THE SYMMETRICAL STRUCTURE OF SCRIPTURE:

OR,

THE PRINCIPLES OF SCRIPTURE PARALLELISM EXEMPLIFIED,

IN AN ANALYSIS OF

THE DECALOGUE, THE SERMON ON THE MOUNT,

AND OTHER PASSAGES OF THE SACRED WRITINGS.

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PREFACE.

The views advanced in the Work now submitted to the Public, and the rules of Scriptural arrangement proposed, have not been hastily adopted, but are the result of long sustained investigation of a much more extensive range of passages than the examples selected for the present publication. The more the Author examines the subject, the more deeply is he convinced of the great importance of Bishop Lowth's discovery of the Parallelism of Scripture, as furnishing one of the most valuable aids ever presented to the interpreter, and calculated, when its principles have been more fully developed, to throw a new and clearer light on a great part of the Sacred Volume.

Under the powers of this new instrument of investigation, the Sermon on the Mount is shewn to be one of the most perfect compositions that can be conceived, not only from the depth of wisdom which it displays, but for the exquisite arrangement of all its parts, which constitute one grand symmetrical whole, while yet each smaller portion is finished with the most consummate skill and minuteness of detail. The Seven Beatitudes, in particular, with which the Lord opens this discourse, exhibit a combination of the most surprisingly beautiful arrangements and connexions, disclosing a fulness and comprehensiveness of meaning, even beyond what these Divine utterances were already known to contain. The structure of the Lord's Prayer is, in like manner, shewn to be most remarkable, revealing a deeper significance in this perfect model of Christian devotion; while the closest cor-
respondence is detected between its seven petitions, and the seven
Christian graces which the Beatitudes successively unfold. The
Ten Commandments, when examined by the same analytical pro-
cess, are discovered to embrace the mutual relations of God and
man with a fulness, spirituality, and perfection, marvellous in so
condensed a code, and with a precision of arrangement so definite,
that not a single line could be displaced without impairing the
connexion; amounting to a demonstration that we possess them in
the original form in which they proceeded from the mouth and
finger of the Lord. The Psalms of David furnish instances of
admirable order in the very numbers of the verses, lines, and
words, suggestive of the internal coherence and bond of connexion
between the thoughts. The very irregularities in the succession
of the letters in the Alphabetical Psalms, which have occasioned
so much perplexity to critics, instead of arguing any derange-
ment in the text, become evidences for its integrity, and enhance
our admiration of the exquisite order, so remarkable in the
composition of these inspired songs. The examples adduced,
however, are but a slight earnest of the rich harvest to be reaped,
should the principal object which the Author proposes to himself
be attained, of inciting Biblical Scholars to become fellow-labour-
ers in the new field of research thus opened up.

But the Work is not designed for the Scholar alone. It has
been the Author's endeavour to avoid the parade of learning, by
which the meaning is too often overlaid in works of criticism, and
to exhibit as far as possible only results, in language intelligible
to ordinary readers.

With few exceptions, the rendering of the Authorized Version
has been retained (unless in the extracts from Bishops Lowth and
Jebb), in order to prove to the unlearned reader, how little the
exact correspondence of the Parallelisms is dependent on any
questionable changes in the translation.
The Author is fully aware of the preliminary objection which will be taken by many to the artificial character of the arrangements of Scripture given in the following pages. Such extremely minute attention to numbers and order, as is here alleged to pervade much of the Holy Scriptures, will repel some minds as a littleness unworthy of the Oracles of God. The Author candidly confesses that, when first he began to remark these niceties of composition, he felt extremely jealous of himself lest he should be allowing his mind to be carried away by the creations of his own fancy, and, instead of humbly following the guidance and teaching of the Spirit, should make the Scriptures speak his own conceits. But the truth has gradually forced itself upon him by its irresistible evidence, and forms only another illustration of the maxim, that God's "thoughts are not our thoughts, neither are his ways like unto the ways of the children of men." Yet why should it be thought a thing incredible that a God of order should have stamped this impress on the Book of Revelation? and that attention to number, the symbol of order, should characterize His works of revelation, as well as His works of nature? If so wonderful is the symmetry of the heavenly orbs, that the planets are placed at the most exactly proportionate distances from each other, so that the observation of this proportion led to the suspicion, and eventually to the discovery, of a new group of planets filling up the void which appeared in the series, why should not a like symmetrical proportion hold in Scripture, directing attention to, and leading to the discovery of, truths which otherwise might have escaped observation? One of the grandest triumphs of modern science has been the discovery of the new planet Neptune, in October 1846—a discovery to which the observers were led solely by the science of number and quantity, and which was predicted with undoubting confidence by Sir John Herschel in the following beautiful language, addressed to the meeting of the British Association. "Among the remarkable events of the last twelvemonth, it has added a new planet to our list. It has done
more—it has given us the probable prospect of the discovery of another. We see it, as Columbus saw America from the shores of Spain. Its movements have been felt, trembling along the far-reaching line of our analysis, with a certainty hardly inferior to that of ocular demonstration.” If by the discovery of atomic proportions in chemistry we find a like beautiful progression of combinations guiding the chemical analyst in his investigations, why should it be deemed unworthy of the Divine Intelligence that similar definite rules should regulate the composition of His Word, by whom “the very hairs of men’s heads are numbered?”

Whether such minuteness and delicacy of finish exist in God’s Word must be decided, we submit, not by any foregone conclusions what mode of composition it became the Sacred Writers to adopt, but by a calm and sober induction from a variety of examples, taken from the several books both of the Old and New Testaments. This method it has been the writer’s humble endeavour to pursue; and he has not ventured to publish this first specimen of his inquiries, until he had tested the accuracy of his principles by their application to a great portion of the Sacred Volume, and in some cases even to entire books.

He now dismisses his Work with an earnest prayer to the Father of Lights, that He may bless this humble attempt to the promotion of a more devout and discerning study of “the wondrous things” contained in His Law.
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SCRIPTURE PARALLELISM.

SECTION I.

To Bishop Lowth we owe the discovery of the true nature of the rhythm in Hebrew Poetry. Its essential characteristic he has shewn to consist in a correspondence of the lines, not, as in modern languages, in sound, but in sense; in the recurrence of a regular measure dependent not on the quantity or length of syllables, but on the agreement of ideas; proposing as its highest aim, therefore, not to gratify the ear, but to satisfy the reason. This correspondence he has denominated Parallelism, which he defines to be "a certain equality, resemblance, or relationship between the members of each period; so that in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure." By this discovery he furnished the interpreter of Scripture with a key by which he is enabled to resolve many difficulties in the poetical parts of the Old Testament; that which is obscure in one line or member being frequently rendered perfectly clear and unambiguous, by comparison with the parallel expression in the corresponding line or member.

Bishop Jebb, in his "Sacred Literature," has proved that this mode of composition, being perfectly independent of any peculiarities of the Hebrew language, is by no means confined to the Old Testament, but pervades a great portion of the New. In this elegant and instructive work, he has thrown much light on the structure and arrangement of the Sacred Volume; and by a fuller

1 See Lowth's Lectures on Heb. Poetry, Prelec. xix.
development of the principles of Parallelism than had been given by Bishop Lowth, he has shewn that we are thereby enabled to group a series of lines into paragraphs or stanzas, and thus to fix more accurately the meaning of the whole, and the connexion of each part with the context.

The Rev. T. Boys, in his "Tactica Sacra," and subsequently in his "Key to the Book of Psalms," has extended still further the limits of parallelism, and has proved that it is not confined merely to a correspondence of lines one with another in the same paragraph, but that whole paragraphs are themselves so arranged as to present a mutual correspondence or parallelism, similar to that which single lines exhibit to each other; nay, that entire compositions, such as many of the Psalms and of the Epistles of the New Testament, are thus arranged in the most systematic form.

The importance of the study of parallelism, to all who desire to investigate the full meaning and connexion of Scripture, and the extent to which its principles have influenced the composition of the whole Sacred Volume, seem nevertheless to have been hitherto but very inadequately apprehended. The general impression on the minds even of those who have paid some attention to the study appears to be, that it is a subject more of learned curiosity than of any real practical utility. The charge has been brought against it, that it has rarely, if ever, "been the means of eliciting any new sense in Scripture not known before;" and one of our latest critics, Professor Alexander of America, sees so little advantage in the parallelistic arrangements, that in the introduction to his valuable Commentary on Isaiah, he strongly protests against what he denominates "the fantastic and injurious mode of printing most translations of Isaiah, since the days of Lowth, in lines analogous to those of classical and modern verse." He objects that this mode of typography disappoints by exciting the expectation, which cannot be realized, of a poetical metre in the strict sense of the term. Surely this is a prejudice, which a very little trouble on the part of the reader, when once warned of the fallacy of his pre-conceptions, might enable him easily to surmount. And if the practice has commended itself to the good

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1 P. xl. of the Glasgow edition.
taste and sense of most nations not to print poetry continuously like prose, as we sometimes see done in German hymn-books, but to aid the ear by the eye in tracing the harmony and correspondences in the sound, why should exception be taken to the employment of the same auxiliary to serve the far more important end of tracing the harmony and correspondences in the sense? Without the assistance thus afforded by marking to the eye the termination of the lines, it would often be very difficult to discover those which correspond, and next to impossible, in a passage of any length, to trace out the complicated relations which, in the subsequent pages it will be shewn, often subsist between them.

The object, therefore, proposed in the following Work; is to attempt to rescue the study of parallelism from the disrepute into which it has fallen, and to evince, by a variety of examples, and by the examination, according to its principles, of one entire composition, Christ's Sermon on the Mount, that it is calculated to furnish to the student a most valuable aid for the investigation of the true meaning and connexion of Scripture.

SECTION II.

Before proceeding to lay before the reader a short account of the labours of others in this department of Scripture criticism, it may be of consequence to anticipate an objection which will probably present itself at the outset, on examining several of the examples about to be given.

In stating Parallelism to be the formal characteristic of Hebrew poetry, as rhyme or metre is of modern verse, it is by no means to be understood that its use is therefore confined to those compositions, which on other grounds, such as their elevated diction or splendour of imagery, we should pronounce to be poetical. Whenever a prophet or moral teacher was affected by any strong emotion, or became at all excited by his subject, his language naturally assumed the measured step, and rhythmical cadence of the sententious parallelism. Thus, when Moses descended from Mount Sinai accompanied by Joshua, and the sounds of Israel's revelry around the golden calf first struck on their ears, Moses'
spirit was kindled within him, and to Joshua's remark, "The voice of war is in the camp," he replied:

Not the voice of the shout for victory,
Nor the voice of the shout for defeat,
But the voice of mirthful song I hear.

*Exodus* xxiii. 18.

