are all written, and their number who can tell ? Lord, thou knowest and art a witness.

A. | Thou also, O God, hearest my voice when I cry to thee. O grant the petition of thy servant. Blot out the multitude of his sins, and preserve him that is appointed to die. Show me the joy of thy countenance, that I may yet praise thee in the land of the living. Let mine enemy be confounded, but let none be confounded that trust in thee. The Lord preserve his people for ever ; the Lord establish Israel in the blessing of peace.

(3.) The Song of Mordecai, the son of Jair : when Esther stood in the inner court, and the king held out the golden sceptre that was in his hand, and she touched it. And Hatach the chamberlain went forth unto the street of the city, and told it to Mordecai ; and he said :

A. | O magnify the Lord with me, and let us exalt his name together. For great is his mercy towards us, and he hath not forgotten his mercy and truth toward the house of Israel.

- B. {
- a. | The king's heart is in the hand of the Lord,
 - b. | The people of the God of Israel are delivered from their enemies.
 - c. | The people of the land shall fear, and they that have evil will shall be consumed. Yea, the day of vengeance cometh, and the Lord will render double to them that hate him.
 - d. | Blessed among women shall be the fatherless ; yea, she that was desolate shall be blessed in the gates. Instead of thy father and thy mother, thou shalt reign over many nations
- C. | The son of Jair sat in the king's gate. His enemy passed by. At his feet he fell not, he bowed not down.
- C. | Wherefore should the Lord's servant honour them that worship other gods ? Neither shall the kinsman of the queen bow down before a mean man.

- B. {
- a. | But honour shall be to the king that governeth aright, and to him that ruleth according to the will of God.
 - b. | He shall save the people from their enemies ; Israel shall dwell in his provinces, and be at peace.
 - c. | But the ungodly shall not be so, though they call the lands their own. The day of the Lord's vengeance is at hand ; and whoso hateth his people, it shall be repaid an hundred fold.
 - d. | The queen was gorgeous in her apparel, her clothing was of wrought gold. She stood before the king. Lift up thy voice, O daughter, and let thy prayer enter into his presence. None shall be confounded that put their trust in him : and such as present their petition aright, shall not be sent empty away. The king shall hear all thy petitions.

A. | Blessed be the Lord God of Israel, from everlasting to everlasting. Amen and amen.

(4.) On Sheminith. When the adversaries of Judah came to Zerubbabel, and said unto him, Let us build with you. A Psalm of Shechaniah, the son of Jehiel, of the sons of Elam.

A. | Wherefore do the ungodly disquiet themselves, and the people imagine a strange thing ?

- B. {
- a. | For, lo, the enemy cometh on together, and the adversaries encompass us like water on every side. They stand round about Jerusalem like the mountains.
 - b. | Their desire is to enter by the gates, and to stand upon the holy hill. They have said, let us enter into Jerusalem.
 - c. | Blow ye the trumpet in Zion, gird on the sword, let them take the spear that labour upon the wall. There is little Benjamin with their ruler, the princes of Judah, and they that are over the building of the house of the Lord. Levi stood beside the altar, but where are thy mighty men, O Ephraim? The Lord is our Captain; there is a King in Israel.
 - d. | Lo, their tents are by the valleys of Jordan. Gilead is theirs, and Bashan. But Jerusalem is to the people of the Lord, even the mountain of the house.

- B. {
- a. | The adversary approacheth, as the clouds from every side of heaven. Their gathering is upon the hills.
 - b. | The harvest is past, the vintage is ended, the winter is at hand. They have said, In Jerusalem there is much space, and houses without inhabitants; let us enter, let us spoil, let us take possession.
 - c. | Blow ye with the trumpet as in the new moon. Singers as well as players, all my armies are in thee. The chariots of God are twenty thousand. He shall send his holy angels. Behold now there is hope in Israel, concerning this thing.
 - d. | Lo, as they have chosen the cities for themselves, and the valleys by the waters; so we have chosen Jerusalem for ourselves, and the waters that flow softly by the mountain of the house. Therein are we glad.

A. | Wherefore should the ungodly triumph in their imaginations? The people of the land are not as the returned of Judah. Let not their wicked imagination prosper, O God, our God. Let not the abomination that maketh desolate stand in the holy place.

APPENDIX.

No. IV.

