In the laſt example the oppoſition lies between the two parts of a ſtanza of four lines, the latter diſtich being oppoſed to the former. So likewiſe the following:

For the mountains ſhall be removed;

And the hills ſhall be overthrown:

But my kindneſs from thee ſhall not be removed;

And the covenant of my peace ſhall not be overthrown.

Iſaiah liv. 10.

Iſaiah by means of the antithetic paralleliſm, without departing from his uſual dignity, adds greatly to the ſweetneſs of his compoſition in the following inſtances:

in a little anger have I forſaken thee;

But with great mercies will I receive thee again:

In a ſhort wrath I hid my face for a moment from thee; But with everlaſting kindneſs will I have mercy on thee.

Iſaiah liv. 7, 8.

Behold my ſervants ſhall eat, but ye ſhall be famiſhed; Behold my ſervants ſhall drink, but ye ſhall be thirſty; Behold my ſervants ſhall rejoice, but ye ſhall be con­founded;

Behold my ſervants ſhall ſing aloud, for gladneſs of heart,

But ye ſhall cry aloud for grief of heart;

And in the anguiſh of a broken ſpirit ſhall ye howl.

Iſaiah lxv. 13, 14.

Frequently one line or member contains two ſentiments:

The nations raged; the kingdoms were moved;

He uttered a voice; the earth was diſſolved:

Be ſtill, and know that I am God:

I will be exalted in the nations, I will be exalted in the

earth. Pſ. xlvi. 6. 10.

When thou paſſeſt through waters I am with thee; And through rivers, they ſhall not overwhelm thee: When thou walkeſt in the fire thou ſhalt not be ſcorched; And the flame ſhall not cleave to thee. Iſaiah xliii. 2.

The third fort of parallels is the ſynthetic or conſtructive: where the paralleliſm conſiſts only in the ſimilar form of conſtruction; in which word does not anſwer to word, and ſentence to ſentence, as equivalent or oppoſite; but there is a correſpondence and equality between different propoſitions, in reſpect of the ſhape and turn of the whole ſentence, and of the conſtructive parts; ſuch as noun anſwering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

Lo! he withholdeth the waters, and they are dried up: And he ſendeth them forth, and they overturn the earth. With him is ſtrength, and perfect exiſtence;

The deceived, and the deceiver, are his.

Job xii. 13—16.

Is ſuch then the faſt which I chooſe?

That a man ſhould afflict his ſoul for a day?

Is it, that he ſhould bow down his head like a bulruſh, And ſpread ſackcloth and aſhes for his couch?

Shall this be called a faſt,

And a day acceptable to Jehovah?

Is not this the faſt that I chooſe?

To diſſolve the bands of wickedneſs;

To looſen the oppreſſive burthens;

To deliver thoſe that are cruſhed by violence;

And that ye ſhould break aſunder every yoke?

Is it not to diſtribute thy bread to the hungry;

And to bring the wandering poor into thy houſe?

When thou ſeeſt the naked, that thou clothe him;

And that thou hide not thyſelf from thine own fleſh? Then ſhall thy light break forth like the morning;

And thy wounds ſhall ſpeedily be healed over:

And thy righteouſneſs ſhall go before thee;

And the glory of Jehovah ſhall bring up thy rear.”

Iſaiah lviii. 5 —8.

We ſhall produce another example of this ſpecies of paralleliſm from Pſ. xix. 8—11. from Dr Lowth:

The law of Jehovah is perfect, reſtoring the ſoul;

The teſtimony of Jehovah is ſure, making wife the

ſimple:

The precepts of Jehovah are right, rejoicing the heart The commandment of Jehovah is clear, enlightening the eyes:

The fear of Jehovah is pure, enduring for ever;

The judgments of Jehovah are truth, they are juft altogether.

More deſirable than gold, or than much fine gold;

And ſweeter than honey, or the dropping of honey­combs.

Synonymous parallels have the appearance of art and concinnity, and a ſtudied elegance; they prevail chiefly in ſhorter poem ; in many of the Pſalms; in Balaam’s prophecies; frequently in thoſe of Iſaiah, which are moſt of them diſtinct poems of no great length. The antithetic paralleliſm gives an acuteneſs and force to adages and moral ſentences; and therefore abounds in Solomon’s Proverbs, and elſewhere is not often to be met with. The poem of Job, being on a large plan, and in a high tragic ſtyle, though very exact in the diviſion of the lines and in the paralleliſm, and affording many fine examples of the ſynonymous kind, yet con­ſiſts chiefly of the conſtructive. A happy mixture of the ſeveral forts gives an agreeable variety: and they ſerve mutually to recommend and ſet off one another.

The reader will perceive that we have derived every thing we have ſaid relating to Hebrew poetry from the elegant Lectures of Dr Lowth, which are beautifully tranſlated by Mr Gregory, a diſtinguiſhed author as well as tranſlator.

The book of Proverbs has always been accounted canonical. The Hebrew title of it is *Mishli@@\**, which ſignifies “ſimilitudes.” It has always been aſcribed to So­lomon, whoſe name it bears, though ſome have doubted whether he really was the author of every one of the maxims which it contains. Thoſe in chap. xxx. are in­deed called *the words of Agur* the ſon of *Jakeh,* and the title of the 31ſt or laſt chapter is *the words* of King *Lemuel.* It ſeems certain that the collection call­ed the *Proverbs of Solomon* was digeſted in the order in which we now have it by different hands; but it is not, therefore, to be concluded that they are not the work of Solomon. Several perſons might have made collections of them: Hezekiah, among others, as men­tioned chapter xxv. Agur and Ezra might have done the ſame. From theſe ſeveral collections the work was compiled which we have now in our hands.

The book of Proverbs may be conſidered under five diviſions. 1. The firſt, which is a kind of preface, ex-

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