On Saul's return from the expedition against the Amalekites, whom God had commanded him to go and utterly destroy with all that belonged to them, to his very inadequate excuse for the imperfect fulfilment of this commission that "the rest of the sheep and oxen had been spared to sacrifice unto the Lord in Gilgal," Samuel began, "more in sorrow than in anger," to repeat to him the heavy message with which God had, the night before, charged him to the monarch; but when the king impatiently repeated his former plea as if it had formed a full justification for his partial obedience, the excited feelings of the prophet found vent in the indignant strains:

Hath the Lord as great delight in burnt offerings and sacrifices,
As in obeying the voice of the Lord?
   Behold; to obey is better than sacrifice,
   And to hearken than the fat of rams;
   For rebellion is as the sin of witchcraft,
   And stubbornness is as iniquity and idolatry.
Because thou hast rejected the voice of the Lord,
He hath also rejected thee from being king.

*1 Samuel* xv. 22, 23.

The few brief words of lamentation which escaped from David over the grave of Abner form a rhythmical stanza of four lines, of which the fourth corresponds to the first, and the third to the second:

As dieth a criminal, did Abner die?¹
   Thy hands were not pinioned,
   Nor thy feet put in fetters:
As one falleth before treacherous men, so fallest thou!

*2 Samuel* iii. 34.

¹ "Died Abner, as a felon dieth?" That is: Were Joab's excuse available that Abner deserved to die as a rebel, then should he have been legally apprehended and imprisoned, in order subsequently to be tried and convicted according to the full forms of justice, and not have been basely and foully murdered under the guise of friendship.
We need not therefore be surprised—nay, it would be strange were it otherwise—to find the style of the ancient prophets adopted in all the longer addresses of our Saviour, or in the many fervid and impassioned appeals which a Paul or a Peter address to the disciples in their epistles.

But even where the subject is essentially prosaic, if we recollect that metre is occasionally employed among ourselves with the simple view of impressing dry details on the memory, we cannot in fairness object to the use of Parallelism, should it be shewn to extend even to the Decalogue and Laws of Moses.

SECTION III.

As the subject will probably be new to many readers, we shall begin with giving some account of the different species of Parallelism hitherto noticed by previous writers.

Parallel lines were classified by Bishop Lowth under three species:—

I. Parallel lines synonymous (or gradational);

II. Parallel lines antithetic;

III. Parallel lines synthetic, or constructive;

the two first being dependent on the two great laws of the association of ideas, resemblance, and contrast; while the third is founded simply upon a resemblance in the form of construction and progression of the thoughts.

Bishop Jebb has added a fourth species, which he has named,—

IV. Parallel lines introverted.

I. PARALLEL LINES GRADATIONAL.

These were termed by Bishop Lowth synonymous, because he conceived that they expressed the same sense in different but
equivalent terms. Bishop Jebb, however, has ably vindicated the language of Scripture from the imputation of such unmeaning tautology to which it would thus be justly liable; and has shewn that the second or responsive clause always diversifies the preceding clause, generally so as to rise above it, forming a sort of climax in the sense, though sometimes by a descending scale in the value of the related terms. He accordingly proposed the term Cognate as more correctly descriptive of this species; but since there is always a gradation in the sense either in the ascending or descending scale, a subsequent critic¹ has suggested the term Gradational as still more expressive of its distinctive character; and this designation we shall therefore adopt as being the most appropriate.

Bishop Lowth had given, as an example of parallel lines synonymous, the following passage from Isaiah, consisting of three couplets, the second line of each of which he considered merely as a sort of echo or repetition of the first, designed to deepen its impression by reiteration:

Seek ye Jehovah while he may be found;
Call ye upon him, while he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return to Jehovah, and he will compassionate him;
And unto our God, for he aboundeth in forgiveness.

Isaiah lv. 6, 7.

Here, however, as Bishop Jebb has pointed out, we may observe a gradation of member above member, and line above line, in each couplet of the stanza.

"In the first line, men are invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he may be found; in the second line, having found Jehovah, they are encouraged to call upon him, by the assurance that he is near. In the third line, the wicked, the positive and presumptuous sinner, is warned to forsake his way, his habitual course of iniquity; in the fourth line, the unrighteous, the negatively wicked, is called to renounce the very thought of sinning. While in the last line, the appropriative and encouraging title our God, is substi-

¹ British Critic for 1820, pp. 585, 586.
tuted for the awful name of JEHOVAH; and simple compassion is heightened into overflowing mercy and forgiveness."

"Who shall ascend the mountain of Jehovah?
And who shall stand within his holy place?
The clean of hands, and the pure in heart.

PSALM xxiv. 3, 4.

"To ascend marks progress; to stand, stability and confirmation: the mountain of Jehovah, the site of the divine sanctuary; his holy place, the sanctuary itself: and in correspondence with the advance of the two lines which form the first couplet, there is an advance in the members of the third line: the clean of hands; and the pure in heart: the clean of hands, shall ascend the mountain of Jehovah: the pure in heart, shall stand within his holy place."

How blessed is the man!
Who hath not walked in the counsel of the ungodly;
Nor stood in the way of sinners;
Nor sat in the seat of the scornful.—PSALM i. 1.

Here the last three lines alone come under the denomination of gradational parallelisms, the first line, "the exclamation with which the Psalm opens, belonging equally to each line of the succeeding triplet. In the triplet itself, each line consists of three members; and the lines gradually rise, one above the other, not merely in their general sense, but specially throughout their corresponding members. To walk, implies no more than casual intercourse; to stand, closer intimacy; to sit, fixed and permanent connection: the counsel, the ordinary place of meeting, or public resort; the way, the select and chosen footpath; the seat, the habitual and final resting place: the ungodly, negatively wicked; sinners, positively wicked; the scornful, scoffers at the very name or notion of piety and goodness."

Bishop Jebb has most justly protested against the false criticism of Gataker, who "denies the existence of this triple climax, and would work up this beautiful series of well-discriminated moral pictures, into one colourless and undistinguished mass. Gataker's sentiments have been re-echoed by several of the later

1 Jebb's Sacred Literature, p. p. 37, 38.  
2 Ibid. p. 40.  
3 Ibid, p. 41.
German commentators on the Psalms, among whom we are surprised to find the most distinguished of living Biblical scholars, Professor Hengstenberg. Nothing, however, can, we think, be more evident than the reality of this climax, even on his own shewing. "The word ṣ̄r (rasha), which we translate "ungodly," he remarks, "as coming from a verb which in Arabic signifies to be strongly moved with desire and lust, and in Syriac, to be excited in mind, and therefore properly denoting passionate, restless, designates the wicked with reference to his inward state, his passionate excitability, and the restlessness, produced by sinful desires, which constantly urges him on to new transgressions; whereas the term translated sinner, designates him in respect to the continued series of sinful acts which emanate from him." Now, inward desires precede the outward acts; and the progress of vice would be thus described as beginning in the excited passions of the carnal heart tempting the young to walk in their evil counsel, and to enter the forbidden territory of sin. To the restlessness, which Hengstenberg considers to be implied in the word that in our version is rendered "ungodly," corresponds, most appropriately, the first of the three verbs, "walk," which, when placed as here, in opposition to "stand" and "sit," would seem intended to depict that feverish state of agitation which permits not the novice in sin to rest, but keeps him in a state of continual excitement, walking to and fro, like an "evil spirit seeking rest and finding none;" impelled hither and thither, as each fitful pas-

1 Compare the locus classicus for the idea, Isaiah lvii. 20. "The wicked (חרושה) the same word as that translated ungodly in the Psalm) are like the troubled sea, when it cannot rest."

* Hengstenberg's Psalms, l. 1.

* The word translated "counsel" (متاز) never has the meaning which Bishop Jebb would assign to it of "a place of meeting; but always, according to Hengstenberg, signifies "counsel;" sometimes that which one gives to another, but more generally that which one forms for himself, i.e. his plans, purposes. If therefore the parallelism demands, as Hengstenberg thinks, that as "way" and "seat" are both designations of place, the first noun must be so regarded also; we may consider "the counsel of the ungodly" in which the transgressor walks, to be that devious way in which passion first leads him astray, which has no one definite direction, but many by-paths, which he follows according to the lust which bears away for the moment; but all of which end at last in that beaten and "broad way of sinners that leadeth to destruction." Compare Psalm lxxxi. 12, where "They walked in their own counsels" stands in parallelism with "So I gave them up unto their own hearts' lust."
tion may direct; till by-and-by, growing bolder and more familiar with vice, he ventures, having joined the multitude which he sees thronging along "the broad way that leadeth to destruction," to "stand" fearlessly with sinners, and take his fill of every pleasure he meets; until at length, reaching the last and hopeless stage, settling on his lees, he sinks down into the seat of the reckless scorners.

Nothing can be more graphic, or more calculated to impress with a dread of the first fatal step, than the picture here drawn

1 That this is the image which the Psalmist intends to convey to the mind of the reader by the use of the word "walk," is confirmed by reference to the corresponding term in Psalm ii. 1, רעב (rag'shoo) "rage tumultuously." (For we may remark, in anticipation, that the parallelism already shewn to exist between two successive lines extends much further, so that as we have pairs of lines gradational, we have, in like manner, pairs of stanzas, and even pairs of Psalms gradational.) Without entering farther at present into the connection between Psalms i. and ii., which has, in part, been traced by Hengstenberg, we shall only remark, that in correspondence with the picture presented to us in Psalm i., of the progressive stages of vice, from which the righteous man is preserved by meditating in the law of God, we have the same picture reproduced in Psalm ii., but in heightened colours, in the expostulation addressed to the unrighteous Jews and Gentiles for their presumptuous combination against the Lord and his Anointed:

Why do the heathen rage tumultuously,
And the people meditate a vain thing,
The kings of the earth set themselves,
And the rulers sit together consulting,
Against Jehovah, and against his Anointed?

The verbs here employed have an evident reference to those in Psalm i., but rise above them in intensity.

In Psalm i. 1, we have the ungodly "walking" to and fro in feverish agitation, according as their passions impel them. In Psalm ii. 1, we find the heathen in "tumultuous movement."

In Psalm i. 2, the true people of God are represented as "meditating in the law of the Lord." In Psalm ii. 1, the people of Israel are "meditating a vain thing"—to "break the bands of his law asunder." Compare v. 3.

"Standing in the way of sinners," in Ps. i. 1, is heightened into "setting themselves against the Lord," or taking up a determined stand against him נבניר (rithyatz'-voo) in Psalm ii. 2.

"Sitting in the seat of the scorners," in Ps. i. 1, making a mock at God and goodness, becomes in Ps. ii. 2, in aggravated form, "sitting together consulting" openly to resist his authority, for such we believe to be the meaning of the verb רוס (ros'doo). Compare the meaning of the derivative רס (sood) conessus inter se consultantium, a company of persons sitting together for consultation. Compare also the cognate roots ז-יรา, ז-וימא, ז-ו, זיו; sed-co; sit, set; sitz-en, setz-en, &c.