CONSTRUCTION OF LATIN SENTENCES.

I KNOW not whether it has ever been remarked, that the structure of Latin sentences and clauses very frequently partakes, in some measure, of the character which we discover in the introverted parallelism. The circumstance is one which it may here be as well to point out, *in usum tironum*. In Latin sentences, the order of the words is often very involved. And when this is the case, we may sometimes discover their natural order by the following rule. First, take the words at one extremity of the sentence or clause, then those at the other; then proceed in the same way with the portion that remains, till you arrive at the centre; and the words thus taken will stand in their natural order. I do not say that this rule is of such universal application, as to be of very great service in construing. It may be as well, however, to offer a few examples. Let us begin with one from Paterculus.

“Et Lucullus, summus alioqui vir, profusæ hujus in ædificiis, convictibusque et apparatus luxuriæ primus auctor fuit.”

Here I begin by taking the words at the beginning, “Et Lucullus, summus alioqui vir;” I then take the word at the end, “fuit.” The remaining portion will then be, “profusæ hujus in ædificiis, convictibusque et apparatus luxuriæ primus auctor.” Here I first take the two final words, “primus auctor,” then the two leading ones, “profusæ hujus.” We have then only remaining, “in ædificiis, convictibusque et apparatus

luxuriæ.” Here I take the last word, “luxuriæ,” and nothing now remains but the central terms, “in ædibus, convictibusque et apparatus.” And by this method, I say, I get the words in their natural order. “Et Lucullus, summus alioqui vir—fuit—primus auctor—profusæ hujus—luxuriæ—in ædificiis, convictibusque et apparatus.”—We may write the sentence, then, as it is given by Paterculus, in the following form :

1. | Et Lucullus, summus alioqui vir,
4. | profusæ hujus
1. 2. 3. 4. 5. 6. | in ædificiis, convictibusque et apparatus
5. | luxuriæ
3. | primus auctor
2. | fuit.

Here, to obtain the natural order of the words, we take them as they are numbered : first No. 1. from the beginning ; then No. 2. from the end ; then No. 3, 4, and 5, similarly in order ; and lastly No. 6. from the centre.

It will be observed that this is a very different thing from scriptural parallelism, though it bears somewhat of the same appearance. That which here brings together the extreme members, is grammatical connexion ; not, as in our scriptural arrangements, the correspondence of ideas. In the present example, for instance, No. 1. and No. 2. are connected together as nominative case and verb : No. 4. and No. 5. as adjective and substantive. But we cannot say that there is any *correspondence*, either between No. 1. and No. 2., or between No. 4. and No. 5.

“Acerba sanè recordatio veterem animi curam, molestiamque renovavit.” *Cicero de Orat.*

1. | Acerba sanè recordatio
3. | veterem
1. 2. 3. 4. 5. | animi
4. | curam, molestiamque
2. | renovavit.

Acerba sanè recordatio—renovavit—veterem—curam, molestiamque—animi.

“ Sic facillimè, quanta oratorum sit, semperque fuerit paucitas, judicabit.” *Cicero de Orat.*

1. | Sic facillimè
3. | quanta
5. | oratorum
1. 2. 3. 4. 5. 6. | sit, semperque fuerit
4. | paucitas,
2. | judicabit.

Sic facillimè—judicabit—quanta—paucitas—oratorum—sit, semperque fuerit.

“ Et pictori, quos vellet, eligendi potestatem dederunt.” *Idem de Inventione.*

1. | Et
3. | pictori
1. 2. 3. 4. 5. 6. | quos vellet
5. | eligendi
4. | potestatem
2. | dederunt.

Et—dederunt—pictori—potestatem—eligendi—quos vellet.

“ Ideo quod nihil simplici in genere omnibus ex partibus perfectum natura expolivit.” *Idem.*

1. | Ideo quod
3. | nihil
4. | simplici in genere
1. 2. 3. 4. 5. 6. | omnibus ex partibus
5. | perfectum
2. | natura expolivit.

Ideo quod—natura expolivit—nihil—simplici in genere—perfectum—omnibus ex partibus.

“ Cùm autem res ab nostra memoria, propter vetustatem, remotas, ex literarum monumentis repetere instituo.” *Idem.*

1. | Cùm autem
 5. | res
 1. 2. 3. 4. 5. 6. 7. 8. | ab nostra memoria,
 7. | propter vetustatem,
 6. | remotas,
 4. | ex literarum monumentis
 3. | repetere
 2. | instituo.

