

composition of the Old; written by native Jews, Hebrews of the Hebrews; by men whose minds had, from infancy, been moulded after the form and fashion of their own sacred writings; and whose whole stock of literature (except in the case of St. Paul, and probably of St. Luke and St. James) was comprised in those very writings: now, surely, it is improbable in the extreme, that such men, when they came to write such a work, should, without any assignable motive, and in direct opposition to all other religious teachers of their nation, have estranged themselves from a manner so pervading the noblest parts of the Hebrew Scriptures, as the sententious parallelism. Of such an estrangement, no less can be said than this, that it would imply a constraint and pressure upon the natural movements of minds so disciplined and trained, altogether inconsistent with that ease, and freedom, and simplicity, which characterise the style of the New Testament, from its commencement to its close. While, with respect to HIM, who spake as never man spake, and who had all varieties of language at his command, it was so much his usage, in every allowable method and degree, to accommodate his manner to the tastes and prejudices of his countrymen, that his departure from it in this instance would have been perhaps a solitary departure; and, leaving out of consideration, for the present, the native and imperishable excellencies of the Hebrew parallelism, it is not easy to imagine a particular, in which our blessed Lord could have more safely become, like his great follower, to the Jews a Jew, than in the adoption of a manner, at once familiar to their understanding, agreeable to their taste, and consecrated by a thousand associations with their best and happiest religious feelings. In Section XXIV. p. 450, he states,—"All commentators have observed the striking resemblance between portions of the Apocalypse, considerable both in number and extent, and the prophetic books of the Old Testament: and, since the days of Bishop Lowth, some have, though slightly, adverted to the poetical imagery and structure of those resembling portions. The student who wishes rightly to apprehend, and to appreciate, the *language* of this last and most mysterious book of the sacred canon, will do well to compare attentively the several corresponding passages, of it, and of the prophets; a comparison in which he will be materially assisted, by the marginal references, of a good quarto Bible, or of Gerardus Von Maestricht's Greek Testament. And, if he wishes to institute the comparison yet more satisfactorily, he will reduce for himself the odes and songs of the Apocalypse to a versicular arrangement; and then compare the parallel passages of the prophets; consulting the metrically arranged versions of Bishop Lowth, Archbishop Newcome, and Dr. Blaney."

"The habit of observing such niceties is far from trifling; everything is important which contributes to illustrate the *organization* of Scripture." Page 200.

In 1856 was published a new Translation of the Apocalypse of St. John, *metrically arranged*, by John H. Godwin. In the introduction the author says,—"The writer has endeavoured in this translation to present, as exactly as possible, both the meaning and the form of the original. That the one prophetic book of the New Testament is similar, in many respects, to the prophetic books of the Old Testament, must be at once seen; but the agreement is far more complete than is generally supposed. In the parallelism of the lines, the composition of the paragraphs, and the division and subdivision of the several portions into threes, the same orderly arrangement may be everywhere observed. The recognition of the poetic character of the Old Testament prophecies, and their presentation in the form of poetry, have contributed much to a correct understanding of their meaning, and to a just appreciation of their excellence; and it is hoped that the attempt here made may be of some similar service to the readers of this book."