1 The same word יְהִֽגוּ (yeh'goo, as in Ps. i. 2.
of sin, which, beginning in the thoughts and secretly cherished lusts of the unhallowed heart, gradually manifests itself in the acts of the confirmed sinner, till it reaches its last and most fearful stage of development in those words of heaven-defying impiety and scorn, wherewith the hardened infidel endeavours to draw others into the same recklessness and ruin with himself.

What Christian, who is sensible that such, but for the preventing grace of God, he himself might have been, experiences not the joyful emotions of gratitude to his Redeemer for his own rescue swell higher and higher, as he contemplates successively each progressive stage here depicted in the downward career of the wicked, or can fail to discern the beauty, and to respond to the propriety, of the climax in the Psalmist's exclamation,—

O the blessedness of the man!
Who hath not walked in the counsel of the ungodly;
Nor stood in the way of sinners;
Nor sat in the seat of the scornful!

This passage finds a counterpart in the Lord's Sermon on the Mount, Matt. v. 44.

Love your enemies:
Bless them that curse you,
Do good to them that hate you,
And pray for them that despitefully use you, and persecute you.

Here, as in the opening of the first Psalm, the first line is common to the three succeeding, being the enunciation of the general principle of which they form special precepts, enumerating the three different modes in which love to enemies can be exhibited and cultivated; 1st, in word, 2dly, in deed, and 3dly, in thought. In the triplet there is a regular gradation in the development of the character of the enemies of the Christian; who first, when they feel their own conduct tacitly reproved by his righteous example and conversation, begin by cursing and speaking evil of

1 The alleged climax is an ascending series, not in the scale of moral goodness (as Gataker's objection implied), but in the scale of conscious happiness, flowing out of an exemption from certain stages of moral evil; and in each of the ascending terms, the consciousness of happiness must be measured by the magnitude of the evil from which the good man is exempted. The Psalmist's exclamation is not, "O the goodness," but "O the happiness," &c.—Jebb's Sacred Literature, p. 44.
him. As this inward feeling of self-dissatisfaction increases, it gradually becomes confirmed into settled hatred against him who occasions it, till at length, becoming intolerable, it seeks to alleviate its torment by venting itself in spiteful usage and persecution of its detested object.

Nor is the climax in the manifestation of love by the Christian less remarkable. In proportion as the malice of his enemies increases in virulence and outrage, he is required, by the perfect law of his Saviour, to meet every new insult with ever-increasing meekness, and to overcome every rise in evil by a still higher advance in good. Not only must he, by a mild answer, strive to turn away wrath, returning blessings for the curses uttered against himself; but even when he has perceived indubitable tokens that the original dislike has now ripened into settled hate, he must omit no fitting opportunity that offers of shewing effectual kindness to his neighbour and doing him good. “If his enemy hunger, he must feed him; if he thirst, he must give him drink,” that by such a manifestation of godlike benevolence he may heap coals of conviction upon his head, and, if possible, melt down his hardened enmity into ingenuous relentings and confession of his fault. And should his enmity, notwithstanding, proceed to such outrageous persecution as to repel every manifestation of benevolence in act, he can still give him his prayers, and intercede for his persecutors with Him who can turn the hearts of men whithersoever he listeth. If he would become one of “the children of his Father who is in heaven,” (compare the next verse, Matt. v. 45), he must imitate the example of Him who prayed even for his murderers: “Father, forgive them, for they know not what they do.”

From the examples given, it will be evident that the distinguishing excellence of the gradational species of parallelism is its admirable adaptation to mark the nicest shades of moral good and evil, and thus to train the Hebrew people, habituated to its use, to this discrimination. Bishop Jebb has done essential service to the cause of Scripture criticism in pointing out so clearly the true nature and advantages of this species of parallelism, and vindicating the language of Scripture from the imputation of gross tautology; an imputation, which, as he remarks, “could not easily

1 Compare St Paul’s commentary on this passage, Romans xii. 14—21.
be repelled, if the Sacred Volume were admitted to abound in consecutive pairs of lines *strictly synonymous*. The imputation is not new, and the defence has been long since *almost anticipated:*—‘Nothing is thought more impertinent in Scripture than the frequent repetitions; but the learned need not be told, that many things seem to the ignorant *bare repetitions*, which yet ever bring along with them *some light, or some accession.*’—*Boyle on the Style of Scripture*, p. 90.” “But another and not less important consideration,” the Bishop adds, “remains. It can, I apprehend, be satisfactorily shewn,¹ that a great object of the duality of members in Hebrew poetry, accompanied by a distinction, and commonly either a progress or antithesis, in the sense of related terms, clauses, and periods, is to make inexhaustible provision for marking, with the nicest philosophical precision, the moral differences and relations of things. The *Antithetic Parallelism* serves to mark the broad distinctions between truth and falsehood, and good and evil. The *Cognate [or Gradational] Parallelism* discharges the more difficult and more critical function, of discriminating between different degrees of truth and good on the one hand, of falsehood and of evil on the other. And it is probable that full justice will not be done to the language, either of the Old Testament or of the New, till interpreters, qualified in all respects, and gifted alike with sagaciousness and sobriety of mind, shall accurately investigate these nice distinctions.”²

**II. PARALLEL LINES ANTITHETIC.**

“Parallel lines antithetic are those in which two lines correspond with one another by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly the degrees of antithesis are various; from an exact contra-position of word to word, singulars to singulars, plurals to plurals, &c., down to a general disparity, with something of a contrariety in the two propositions; for example,—

¹ This Bishop Jebb does in his subsequent pages, some examples from which have already been given.

² Jebb’s *Sacred Literature*, p. 39.
Faithful are the wounds of a friend;  
But deceitful are the kisses of an enemy.  

Proverbs xxvii. 6.

Here every word has its opposite: faithful, deceitful; wounds, kisses; friend, enemy.

A wise son maketh a glad father;  
But a foolish son is the heaviness of his mother.  

Proverbs x. 1.

They have bowed down and fallen;  
But we have risen, and stand upright.  

Psalm xx. 8.

Many seek the ruler's favour;  
But every man's judgment cometh from the Lord.  


—where the opposition is chiefly between the single terms, the ruler, and the Lord; but there is an opposition likewise in the general sentiment; which intimates the vanity of depending on the former without seeking the favour of Him on whom depend the issues of all things.

This species of parallelism is peculiarly adapted to adages, aphorisms, and detached sentences, and abounds in the Proverbs of Solomon, much of the elegance, acuteness, and force of which arise from the antithetic form,—the opposition of diction and sentiment.”

III. Parallel Lines Synthetic.

"Parallel lines synthetic, or constructive, are those in which 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 the 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."

1 Lowth's Isaiah, Preliminary Dissert., p. xiv.  
2 Ibid p. xv.
PSALM CXLVIII. 7-13.

Four and twenty voices from earth are called upon to unite in the universal hymn of praise to the Lord, which heaven and all its hosts (ver. 1-6) had begun. They are divided into three choirs, with eight companies in each. First, one blended chorus is heard from earth, and sea, and air; the deeps, with their mighty tenants, and the resistless elements of air, fulfilling in all things his command, conspiring together to proclaim the Creator's glory! Next, each individual object on earth is invited to swell the strain—the loftiest features of the land, with all its productions and innumerable tribes of living beings, be they wild or tame, formed to creep on the surface beneath, or to soar into the regions above; and, lastly, man, the whole family of the redeemed on earth, of every rank, and age, and sex, are summoned with intelligent voice to join and fill up the universal acclaim of heaven, and earth, and sea, and air!

We have a beautiful instance of this species in Psalm xix. in which the lines are bi-membral, that is, they consist each of double members, or two propositions:

The law of Jehovah is perfect,—reviving the soul;
The testimony of Jehovah is sure,—making wise the simple;
The precepts of Jehovah are right,—rejoicing the heart;
The commandment of Jehovah is pure,—enlightening the eyes:
The fear of Jehovah is clean,—enduring for ever;
The judgments of Jehovah are truth,—they are righteous altogether:
SCRIPTURE PARALLELISM.

More to be desired are they than gold,—yea than much fine gold; And sweeter than honey,—yea than the dropping of the honey-comb.

Psalm xix. 7-10.

This species is frequently employed in an enumeration of particulars, for the purpose of forming into groups a variety of details. A striking instance of this occurs in 2 Cor. xi. 22-27, where the Apostle is recounting his numerous labours and sufferings in the cause of Christ:

22. (Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

23. Are they ministers of Christ? (I speak as a fool) I am more.
   a In labours more abundant,
      b In stripes above measure,
      c In imprisonments more abundant,

   24. Of the Jews five times received I forty stripes save one.
   25. Thrice was I beaten with rods, once was I stoned, [the deep; Thrice I suffered shipwreck, a night and a day I have been in

26. In journeyings oft;
      a In perils of rivers, in perils of robbers,
      b In perils from mine own countrymen, in perils from the heathen,

27. In labour, and painfulness, In watching often,
      a In hunger and thirst, In fasting often,
      b In cold, and nakedness.

The correspondence in the constructions and expressions will be still more apparent in the original Greek:

22. ἔχραιμ ἵσι; κάγῳ.
    Ἰσραηλίναι ἵσι; κάγῳ.
    Σαμίμα Ἀχαμάμ ἵσι; κάγῳ.
23. Διάκονοι Χριστοῦ ἵσι; (παραφρευῶν λαλῶ) ὑπὲρ ἔγω.
    a εἰς κόσμῳ παραφρεύως,
    b εἰς πληγάς ὑπερεξαλλωτος,
    c εἰς φυλακαίς παραφρεύως,
In verse 23, the three lines marked (a) end, in the original, each with adverbs, and are evidently intended to form one group, as the first and last end with the same comparative (περισσότερος, more abundantly). The two central stanzas (ver. 24, 25 (b), and 26 (b),) as evidently correspond, each beginning with the general heads, “In deaths oft,” “In journeyings oft,” under which respectively are ranged several special instances of each sort of suffering. Under the first head we have (ver. 24 and 25) a triplet or stanza of three lines, connected by the recurrence of numeral adverbs (“five times, thrice, once,” &c.). Under the second we have (ver. 26), a quatrain or stanza of four lines, marked as forming one group by the constant recurrence of the word “perils,” and each line will be observed to consist of two similarly constructed members, “In perils of rivers, in perils of robbers,” (κινδύνοις ποταμῶν, κινδύνοις ληστῶν, two genitives), “in perils from mine own countrymen, in perils from the heathen,” (κινδύνοις εκ γένους, κινδύνοις ἐξ οἰκίων, where the connexion between the first and second substantives is made by the preposition εκ from, &c.) Of the four lines thus formed, the first and fourth are parallel, since in each the first member specifies perils by water (“perils of rivers,” “perils by sea,”) and the second by enemies, whether open (“robbers,”) or concealed (“false brethren”); while in the two central verses, journey whither the Apostle may, among Jews or Gentiles, in the crowded city or tenantless wilderness, all persons and places seem to conspire against his peace and safety.
The last stanza (a) recurs to the subject with which the first (a) began, and which is thus placed first and last, as forming the strongest evidence of the sincerity of his zeal as a servant of Christ,—the voluntary and self-imposed labours (in κύτος “in labours,” v. 23, in κύπνο “in labour,” v. 27) which he underwent in furthering the cause of the Gospel. The alternate lines in this five-lined stanza (a) correspond exactly in structure. The three odd lines, the 1st, the 3d, and the 5th, consist each of a couple of singulars, while the 2d and 4th are plurals, with the adverb “often” appended to each.