Cùm autem—instituo—repetere—ex literarum monumentis
 —res—remotas—propter vetustatem—ab nostra memoria.

“ Ibi gratiæ ingentes ab universo ordine, præcipue à consularibus, senioribusque, Ti. Graccho actæ sunt.” *Livy.*

1. | Ibi gratiæ ingentes
 4. | ab universo ordine,
 1. 2. 3. 4. 5. | præcipue à consularibus, senioribusque,
 3. | Ti. Graccho
 2. | Actæ sunt.

Ibi gratiæ ingentes—actæ sunt—Ti. Graccho—ab universo ordine—præcipue à consularibus, senioribusque.

Modern Latinity, also, offers similar forms.

“ Jam antehac præclara, haud vulgaris linguarum orientalium peritiæ, dedit specimina.” *Hottinger, speaking of Wasmuth.*

1. | Jam antehac
 3. | præclara,
 4. | haud vulgaris
 1. 2. 3. 4. 5. 6. | linguarum orientalium
 5. | peritiæ,
 2. | dedit specimina.

Jam antehac—dedit specimina—præclara—haud vulgaris—peritiæ—linguarum orientalium.

“ Nisi post idoneum probationis in Dei amore fideliter exactum tempus.” *Garden, Theologia pacifica.*

1. | Nisi post idoneum
 3. | probationis
 5. | in
 1. 2. 3. 4. 5. 6. 7. | Dei
 6. | amore
 4. | fideliter exactum
 2. | tempus.

Nisi post idoneum—tempus—probationis—fideliter exactum
 —in—amore—Dei.

“ Ut alios mortales, de rebus ad ipsorum salutem spectantibus, suo nomine commonefacerent.” *Garden, Theologia pacifica.*

1. | Ut
 3. | alios mortales,
 4. | de rebus
 6. | ad
 1. 2. 3. 4. 5. 6. 7. 8. | ipsorum
 7. | salutem
 5. | spectantibus,
 2. | suo nomine commonefacerent.

Ut—suo nomine commonefacerent—alios mortales—de rebus—spectantibus—ad—salutem—ipsorum.

The following is the most regular and remarkable specimen that I have met with.

“ Nec minor est habituum bonorum ex frequenti et diuturno actuum bonorum, vi ac virtute Spiritus Sancti, elicitorum, exercitio, provenientium, vis et efficacia.” *Idem.*—Or, translating the terms in the order in which they stand, “ Nor less is of good habits from the frequent and long-continued of good acts by the power and virtue of the Holy Spirit produced, exercise, arising, the power and efficacy.” That is :

1. | Nec minor est
 3. | habituum bonorum
 5. | ex frequenti et diuturno
 7. | actuum bonorum,
 1. 2. 3. 4. 5. 6. 7. 8. 9. | vi ac virtute Spiritus Sancti,
 8. | elicitorum,
 6. | exercitio,
 4. | provenientium,
 2. | vis et efficacia.

1. | Nor less is
 3. | of good habits
 5. | from the frequent and long-continued
 7. | of good acts,
 1. 2. 3. 4. 5. 6. 7. 8. 9. | by the power and virtue of the Holy Spirit,
 8. | produced,
 6. | exercise,
 4. | arising,
 2. | the power and efficacy.

Nec minor est—vis et efficacia—habituum bonorum—provenientium—ex frequenti et diuturno—exercitio—actuum bonorum—elicitorum—vi ac virtute Spiritus Sancti. “Nor less is the power and efficacy of good habits, arising from the frequent and long-continued exercise of good acts, produced by the power and virtue of the Holy Spirit.”

Having made several extracts from the short work of Professor Garden, I feel it necessary to add, though it contains many important truths, and truths too much neglected in the present day, that it advances some sentiments in which I cannot entirely coincide.

Lest the reader should confound these forms with the introverted parallelism, from which, as I have already intimated,

they materially differ, I shall give, in conclusion, one genuine specimen of the introverted form.

a. | Brutus Ardeam,

b. | Tarquinius Romam, venerunt.

b. | Tarquinio clausæ portæ, exiliumque indictum

a. | Liberatorem urbis, læta castra accepere.

Livy.

