

In the first of these examples the entire sentence is repeated in a varied form; in the second, the same idea is expressed in three successive clauses.

The mutual correspondence of sentences and clauses the commentators and grammarians have termed parallelism, and this parallelism has been divided into synonymous, antithetic and synthetic, according as the second clause is the repetition, converse, or development of the first. Of these divisions again there are several varieties.

Synonymous parallelism is that which is most frequently met with. The repetition is variously made—by the change of verb or noun: by varying the construction of the sentence; by the use of stronger expressions, making a climax; by adding effect to cause, as "In Thee our fathers trusted; they trusted, and Thou savedst them;" by changing positive into negative, as "Keep, my son, the commandment of thy father; and forsake not the law of thy mother;" or, negative into positive, as "Thou, O Lord, withhold not thy mercy from me; let thy kindness and thy truth preserve me forever." Sometimes, as in the examples first given, the idea is expressed in three successive clauses.

The following are instances of double parallelism:

"When ye stretch forth your hands,
I will hide my eyes from you;
And though you multiply prayer,
I will not hearken."—*Isaiah* i. 15.

"The people who walk in darkness
Shall see a great light;
Those who dwell in the land of the shadow of death,
Light shall shine upon them."—*Isa.* ix. 2.

Of *antithetic parallelism* the following verses from the first chapter of *Isaiah* are examples:

"The ox knoweth his owner,
And the ass his master's crib;
Israel doth not know,
My people do not consider."
"If ye be willing and obedient,
Ye shall eat the good of the land;
But if ye refuse and rebel,
Ye shall be devoured with the sword."

In the same chapter is a fine instance of *synthetic parallelism*:

"The whole head is sick, the whole heart faint.
From the sole of the foot even unto the head, there is
no soundness,

But wounds and bruises and putrifying sores;
They have not been closed, nor bound up, nor mollified with ointment.
Your country is desolate, your cities burned with fire;
Your land, strangers devour it in your presence;
It is desolate, as overthrown by strangers.
And the daughter of Zion is left as a cottage in a vineyard;
As a lodge in a garden of cucumbers;
As a besieged city.
Except the Lord of hosts had left unto us a very small remnant,
We should have been as Sodom,
We should have been like unto Gomorrah."

Here one idea (Israel's fall and misery) is kept in view throughout, while it is progressively modified and developed till it reaches the foot of the descending climax in the fearful contingency of the last three clauses.

This form of Hebrew poetry abounds in the prophets, and is also frequently found in the Book of Job and other creations of the "Heavenly Muse."

It is scarcely necessary to remark, what must have been observed by every reader of the Holy Scriptures, that the poetical portions of the Bible are replete with imagery. Metaphor, hyperbole, allegory, ellipsis and pleonasm are much more common to the genius of the Hebrew language than to any other with which scholars are acquainted. But the instances of their use are so easily discoverable by any one who reads with care that there is no need to give examples here. But there is one figure which is frequently used by the Hebrew writers, and whose force is most often obscured or lost in any translation, namely, the paranomasia, or pun. It is, indeed, a peculiarity in Hebrew poetry, which was employed, as rhyme is now, to give a harmonious turn to the sentence, but which also served to fix the sentiment on the memory. A punster, nowadays, does not gain much respect; but in the days of the world's childhood, verbal conceits, such as riddles, puns and proverbs, were treasured up as the productions of a keen intellect and lively imagination. The great champion, Samson, whose story has been so feelingly told by our own great epic poet, was a master of such conceits. He used them in his joy and in his sorrow, in triumph and in hopeless bondage, in sport and in irony. *Isaiah* is also very happy