SECTION IV.

Respecting the three preceding species of parallelism; Bishop Jebb remarks, that “separately, each kind admits many subordinate varieties, and that in combinations of verses the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought.” It is particularly important to observe, that the lines are variously combined, so as to form not only couplets, but triplets, quatrains, and stanzas of five, six, or more lines.

I. Parallel couplets are by far the most common: thus,

For Zion’s sake will I not hold my peace,
And for Jerusalem’s sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as a lamp that burneth.
And the Gentiles shall see thy righteousness,
And all kings thy glory;
And thou shalt be called by a new name,
Which the mouth of the Lord shall name, &c.

ISAIAH lxii. 1-5.

Wherewith shall I come before the Lord,
And bow myself before the high God?

B
Shall I come before him with burnt-offerings,  
With calves of a year old?  
Will the Lord be pleased with thousands of rams,  
Or with ten thousands of rivers of oil?  
Shall I give my first-born for my transgression,  
The fruit of my body for the sin of my soul? &c.  
Micah vi. 6-8.

2. Parallel triplets consist of three connected and correspondent lines, which constitute within themselves a distinct sentence, and form a sort of stanza:

"Woe unto them! For in the way of Cain have they walked;  
And in the deviousness of Balaam's reward, they have eagerly rushed on;  
And in the gainsaying of Korah, they have perished.

Jude ii.

"Things future are here spoken of in the grandest style of prophetic poetry, as already accomplished. The climax, in the concluding terms especially of the lines, is very strongly marked."  

The Lamentations of Jeremiah are mostly composed of triplets, as the acrostic form indicates, each third verse beginning with a new letter of the alphabet:

Ah! how doth she sit solitary,—the city once full of people!  
How is she become as a widow,—she that was great among the nations!  
And princess among the provinces,—how is she become tributary!  
She weepeth sore in the night,—and her tears are on her cheeks!  
None hath she to comfort her,—among all her lovers!  
All her friends have dealt treacherously with her,—they are become her enemies!

Lamentations i. 1, 2.

In triplets, however, only two of the lines commonly correspond as synonymous or gradational.  
Sometimes the odd line stands first, in which case it usually contains a general proposition, of which the two succeeding lines form the illustration: thus,

If the salt have lost its savour, wherewith shall it be salted?  
It is thenceforth good for nothing, but to be cast out,  
And to be trodden under foot of men.

Matthew v. 13.

Let your light so shine before men,
That they may see your good works,
And glorify your Father who is in heaven.

Matthew v. 16.

Thou wilt shew me the path of life:
Fulness of joys is in thy presence;
Pleasures are at thy right hand for evermore.

Psalm xvi. 11.

When the odd line comes last, it forms a close to the two preceding lines, stating some general proposition applicable to them as their result, or proof, or contrast: thus,

Awake thou that sleepest,
And arise from the dead;
And Christ shall give thee light.

Ephesians v. 14.

Either make the tree good, and its fruit good;
Or else make the tree corrupt, and its fruit corrupt:
For from the fruit the tree is known.

Matthew xii. 33.

The foxes have holes;
And the birds of the air have nests:
But the Son of man hath not where to lay his head.

Matthew viii. 20.

His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

Psalm xix. 6.

I was dumb with silence:
I held my peace even from good:
And my sorrow was stirred.

My heart was hot within me:
While I was musing, the fire burned:
Then spake I with my tongue.

Psalm xxxix. 2, 3.

Sometimes the odd line occupies the central position, and forms the intermediate connecting link between the first and third line; for example:

Hear me when I call, O God of my righteousness:
Thou hast enlarged me, when I was in distress:
Have mercy upon me and hear my prayer.

Psalm iv. 1.
Wait on the Lord:
Be firm, and may he strengthen thine heart:
Wait, I say, on the Lord.

Psalm xxvii. 14.

I will behave myself in a perfect way.
O when wilt thou come unto me?
I will walk within my house with a perfect heart.

Psalm ci. 2.

We have a beautiful combination of all the three varieties in Psalm xxiv. 7-10:

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
Who is this King of glory?
The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
Who is this King of glory?
The Lord of hosts!
He is the King of glory.

3. Quatrains consist of two parallel couplets or distichs so connected together by the sense and construction as to make one stanza.

The ox knoweth his owner,
And the ass his master's crib:
But Israel doth not know,
My people doth not consider.

Isaiah i. 3.

Fret not thyself because of evil-doers,
Neither be thou envious against the workers of iniquity:
For they shall soon be cut down like the grass,
And wither as the green herb.

Psalm xxxvii. 1, 2.

Sometimes, however, the parallel lines answer to one another alternately; the first to the third; and the second to the fourth:—

Fret not thyself because of evil men,
Neither be thou envious at the wicked:

"King of glory" in each of the prominent lines.
SCRIPTURE PARALLELISM.

For there shall be no reward to the evil man;
The candle of the wicked shall be put out.

Proverbs xxiv. 19, 20.

"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.

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 heads of the chiefs of the enemy.

Deuteronomy 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 heads of the chiefs of the enemy.

Again,

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

Deuteronomy xxxii. 25.

Here, as Bishop Jebb remarks, "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."

"Being darkened in the understanding;
Being alienated from the life of God;
Through the ignorance which is in them;
Through the callousness of their heart.

Ephesians iv. 18.

"That is, adjusting the parallelism:

"Being darkened in the understanding,
Through the ignorance which is in them:
Being alienated from the life of God,
Through the callousness of their heart."

1 Jebb's Sacred Lit. pp. 29, 30.
2 Ibid. p. 192.
SCRIPlTUB PARALLELISM.

For if ye love them who love you, what reward have you?
Do not even the publicans the same?
And if ye salute your brethren only, what do you extraordinary?
Do not even the Gentiles thus?

MATTHEW v. 46, 47.

"In the fourth line of this extract," says Bishop Jebb, "I have substituted Gentiles (ιδινοι) for publicans (τηλωναι) : a substitution which, though disapproved by Mill, is authorised by several MSS., by the great majority of versions, and by many of the Fathers: ιδινοι (Gentiles) is approved by Bengel and adopted by Griesbach in his text [Tischendorf, Alford, &c.]. The alteration is demanded by the principles of Parallelism. In the first line and its parallel the third, the terms are all varied thus:

Ye love them who love you.
What reward have you?

Ye salute your brethren.
What do you extraordinary?

Now, to correspond with these variations, a similar change of terms appears indispensable in the second and fourth lines, which are also parallel; and it is accordingly afforded, by the adopted various reading:

The publicans (οι τηλωναι) The Gentiles (οι ιδινοι).

It may be added that, according to the common reading, the fourth line would be merely tautologous; while, on the contrary, this alteration gives a lively progress to the argument. Degraded as publicans were, they might still be Jews, and they frequently were so; but the Gentiles were objects of unequivocal and national hatred: the Publican might be despised; the Gentile was detested. Each resemblance, too, is thus appropriately pointed. In loving their lovers only, they were equalled by the sordid publicans, whose very affections moved only at the command of self-love, or rather of self-interest: in saluting their brethren—that is, their countrymen—only, they thought themselves discharging a religious duty; this, at least, they imagined was a virtue pecu-

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1 ἀγαπάσθε; τοῖς ἀγαπώντεσ τίς μισθὸν ἵκετι;
liar to them as Jews; but our Lord brings home the fact, that, in this exclusive nationality, they were equalled by the very heathen. And here we may observe a further nicety; the questions asked are:

Do not even the publicans the same thing?
Do not even the Gentiles thus?

All who loved their lovers only, were actuated by one and the same principle, of selfishness; not so with respect to all who confined their courtesy exclusively to their own countrymen; the Jews did this from religious bigotry, the Gentiles from national pride; and, as principles determine the character of actions, the Gentiles, in this particular, could not be said to act in the same, but in a like, manner with the Jews."

In the two following quatrains words and gestures alternate with each other:

Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
Thou makest us a by-word among the heathen,
A shaking of the head among the nations.

All day long my disgrace is before me,
And the shame of my face hath covered me:
From the voice of him that reproacheth and blasphemeth;
From the face of the enemy and avenger.

Psalm xlv. 13-16.

In the last quatrain especially, the correspondence of the alternate lines will at once be evident by bringing them into juxta-position:

All day long my disgrace is before me,
From the voice of him that reproacheth and blasphemeth;
And the shame of my face hath covered me;
From the face [looks] of the enemy and avenger.

4. "The five-lined stanza admits considerable varieties of structure: sometimes the odd line commences the stanza; frequently, in that case, laying down a truth to be illustrated in the

1 Jebb's Sacred Lit., pp. 206, 207. 2 "יהו" mipp' nai.
remaining four lines: sometimes, on the contrary, after two dis-
tichs, the odd line makes a full close; often containing some con-
clusion deducible from what preceded: sometimes the odd line
forms a sort of middle term, or connective link, between two
couplets: and, occasionally, the five-lined stanza begins and ends
with parallel lines; a parallel triplet intervening. Of all these
varieties, some exemplification shall be given:

Are there not twelve hours in the day?
If a man walk in the day, he stumbleth not;
Because he seeth the light of this world:
But if a man walk in the night, he stumbleth;
Because there is no light in him.

John xi. 9, 10.

To the unbelieving fears of his disciples, who would have dis-
suaded him from going into Judea from apprehension of the
enmity of the Jews, our Lord replies, that to every man has been
appointed his fixed time to accomplish the task assigned him by
God; and like the traveller who stumbles not so long as he
walks in the light of day, so no fatal evil can befal him who is
directed in his path by the full light of God's presence and Spirit:
it is only when darkness overtakes either traveller, that he
stumbles and falls. But here, as is frequently the case in Scrip-
ture similes, instead of drawing out the parallel fully, and indi-
cating the points of difference as well as of agreement between
the material object of comparison and the spiritual truth to be
illustrated, by a sudden transition the spiritual side alone is brought
prominently forward, leaving to the reader to fill up for himself
the other side of the parallel. The traveller who walks in the
night "stumbleth, because there is no light"—to him, we expect
to hear: but by the remarkable change, "because there is no
light in him," the spiritual pilgrim, to whom alone this can
apply, is reminded that the continuance of God's directing light
with him depends on his preserving his spiritual eye clear and
unclouded. The Sun of Righteousness never goes down: but the
inward darkness may refuse to admit the light (John i. 5).