APPENDIX.

No. V.

EXERCISES FOR STUDENTS.

SOME Biblical scholars may feel desirous to investigate the parallelisms of the Sacred Text for themselves. If so, they will be liable, on the one hand, to mislead themselves by imaginary discoveries; and, on the other, to be disheartened by unsuccessful trials, and thus to be altogether deterred from the investigation.

It may be of service, then, to point out a few passages that have already been arranged; in order that the student may begin with these by way of exercise. I give them without a key, intermingling the easy and the difficult: and recommending a particular attention to the original text, in cases where the arrangement is not readily discovered. And, borrowing the language which our Church employs in a solemn rite, I would suggest that this study "Is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

(1.) Arrange, as an introverted parallelism of eight members, the passage beginning, "And they went into an house," Mark iii. 19—iv. 1.

(2.) Arrange the passage, beginning, "Hearken unto me," Mark vii. 14—16.

(3.) Point out the arrangement prevailing in the following terms : Ποταποι λιθοι και ποταπαι οικοδομαι. Βλεπεις ταυτας τας μεγαλας οικοδομας; Ου μη αφεθη λιθος επι λιθου, ος ου μη καταλυθη. Mark xiii. 1, 2.

(4.) "O generation of vipers, &c. children unto Abraham." Matth. iii. 7—9.

(5.) "They brought to him, &c. the dumb spake." Matth. xi. 32. 33.

(6.) John iv. 50; and ix. 4.

(7.) "My time," &c. John vii. 6—8.

(8.) "Thou art his disciple," &c. John ix. 28, 29.

(9.) "Ye know," &c. Acts xx. 18—35, a finished composition. Try first 26—31; or 22—32.

(10.) Romans ii. 6—11.

(11.) Romans ii. 25.

(12.) Romans v. 12—21. This passage must be arranged in the following form. You will then understand it for the first time.

$$\begin{array}{l}
 \text{A. } \left\{ \begin{array}{l} \text{a. |} \\ \text{b. |} \\ \text{c. |} \end{array} \right. \\
 \\
 \text{B. } \left\{ \begin{array}{l} \text{d. |} \\ \text{e. |} \\ \text{f. |} \end{array} \right. \\
 \\
 \text{B. } \left\{ \begin{array}{l} \text{d. |} \\ \text{e. |} \\ \text{f. |} \end{array} \right. \\
 \\
 \text{A. } \left\{ \begin{array}{l} \text{a. |} \\ \text{b. |} \\ \text{c. |} \end{array} \right.
 \end{array}$$

(13.) Romans vi. 8—11.

(14.) Romans ix. 21—24.

- (15.) Romans xiii. 1—6.
- (16.) “ If any brother, &c. sanctified by the husband.” 1 Cor. vii. 12—14.
- (17.) 1 Cor. vii. 34.
- (18.) 1 Thessalonians v. 5. Rom. xiii. 12.
- (19.) “ Behold, the days come,” &c. Hebrews viii. 8—12. This passage comprehends two arrangements, remarkably resembling each other in character.
- (20.) Revelation ii. 2. 3.
- (21.) 1 Pet. iii. 8—12; and “ yea, all of you be subject,” &c. 1 Pet. v. 5—7. The character of these two passages is the same.
- (22.) Point out the common reference of one clause to three, in 1 Pet. i. 3—5.
- (23.) The same in 1 Pet. ii. 18—21.
- (24.) Is. xiii. 15.
- (25.) Is. xxiv. —5.
- (26.) Is. xli. —10.
- (27.) Ps. lxix. 4.; (as the verses are numbered in the Hebrew Bibles.)
- (28.) Ps. lxxxvi. 5.
- (29.) “ My heart rejoiceth,” &c. 1 Sam. ii. 1.
- (30.)

- a. | By the word of the Lord
 b. | Were the heavens made;
 b. | And all the host of them
 a. | By the breath of his mouth.

Ps. xxxiii. 6.

The things made in b. and *b.*; and the instruments or Agents, (the Word and Spirit of God), in a. and *a.*

- a. | Quicken me, O Lord,
 b. | For thy name's sake.
 b. | For thy righteousness' sake,
a. | Bring my soul out of trouble. Ps. cxliii. 11.

In a. and *a.* the petition; in b. and *b.* the plea or inducement.