Several commentators would translate the last line "Because
there is no light in it," that is, in the world, referring the pro-

1 Jebb's Sacred Lit., p. 193.
noun (ὁ ἄνθρωπος) to "this world" in the third line, instead of to "the man walking." So Dr Campbell, who remarks, "Common sense, as well as the rules of construction, require this interpretation." To this Bishop Jebb well replies, that "the construction would be extremely forced, if we were to go so far back as 'world' (kosmou) for an antecedent: the parallelism would be destroyed, if we were to desert 'the person walking,' the leading member of the three preceding lines, and in the last line to take up 'the world,' a merely subordinate member, which had before occurred only in regimine: and the deep moral sense would be sacrificed to an unmeaning pleonasm; for who needs to be informed, that the light, that is, the sun, does not, at night, appear to the world? The allegorical, or spiritual meaning, is happily expressed by Euthymius. 'If a man walk in the light of virtue, he stumbleth not into danger; for he seeth the light of virtue, and is led on his way. But if a man walk in the darkness of vice, he stumbleth: for the light is not in him.' The light is wanting, not in the world, but in the individual. It is probable that the whole range of literature, ancient and modern, sacred and profane, does not afford a better illustration of this passage than the strains of our great poet:

Virtue could see to do what virtue would,
By her own radiant light, though Sun and Moon
Were in the flat sea sunk.
He that has light within his own clear breast,
May sit i' the centre, and enjoy bright day;
But he that hides a dark soul, and foul thoughts,
Benighted walks, under the mid-day sun;
Himself is his own dungeon." 1

Now learn a parable of the fig tree:
When its branch is yet tender, and putteth forth leaves,
Ye know that summer is nigh:
So likewise ye, when ye shall see all these things,
Know that it is near, even at the doors.

Verily I say unto you,
This generation shall not pass
Till all these things be fulfilled.
Heaven and earth shall pass away,
But my words shall not pass away.

Matthew xxiv. 32-35.

1 Jebb's Sacred Lit., pp. 194, 195.
In the following examples, after two distichs, the odd line makes a full close:

Drop down, ye heavens, from above,
And let the skies pour down righteousness:
Let the earth open; and let them! bring forth salvation;
And let her cause righteousness to spring up together:
I, the LORD, have created it.—Isaiah xlv. 8.

And many false prophets shall rise,
And shall deceive many;
And because iniquity shall abound,
The love of many shall wax cold:
But he that shall endure unto the end, the same shall be saved.
Matthew xxiv. 11–13.

I am the way, the truth, and the life;
No man cometh unto the Father, but through me;
If ye had known me,
Ye should have known my Father also:
And from henceforth ye know him, and have seen him.
John xiv. 6, 7.

In this last example, the third line is to be completed from the first, and the fourth from the second.

If ye had known me,—supply, “as the way, the truth, and the life,” from the first line.
Ye should have known my Father also,—supply, “through me,” from the second line.

In the next examples, the odd line forms a sort of middle term, or connective link between two couplets.

Whoso is wise—then let him understand these things;
Prudent—then let him know them;
For right are the ways of Jehovah:
And the just shall walk in them;
But the transgressors shall fall therein.
Hosea xiv. 9.

1 Much difficulty has been occasioned to commentators by the verb “bring forth,” יָיִרַב, being in the plural. Why may it not have for its nominative “the heavens,” “the skies,” and “the earth,” salvation being regarded as the joint production of all three—while the skies having already poured down righteousness, the fresh growth of righteousness is attributed to the earth alone?
Many are the things thou hast done, O Jehovah, my God!
Thy wondrous acts, and thy thoughts which are to us-ward—
(There is none to be compared to thee!)
If I would declare or rehearse,
They are more than can be numbered.

Psalm xl. 5.

Here the odd line is inserted parenthetically between the second and fourth, which stand in the closest connexion:

Thy wondrous acts, and thy thoughts which are to us-ward,
If I would declare or rehearse.

The verbs in the fourth line “declare” and “rehearse” (עָבַד עָבַד and עָבַד עָבַד עָבַד עָבַד) refer to the nouns, “thy wondrous acts,” and “thy thoughts” in the second verse, as is evident from their having no pronominal affixes.

For they that sleep sleep in the night;
And they that be drunken are drunken in the night:
But let us, who are of the day, be sober:
Putting on the breastplate of faith and love;
And for an helmet, the hope of salvation.

1 Thessalonians v. 7, 8.

Occasionally the five-lined stanza begins and ends with parallel lines, a parallel triplet intervening. Of this, Bishop Jebb gives the following instance:

“Consider the ravens:
They neither sow nor reap;
They have neither storehouse nor barn;
And God feedeth them:
How much are ye superior to these birds?


“In the correspondent divisions of the second and third lines, there is a beautiful accuracy: they do not sow; nor have they any storehouse, from whence to take seed for sowing: they do not reap; nor have they any barn, in which to lay up the produce of harvest. The habit of observing such niceties is far from trifling; every thing is important which contributes to illustrate the organization of Scripture.”

1 Jebb’s Sacred Liter. p. 200.
Another instance occurs in Rom. ii. 21–23:

21. Thou, therefore, who teachest another, teachest thou not thyself?
   Thou that preachest a man should not steal, dost thou steal?
22. Thou that sayest a man should not commit adultery, dost thou commit adultery?
   Thou that abhorrest idols, dost thou commit sacrilege?
23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

The various relations which these lines bear to each other, and to the preceding context, deserve our attention.

In the first and fifth lines the Apostle reproves the hypocritical inconsistency of the Jew in general terms while in the three intermediate lines he particularizes three great sins of which he was guilty,—against his neighbour, against himself, and against his God. "The three capital vices," remarks Haldane, "which the Apostle stigmatizes in the Jews, like those which he had preferred against the Gentiles, stand opposed, on the one hand, to the three principal virtues which he elsewhere enumerates as comprehending the whole system of sanctity, namely, to live soberly, righteously, and godly; and, on the other hand, they are conformable to the three odious vices which he had noted among the Gentiles, namely, ungodliness, intemperance, unrighteousness [Rom. i. 21–29.] For theft includes, in general, every notion of unrighteousness; adultery includes that of intemperance; and the guilt of sacrilege, that of ungodliness."

The order, however, in which the sins are enumerated, is reversed, as Bengel remarks: in the case of the idolatrous Gentiles, the violation of their duty to God is placed in the front, as being their most flagrant and notorious sin; while in the case

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1 Exposition of the Epistle to the Romans, by Robert Haldane, Esq., vol. i. p. 198.
2 They forgot, 1. their duty to God; Rom. i. 21–23, "Because that when they knew God, they glorified Him not as God . . . . and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Hence 2dly, they forgot their duty to themselves, of restraining their appetites and passions; ver. 24, "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts," &c.

And 3dly, they were led to neglect their duties to their neighbours; ver. 29–31, "God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness," &c.
of the Jews it is placed last, as, amidst all their professed zeal for the honour of God, still lurking at the bottom of their hearts, and occasionally discovering itself in open acts of profaneness. Thus the two charges, viewed in connexion, form an example of what we shall afterwards find is a prevailing characteristic of Scripture arrangements, the Epanodos, or placing first and last the principal subject to which attention is meant to be directed: and forgetfulness of God is denoted to be the great transgression in which all sin begins and ends; its originating cause to which it is to be traced as its source, and the final, consummating enormity in which it terminates.

But further, the first and fifth lines (v. 21 and v. 23) refer respectively to each of the two stanzas which immediately preceede, recounting the claims to pre-eminence put forth by the Jew, amounting to ten,—in Scripture the number of completeness,—divided into its two halves, five and five.

17. Behold thou art called a Jew,
   And restest in the LAW,
   And makest thy boast of God,

18. And knowest his will,
   And approvest the things that are more excellent,
   Being instructed out of the LAW;

19. And art confident that thou thyself art a guide of the blind,
   A light of them which are in darkness,

20. An instructor of the foolish,
    A teacher of babes,
    Which hast the form of knowledge and of the truth in the LAW.

    Romans. ii. 17-20.

In the first five lines are enumerated the advantages, which the Jew assumed to himself personally as a Jew; in the second five (vv. 19, 20), the points of superiority which he arrogated to himself above others. To the latter, the first line of v. 21 specially alludes, "Thou who teachest another," &c.; while v. 23, "Thou that makest thy boast of the law," &c., returns back to the first class of personal advantages, "And restest in the law," &c.

It is worthy of remark, too, how skilfully the word LAW is disposed in these ten lines, in order to assign to it thus early that prominence which it held in the estimation of the Jew, and which
it was about to receive in much of the Apostle's subsequent discussion with him. It forms the concluding word which sums up each stanza, as marking the source to which ultimately may be referred every advantage possessed by the Jew, whether as regarded himself or others.

"Being instructed out of the Law;"
"Which hast the form of knowledge and of the truth in the Law:"

and again, if we regard the two stanzas as forming a whole of ten lines, it meets us at every point, as occupying the first, the central, and the final place.

We give the remaining verses to the end of the chapter, that the reader may see the connexion of the whole passage:—

Claims of the Jew.

17. Behold thou art called a Jew,
   And restest in the Law,
   And makest thy boast of God,
18. a And knowest his will,
   And approvest the things that are more excellent,
   Being instructed out of the Law;
19. And art confident that thou thyself art a guide of the blind,
   A light of them which are in darkness,
20. b An instructor of the foolish,
   A teacher of babes,
   Which hast the form of knowledge and of the truth in the Law.

1 It needs but a slight glance at the following chapters to see that the Law forms the pivot upon which the Apostle's argument with the Jew turns.

Chap. iii. By works of Law shall no man be justified before God, but by faith alone; yet is not the Law made void through faith, but established.

Chap. iv. The promise to Abraham was not through the Law, but through the righteousness of faith.

Chap. v. The Law was not the origin of sin and death, and as little can it remove these evils; its entering in only caused the evil to abound.

Chap. vi. We are no longer under Law but under grace, yet this is no encouragement to sin.

Chap. vii. Nay, we must be freed from Law, if we are ever to be freed from these two evils. The motions of sin, which were by the Law, worked in our members to bring forth fruit unto death. The Law has become to all who are under it, though not the cause, yet the occasion of sin, ver. 7–12, and of death, ver. 13–25; and therefore,

Chap. viii. 2. It may justly be called, "the Law of sin and death [a generally misunderstood expression]."
SCRIPTURE PARALLELISM.

REFUTATION.

21. b Thou therefore which teachest another, teachest thou not thyself?
   Thou that preachest a man should not steal, dost thou steal?

22. Thou that sayest a man should not commit adultery, dost thou commit adultery?
   Thou that abhorrest idols, dost thou commit sacrilege?

23. a Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?

24. b For the name of God is blasphemed among the Gentiles through you, As it is written: [See Ezekiel xxxvi. 20.]

25. a For circumcision verily profiteth,
   If thou keep the law;
   But if thou be a breaker of the law,
   Thy circumcision is made uncircumcision.

CONCLUSION.

26. a Therefore, if the uncircumcision keep the righteousness of the law,
   Shall not his uncircumcision be counted for circumcision?

27. b And shall not uncircumcision which is by nature, if it fulfil the law,
   Judge thee who by the letter and circumcision dost transgress the law?

28. For he is not a Jew who is one outwardly;
   Neither is that circumcision, which is outward in the flesh:

29. But he is a Jew, which is one inwardly;
   And circumcision is that of the heart, in the spirit, and not in the letter:
   Whose praise is not of men, but of God.

CLAIMS OF THE JEW.

Ver. 17. In the first line to which the next ten are subordinate, and we have the much-vaunted name of Jew, which, in his own estimation, already includes all;

18. 1. (a) The highest privileges before God.

Ver. 19. 2. (b) An immeasurable superiority above his fellow-men, as the teacher and light of an ignorant and wicked world.
SCRIPTURE PARALLELISM.

Rebutation

Ver. 21. Of b.—How inconsistent the claim to superior enlightenment above others, when the teacher's own mind is not enlightened to practise the truth!

Ver. 23. Of a.—How inconsistent the boast of privileges before God, if God is not honoured by obedience!

Both confirmed, in the intermediate triplet ("Thou that preachest," &c.), by the charge of the same three cardinal sins against the Jews, as had been charged against the Gentiles.

Ver. 24. Proof of b—(introduced by For).—For, so far from teaching others to fear the name of God, the evil example of His professing worshipper makes it to be reproached among the Gentiles.

Ver. 25. Proof of a—(introduced by For).—For privileges profit nothing without corresponding practice.

Conclusion.

Ver. 26. Therefore (a), privileges will be transferred to him who has made the most of the little light given to him.

Ver. 27. And (b), the superiority shall be given to him to judge and condemn pretenders to knowledge without obedience.

Ver. 28. For even the name of Jew, and his distinguishing privilege (circumcision), will be of no avail before the judgment-seat of God, if it is an outward show alone without the inward reality. — Jew or Judah means “praise,” (Gen. xxix. 35, xlix. 8); but his praise must be of Him who searcheth the heart, “not of men, but of God.”

There remains still to be noticed another variety of the five-
lined stanza, similar to what is found in all the longer stanzas, in which the lines are alternately parallel, the odd numbers of the lines corresponding with the odd, and the even with the even. Thus, in the observations with which our Saviour, in the Sermon on the Mount, introduces the Lord's Prayer, the first, third, and fifth lines contain exhortations; the second and fourth, reasons, introduced each by the word, "For."

But when ye pray, use not vain repetitions, as the heathen do: For they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them: For your Father knoweth what things ye have need of, before ye ask him.

After this manner, therefore, pray ye.

MATTHEW vi. 7–9.

The first, third, and fifth lines give directions as to the manner in which we are to pray, what we are to avoid, what we are to observe; while the intermediate lines assign the reasons why we should shun the error of the heathen.

Therefore if thou bring thy gift to the altar, And there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; First be reconciled to thy brother, And then come and offer thy gift.

MATTHEW v. 23, 24.

Of this variety we have already seen an instance under the synthetic parallelism, p. 15:

In labour and painfulness,
In watchings often,
In hunger and thirst,
In fastings often,
In cold and nakedness.

Bishop Jebb gives a fine example of this species of parallelism in the six-lined stanza:

The first man is of the earth, earthy;
The second man is the Lord from heaven:
As is the earthy, such are they also that are earthy;
And as is the heavenly, such are they also that are heavenly:
And as we have borne the image of the earthy,
We shall also bear the image of the heavenly.

1 CORINTHIANS xv. 47–49.
Here the first, third, and fifth lines correspond with one another; and, in like manner, the second, fourth, and sixth.

In Matthew vi. 22, 23, we have a similar instance in a seven-lined stanza, except that the first line stands alone as the general proposition—the others correspond alternately; the second, fourth, and sixth lines state a supposed case; the third, fifth, and seventh, the resulting consequences:

The light of the body is the eye:
   If therefore thine eye be single,
      Thy whole body shall be full of light;
   But if thine eye be evil,
      Thy whole body shall be full of darkness:
   If therefore the light that is in thee be darkness,
      How great is that darkness!

This species of parallelism is occasionally varied by inserting couplets, instead of single lines, between the alternate lines. Of this we have an instance in another stanza of the Sermon on the Mount:

Lay not up for yourselves treasures upon earth,
   Where moth and rust doth corrupt,
      And where thieves break through and steal:
But lay up for yourselves treasures in heaven,
   Where neither moth nor rust doth corrupt,
      And where thieves do not break through nor steal:
For where your treasure is, there will your heart be also.

MATTHEW vi. 19—21.

In 1 John i. 6–10, we have a five-membered stanza, in which the odd members are couplets, and the even quatrains:

If we say that we have fellowship with him, and walk in darkness,
   We lie, and do not the truth;
      But if we walk in the light,
         As he is in the light,
            We have fellowship one with another,
               And the blood of Jesus Christ his Son cleanseth us from all sin.
If we say that we have no sin,
   We deceive ourselves, and the truth is not in us.
      If we confess our sins,
         He is faithful and righteous,
            To forgive us our sins,
               And to cleanse us from all unrighteousness.
If we say that we have not sinned,
   We make him a liar, and his word is not in us.
SECTION V.

The preceding are the chief varieties of the parallel lines, gradational, antithetic, and constructive. A few others of less note are discussed both by Bishops Lowth and Jebb; for which the reader is referred to their respective works. We now proceed to notice a fourth species of parallel lines discovered by Bishop Jebb, or to which at least he has had the merit of directing attention much more fully than had been done by any preceding writer.

IV. PARALLEL LINES INTROVERTED.

"There are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the introverted parallelism:"

The idols of the heathen are silver and gold:
The work of men's hand;
    They have mouths, but they speak not;
    They have eyes, but they see not;
    They have ears, but they hear not;
Neither is there any breath in their mouths;
They who make them are like unto them:
So are all they who put their trust in them.
Psalms cxxxv. 15-18.

In the first line, we have the idolatrous heathen;
In the eighth, those who put their trust in idols:
In the second line, the fabrication;
In the seventh, the fabricators:
In the third line, mouths without articulation;
In the sixth, mouths without breath:
In the fourth line, eyes without vision;
And, in the fifth line, ears without the sense of hearing.

The parallelism of the extreme members, may be rendered yet more evident, by reducing the passage into two quatrains; thus:
"The idols of the heathen are silver and gold; 
The work of men's hand: 
They who made them are like unto them; 
So are all they who put their trust in them. 
They have mouths, but they speak not; 
They have eyes, but they see not; 
They have ears, but they hear not; 
Neither is there any breath in their mouths."  

It will be instructive to compare with this a similar passage in Psalm cxv., which, though not a pure introverted parallelism, yet possesses a definite arrangement:

Their idols are silver and gold, 
The work of men's hands. 

They have a mouth, but they speak not;  
Eyes have they, but they see not;  
Ears have they, but they hear not;  
A nose have they, but they smell not.  
There are their hands—but they feel not;  
There are their feet—but they walk not; 
They do not mutter in their throat.  

Like unto them shall be they that make them; 
Even every one that trusteth in them. 

Psalm cxv. 4–8.

In the first line we have the idols; in the last, the idol-worshippers, equally senseless as the matters of which the former is made: in the second line, we have the fabrication, and in the tenth, the fabricators pronounced like unto their work: the comparison thus expressly drawn in the two first and two last lines, inviting us to trace the parallel throughout the rest of the passage, and to remark the righteous retribution of God in the assimilation which takes place between idolaters and the objects of their besotted worship. "Having eyes," in like manner, "they shall not see; having ears, they shall not hear:" having mouths given them to utter the praises of God, they shall not "glorify him as God, neither be thankful." Following the order of enumeration in the Psalm, they shall be spiritually dumb—and blind—and deaf—devoid of discernment—powerless—and lame—no breath nor sign of spiritual life shall stir within them.

1 Jebb's Sacred Lit. pp. 57, 58.
In the third and ninth lines, we have two of the organs of speech, the mouth and the throat, both singular (not as in our version "mouths"), with the usual gradation, or advance in the sense observable in the second of two lines, which at first appear synonymous: "They speak not, with their mouths; they mutter not, even in their throat."

In the next couplet we have two plurals, "eyes and ears," which correspond with "hands and feet" in the parallel couplet; while the central line is marked as standing alone by the singular noun "nose." These little niceties, which are not discernible in our version, must be carefully noted by those who would trace out for themselves the parallelisms of Scripture.

There is a farther distinction in the original Hebrew, which I have attempted imperfectly to imitate, in the construction of the two couplets, which to those accustomed to observe these peculiarities at once groups the lines into pairs:

\[
\begin{align*}
\text{Eyes have they} & \quad \text{in the first pair; but} \\
\text{Ears have they} & \\
\text{There are their hands} & \quad \text{in the next pair;}
\end{align*}
\]

the first couplet denying to idols the possession of all perception, the second of all powers of action.

This form of parallelism Mr Boys has shown to prevail most extensively throughout the Sacred Writings; "not only in doctrine and discussion, but in narration and dialogue; not only where we might expect to meet with something like stanzas, but where poetry, according to our ideas of it, is out of the question."

Thus—

\[
\begin{align*}
a & \text{ Take ye heed every one of his neighbour,} \\
b & \text{ And trust ye not in any brother.} \\
b & \text{ For every brother will utterly supplant,} \\
a & \text{ And every neighbour will walk with slanders.} \\
\end{align*}
\]

\text{JEREMIAH ix. 4.}

In a and a we have neighbours; in b and b brothers.

\[
\begin{align*}
a & \text{ Though he heap up silver as the dust,} \\
b & \text{ And prepare raiment as the clay:} \\
b & \text{ He may prepare it, but the just shall put it on,} \\
a & \text{ And the innocent shall divide the silver.} \\
\end{align*}
\]

\text{JOB xxvii. 16, 17.}
In a and a we have silver, in b and b raiment. The correspondence of b and b is more strongly marked in the original, than in our translation; the noun in b for "raiment" $\text{םל киноש}$, malboosh, being derived from the verb in b "array one's self in," or "put on" $\text{ייל绿色环保}$ yilbosh.