Whence does it appear that these two arrangements are fallacious and inadmissible?

(31.) Griesbach transposes Matth. xxiii. 13. and 14. Show that parallelism *confirms this emendation.*

With these few examples, the student, if he pleases, may exercise himself. And I venture, in conclusion, to offer, as an inducement, a Hebrew Bible, and a Greek Testament, to be given, respectively, to the most successful competitor, and the one who comes next to him. The examples may be sent to me, written out at length, any time in or before the month of August, 1826, with the writer's name and address; or, if it be not thought fit to communicate these, a verse of Scripture may be sent as a token. And, if necessary, an advertisement will appear in the *Missionary Register*, published at the end of September, 1826, making known the successful candidates. The trial will be open to foreign as well as British students; and communications may be sent, either in Latin, French, or English.

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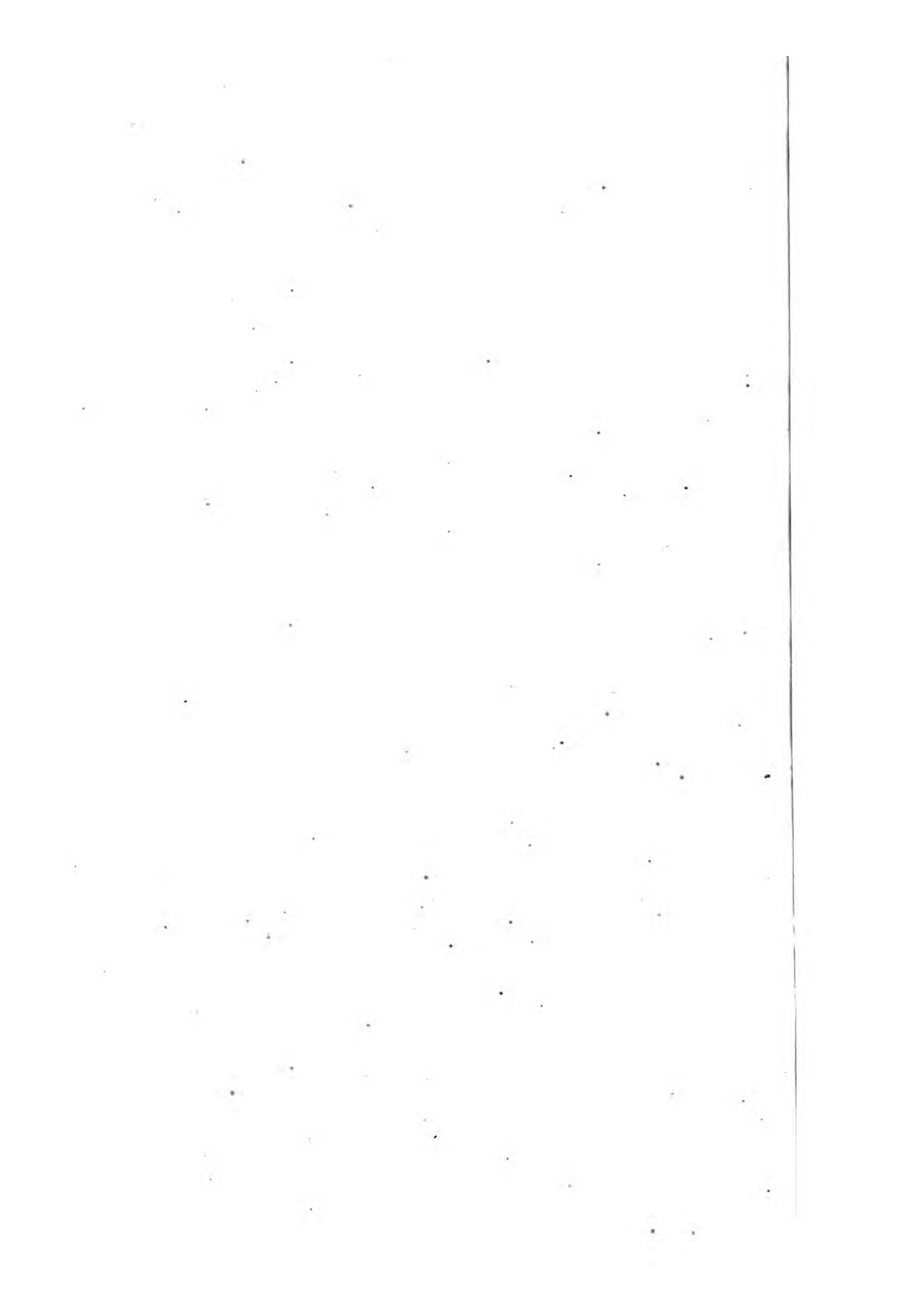
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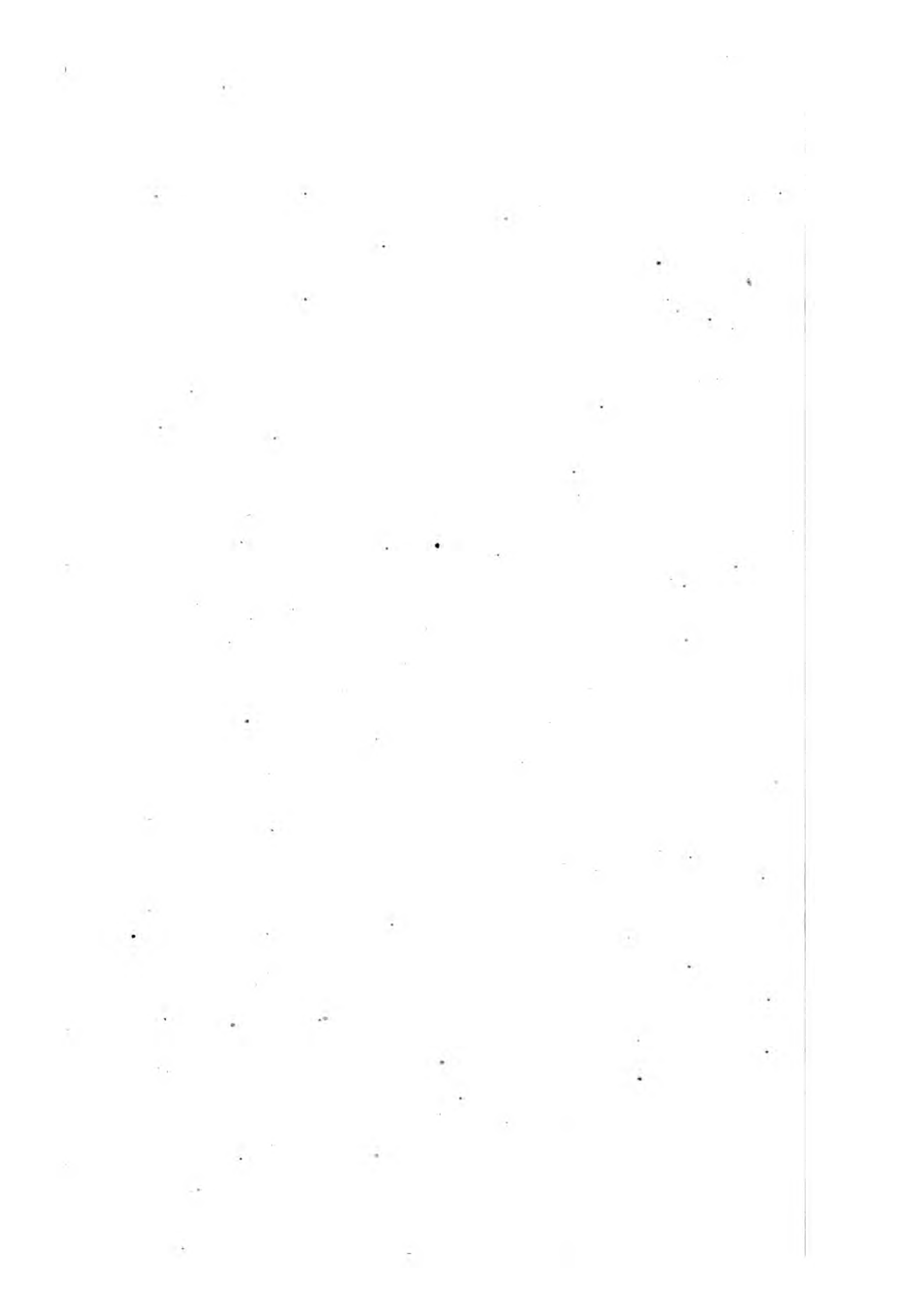
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