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.

Daniel v. 19.

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

Ashkelon shall see it, and fear;
Gaza also, and be very sorrowful;
And Ekron:
For her expectation shall be ashamed;
And the king shall perish from Gaza;
And Ashkelon shall not be inhabited.

Zechariah ix. 5.

The catalogue of Abraham's riches, given in Gen. xii. 16, seems, according to our ideas, to be very strangely arranged. "And he had sheep and oxen, and he asses, and men servants, and maid servants, and she asses, and camels." Why are the she asses separated from the he asses, and men servants and maid servants thrust in between them? If we arrange the passage in the form of an introverted parallelism, every want of methodical arrangement disappears.

And he had sheep and oxen,
And he asses,
And men servants,
And maid servants,
And she asses,
And camels.

Here we have maid servants answering to men servants in the two central lines, and she asses to he asses in the fourth and second, and camels in the last line to sheep and oxen in the first.

In one respect there seems to be some little want of symmetry; namely, that we have two particulars, "sheep and oxen," in the first line, but only one in each of the succeeding. 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 hyphen (or makkaph as it is called in the Hebrew); thus "צון ומכה, tzôn oovakar, as if we were to write them "sheep-and-oxen."\(^1\)

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.

And he that killeth any man, shall surely be put to death,

And he that killeth a beast shall make it good, beast for beast.

\[
\begin{align*}
& \text{And if a man cause a blemish in his neighbour,} \\
& \text{As he hath done, so shall it be done to him:} \\
& \text{Breach for breach, eye for eye, tooth for tooth:} \\
& \text{As he hath caused a blemish in a man, so shall it be done to him again.}
\end{align*}
\]

And he that killeth a beast, he shall restore it.

And he that killeth a man, he shall be put to death.

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.

**Leviticus xxiv. 16–22.**\(^2\)

**ARISE!**

Shine, for thy light is come,

And the glory of Jehovah is risen upon thee.

For, behold, darkness shall cover the earth,

And gross darkness the people;

But on thee shall Jehovah arise, and his glory upon thee shall be seen;

And the Gentiles shall walk in thy light,

And kings in the brightness of thy rising.

**Isaiah lx. 1–3.**

In the first and eighth lines, we have the rising of the Church; in the second and seventh, the light which it receives and reflects; in the third and sixth, the glory of the Lord: in the two central lines, the spiritual darkness of mankind.\(^3\)

The entire Epistle of St Paul to Philemon, as Mr Boys has shown, forms an introverted parallelism of eighteen members. I

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\(^1\) Boys' *Key to the Book of Psalms*, pp. 37, 38.—It is not, however, without design, that two particulars are specified in the first line, instead of the single term "cattle," which would have included both. The whole of the articles enumerated are thus made to amount to the sacred number seven, the import of which we shall afterwards examine.

\(^2\) Ibid. p. 41.

\(^3\) Ibid. p. 40.
give only its plan, referring those who wish to see it filled up and illustrated to the author's Tactica Sacra, pp. 61–68.

A 1–3.—Epistolary.

B 4–7.—Prayers of St Paul for Philemon—Philemon's hospitality.

C 8.—Authority.

D 9, 10.—Supplication.

E 10.—Onesimus, a convert of St Paul's.

F 11, 12.—Wrong done by Onesimus, amends made by Paul.

G 12.—To receive Onesimus the same as receiving Paul.

H 13, 14.—Paul, Philemon.

I 15.—Onesimus.

I 16.—Onesimus.

H 16.—Paul, Philemon.

G 17.—To receive Onesimus the same as receiving Paul.

F 18, 19.—Wrong done by Onesimus, amends made by Paul.

E 19.—Philemon a convert of St Paul's.

D 20. Supplication

C 21.—Authority.

B 22. Philemon's hospitality—Prayers of Philemon for St Paul.

A 23–25.—Epistolary.

The eighty-ninth Psalm is a remarkable instance of a series of introverted parallelisms formed by verses, not lines. Let us take as specimens two of the stanzas or strophes:

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. Yet my mercy will I not utterly take from him,
Nor prove false in my truth.

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;
Unto David will I not lie.

36. His seed shall endure for ever,
And his throne as the sun before me.

37. It shall be established for evermore as the moon,
And the witness in the sky standeth fast.

SELAH.
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 to the earth his crown,
40. Thou hast broken down all his hedges;
Thou hast brought his strongholds to ruin.
41. All that pass by the way spoil him:
He has become 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,
Thou hast not made him to stand in the battle,
44. Thou hast made his glory to cease,
And his throne to the earth thou hast cast down.
45. The days of his youth hast thou shortened:
Thou hast covered him with shame.

SELAH.

The parallelisms here are evident.—To God's mercy kept for David for evermore, and his covenant standing fast with him in v. 28, corresponds in v. 37 the establishment for evermore of David's throne—sure as the witness in the sky standeth fast. In ver. 29 and 36 we have his seed enduring for ever, and his throne as the days of heaven and as the sun. Though his children prove unfaithful, v. 30. Yet will not God prove unfaithful, v. 35. Though they break God's statutes, v. 31. Yet will not God break his covenant, v. 34. In v. 32, God's chastening in measure is made to correspond with (v. 33) the exercise of his mercy and truth, to show that the two, so far from being inconsistent, may run parallel side by side.

The limits of the next introverted parallelism (ver. 38–45) are marked out by SELAH at the beginning and at the close. To God's seeming rejection of his Anointed in v. 38 corresponds the shame which he casts upon him in v. 45—and as in Psalm xc. 7, with which psalm the one before us has many points in common, the shortening of the sufferer's days (v. 45) is connected with the wrath of God (v. 38) as its cause. In ver. 39 and 44, his throne and crown are represented as having been profaned and cast down to the earth. In ver. 40 and 43, his defences fail him, and in ver. 41 and 42, his neighbours and enemies triumph over him.
Closely allied to the Introverted Parallelism is a peculiarity or artifice of construction, called Epanodos, which Bishop Jebb defines to be "literally a going back; speaking first to the second of two subjects proposed; or, if the subjects be more than two, resuming them precisely in the inverted order: speaking first to the last, and last to the first." The rationale of this artifice in composition he thus explains: "Two pair of terms or propositions, containing two important, but not equally important notions, are to be so distributed as to bring out the sense in the strongest and most impressive manner: now, this result will be best attained, by commencing, and concluding, with the notion to which prominence is to be given; and by placing in the centre the less important notion, or that, which, from the scope of the argument, is to be kept subordinate."  

Of this Bishop Jebb gives the following examples:

"No man can serve two masters:
For either he will hate the one, and love the other;
Or he will adhere to the one, and neglect the other:
Ye cannot serve God and Mammon.

MATTHEW vi. 24.

"In this quatrain at large there is a clear epanodos: in the first line, the impossibility is in general terms asserted, of serving two masters; that is, two masters of opposite tempers, issuing opposite commands: in the fourth line, this impossibility is re-asserted, and brought personally home to the secular part of our Lord's hearers, by the specification of the two incompatible masters, God and Mammon. These two assertions, as the leading members of the passage, are placed first and last; while, in the centre, are subordinately given the moral proofs by which the main propositions are established. But the two central members are so disposed, as to exhibit an epanodos yet more beautiful and striking.

"For either he will hate the one,
And love the other;
Or he will adhere to the one,
And neglect the other.

1 Jebb's Sacred Liter. p. 335.
SCRIPTURE PARALLELISM.

In a divided service, the dispositions and conduct of the servant, towards the opposite powers who claim his obedience, are distributable into two classes; each class containing two degrees: on the one side love, or at least, adherence; on the other side, hatred, or at least, neglect. Now, since it was our Lord's purpose to establish the great moral truth, that every attempt to reconcile the service of opposing masters must terminate in disappointment, the question is, By what arrangement of the four existing terms, may the utmost prominence be given to that truth? The answer is obvious: let hatred be placed first, and neglect last, and let love and adherence be relegated to the centre; the consequence will be, that the first impression made, and the last left, must be inevitably of a disagreeable nature; strongly enforcing the conclusion, that such a service cannot be any other than most irksome and most fruitless bondage."

"Give not that which is holy to the dogs;
Neither cast your pearls before the swine;
Lest they trample them under their feet;
And [those] turn about and rend you.

MATTHEW vii. 6.

"That is, adjusting the parallelism:

"Give not that which is holy to the dogs,
Lest they turn about and rend you:
Neither cast your pearls before the swine,
Lest they trample them under their feet.

"The more dangerous act of imudence, with its fatal result, is placed first and last, so as to make and to leave the deepest practical impression. To cast pearls before swine, is to place the pure and elevated morality of the Gospel before sensual and besotted wretches, who have

"... nor ear, nor soul, to comprehend
The sublime notion, and high mystery,

but will assuredly trample them in the mire. To give that which is holy (the sacrifice, as some translate it) to the dogs, is to produce the deep truths of Christianity (the ῥα βασιλεὺς του Ὀριω), before..."

1 Jebb's Sacred Liter. pp. 336, 337.
the malignant and profane; who will not fail to add injury to neglect; who will not only hate the doctrine, but persecute the teacher. In either case, an indiscreet and over-profluent zeal may do serious mischief to the cause of goodness: but in the latter case, the injury will fall with heightened severity, both on religion, and religion's injudicious friends. The warning, therefore, against the dogs is emphatically placed at the commencement and the close.¹

Mr Boys has remarked, that the introverted form of parallelism is employed in the tenth chapter of Genesis, in giving the enumeration of the sons of Noah and their descendants. "The first verse of this chapter runs thus: 'Now these are the generations of the sons of Noah, Shem, Ham, and Japheth;' but in proceeding to enumerate the descendants of each, the sacred writer inverts the order. The sons of Japheth come first, then the sons of Ham, and, last of all, the sons of Shem.

Shem,
Ham,
And Japheth.
The sons of Japheth, &c. (2–5.)
And the sons of Ham, &c. (6–26.)
Unto Shem also, the father of all the children of Eber, &c. (21–31.)"

GENESIS x. 1–31.

The reason of this arrangement, however, Mr Boys has omitted to notice. Why should Shem be placed either first or last, since he was neither the eldest of the sons of Noah ("unto Shem also . . . the brother of Japheth the elder," &c., Gen. x. 21), nor the youngest ("And Noah awoke from his wine, and knew what his younger son had done unto him," Gen. ix. 24)? The intention of the sacred historian evidently was to mark the pre-eminence which God designed for Shem in his generations, as the progenitor of the chosen people, and of that promised seed "in whom all the nations of the earth were to be blessed."

But the importance of attention to the epanodos will be particularly evident by taking an example in which the parallelism consists not of lines, but of periods or whole sentences. Thus in Romans ii. 12, we have two propositions stated, and in verses

13–15 we have the arguments given for each respectively, but in inverse order:

12. **A**
   - For as many as have sinned without law,
   - Shall also perish without law;

   **B**
   - And as many as have sinned in the law
   - Shall be judged by the law;

13. **B**
   - For not the hearers of the law are just before God,
   - But the doers of the law shall be justified.

14. **For**
   - when the Gentiles, which have not the law,
     - Do by nature the things contained in the law,
   - These, having not the law,
     - Are a law unto themselves:

15. **Which**
   - show the work of the law written in their hearts,
   - Their consciences also bearing witness,
     - And their thoughts the meanwhile accusing or else excusing one another.

Here, according to the principles of the Epanodos, the case of the Gentiles is put first and last (A and A), as furnishing the strongest apparent objection to the equity of the doctrine laid down by the Apostle, that “all are under sin, and brought in as guilty before God;” while the statement with regard to the Jews’ guilt (B), and its proof (B), are placed in the middle and subordinate place. An acquaintance with this common rule of Scriptural arrangement might have saved Whitby, Macknight, and others, from giving utterance to the very erroneous doctrinal views which will be found in their commentaries on this passage, at direct variance with the main scope of St Paul’s argument in the Epistle to the Romans, but for which they imagined they found a sanction in the supposed connexion between verses 13 and 14. These two verses, however, have no immediate connexion, but verse 14 corresponds with the first two lines of verse 12 (A). The first proposition stated by St Paul in A is, that the Gentiles, though they “have sinned without law, shall also perish without law.” The proof of the equity of this proceeding, the Apostle, after having parenthetically disposed of the case of the Jews (in B and B), reserves for the conclusion (A), to make and leave the stronger impression; and vindicates the severity of

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1 On the two consecutive For, see Section VIII.
God's judgment even in this case, by the argument that the Gentiles, though destitute of a written law, yet shewed, by their practising at times, however imperfectly, certain virtues required by the law, and by the possession of a conscience, with that internal conflict of opposing thoughts which it at times awakens, that they had a law written in their hearts, the violation of which rendered them also wholly inexcusable.

SECTION VII.

Though not strictly falling under the subject of parallelism, yet as being somewhat akin to the Epanodos, and closely allied to the great object of our investigation, the connexion of Scripture, we may here advert to another rule of Scriptural arrangement, inattention to which has involved in obscurity the connexion of the early part of David's history. The rule is this: That wherever attention is wished to be drawn to the relation between two events separated by an interval containing important details, the sacred writer omits for the present the intermediate events, and brings into close connexion the two related circumstances. He then returns back, and fills up the details that had been omitted.

A clear instance of this usage is to be found in the very commencement of the Book of Genesis. In order to present at one view the connexion between the six days occupied in the creation of the world, and the sanctifying of the seventh day as a Sabbath, and to place prominently in the very front of Revelation the solemn sanction which the Creator intended to stamp on the universal observance of the Sabbath so long as the earth should endure, by His having accommodated the whole order of His creation to this purpose, the sacred historian omits some important details relating to the sixth day, and concludes his introductory account of the origin of all things with the words:

Thus the heavens and the earth were finished,
And all the host of them.
a. And on the seventh day God ended his work which he had made;
b. And he rested on the seventh day
c. From all his work which he had made.

a. And God blessed the seventh day, and sanctified it:
b. Because that on it he had rested
c. From all his work which God created and made.—Genesis ii. 1–3.

This crowning ordinance being thus presented in its proper connexion and bearing, Moses returns back on the course of his narrative, and records in the remainder of Chap. II. a variety of interesting particulars, all connected with the sixth day.

Let us apply this rule to the elucidation of the history of David, as contained in 1 Sam. xvi.–xviii.

From a very early period, the difficulties which have been found in reconciling the supposed discrepancies in these chapters have appeared so great, that in the Vatican copy of the Septuagint translation, an attempt has been made to remove them by omitting very considerable portions of the text, particularly of Chap. xvii., and several modern critics, such as Kennicott, Michaelis, Dathe, Houbigant, and Boothroyd, have seen no other resource but to resort to this violent remedy, and to reject about thirty verses as interpolations.

Some of the difficulties on the face of the narrative are these. In ch. xvi. 18, David is described as "a mighty valiant man, and a man of war, and prudent in matters;" and yet, in the following chapter, he is spoken of as a youth, unused to arms, ver. 33, 39. In xvi. 19–22, we have an account of David's introduction to Saul, of Saul's loving him greatly, and making him his armour-bearer, and his residing constantly at his court: yet in ver. 56 of the next chapter, Saul bids Abner "enquire whose son the stripling is:" and when David is brought before him after the combat, Saul speaks to him as an entire stranger, "Whose son art thou, thou young man?"

In order to remove these difficulties, it has been supposed by Bishops Hall, Warburton, and Horsley, that the encounter with Goliath took place previously to David's being required to play the harp before Saul. Bishop Horsley's arguments seem most satisfactorily to establish this point. "It appears," he remarks, "from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness,
and to David’s introduction to him as a musician. 1. David was quite a youth when he engaged Goliath (xvii. 33–42): when he was introduced to Saul as a musician, he was of full age (xvi. 18). 2. His combat with Goliath was his first appearance in public life (xvii. 56): when he was introduced as a musician, he was a man of established character (xvi. 18). 3. His combat with Goliath was his first military exploit (xvii. 39): he was “a man of war” when he was introduced as a musician (xvi. 18). He was unknown both to Saul and Abner at the time he fought with Goliath. He had not, therefore, yet been in the office of Saul’s armour-bearer, or resident in any capacity at the court.”

Founding on these premises, Bishop Horsley concludes that the last ten verses of ch. xvi. which relate Saul’s madness and David’s introduction to the court upon that occasion are misplaced. “The true place for these ten verses (xvi. 14–23),” he affirms, “seems to be between the ninth and the tenth of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of ch. xvi., and the whole disorder and inconsistency that appear in the narrative in its present arrangement will be removed.”

There are two great objections to this solution of the difficulty.

1. We are obliged to resort to a violent dislocation of the text, and to suppose that ten verses, by some unaccountable accident, have been transposed.

2. If some inconsistencies are removed by this supposition, others equally great remain, as Dr Davidson has shown: e.g. From the reception which Saul gives to David when introduced to play the harp before him, it is evident that he was a stranger, whom if he had ever before seen he had forgotten. But is this within the bounds of probability if we adopt the connexion of the events as proposed by Bishop Horsley? According to his arrangement, David, after the conquest of Goliath, continued with Saul, “went out whithersoever he sent him and behaved himself wisely, and Saul set him over the men of war, and he was accepted in the sight of all the people,” insomuch that Saul be-
came jealous of his rising reputation, and eyed David with suspicion and envy. Can we suppose that, after all this, Saul so entirely forgot David and his jealousy, that when David came again before him, it could be said, that "he loved him greatly," and that he made him "his armour-bearer"?  

Dr Davidson's own solution, in his last work on Biblical Criticism, is still more unsatisfactory, as he attributes the disjointed and contradictory appearance, which the narrative in his estimation presents, to "the compilatory, fragmentary character of the books, the writer of which put together materials derived from various sources, without believing it to be either necessary or essential to bring them into exact accordance in their historical sequence and relationship,"—a theory which seems hardly reconcilable with a belief in the inspiration of the Books of Samuel.

The solution which we would propose, requires no omission nor transposition of any part of the text. It is simply to consider the whole of chap. xvii., and the first four verses of chap. xviii. as an episode introduced, detailing the earlier circumstances of David's conflict with Goliath, which had taken place many years previously. If the end of chap. xvi. and the fifth verse of chap. xviii. are read in connexion, the discrepancies will be found to vanish.

To enable the reader to judge the more readily, we give as much of the narrative as is necessary to shew the connexion, and shall distinguish the part which we consider to be episodical, and relating to an earlier period of David's history, by Italics:

**1 Samuel xvi. 13—xviii. 11.**

**Chap. xvi.**

*Ver. 13.* Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.

*Ver. 14.* But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servant said unto him, Behold now an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that

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1 For other objections see Dr Davidson's *Hermeneutics*, pp 542, 543.

D
SCRIPTURE PARALLELISM.

Chap. xvi.

Ver. 17. he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well,

18. and bring him to me. Then answered one of the servants and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him; and he loved him greatly;

22. and he became his armour-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Earlier incident in David's history:

Chap. xvii.

Ver. 1. Now the Philistines had gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdamnim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

10. And the Philistine said, I defy the armies of Israel this day; give me a man that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

1 So ought the verb הָאָשֶׁרָא הָאָשֶׁרָא (vaiyaas'phoo), we conceive, to be translated, as is frequently the case with the Future in Hebrew, with a converive. See Exod. xxxii. 29, xxxiii. 5, &c.

The connexion of the whole of this episode with the preceding context seems evidently to be this. The introduction of David into Saul's court, which has just been narrated in the end of chap. xvi., was not, the historian informs us, the first time that Saul and David had met. It was preceded by an interesting interview many years previous, which led indeed to no continued intercourse or intimacy, yet was not without its effect in preparing David for his future destiny, as it occasioned his being detained in the army, and gradually trained up till he had acquired the character of which we find him in possession (ch. xvi. 18) on his subsequent introduction at a later period of life to Saul.
SCRIPTURE PARALLELISM.

CHAP. xvii.

Ver. 12. Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days.

Ver. 17. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. . . . . . . And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him. . . . . . . . . . . .

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; this servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, &c. . . . . . . . . . . . . . . . . . . .

And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. . . . . . . . . . . . . . . . . . . .

And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hasted and ran toward the army to meet the Philistine. And David put his hand in his bag, &c.

And David took the head of the Philistine, and brought it to Jerusalem, but he put his armour in his tent. . . . . . .

1 This, and the preceding verse, as Horsley remarks, are to be taken in connexion. "The three eldest followed Saul," that is, remained constantly with the army. "But David went and returned from Saul," that is, from the army, going only occasionally when his father commanded him to inquire after the welfare of his brethren. See ver, 17 and 18.

2 This is evidently a proleptical statement, as is also the one immediately succeeding, "he put his armour in his tent." As David was not attached to the army, this must either refer to the tent which was now assigned him, as Saul retained him in the army (see ch. xviii. 2): or perhaps, as Otto Thenius thinks (Exegetisches Handbuch zum alten Testament), he took the armour with him home, when he returned to his father's house. One's TENT, at this period of the Hebrew history, was the usual expression for his house or home. Compare 1 Sam. xiii. 2, 2 Sam. xix. 8, xx. 1. "Every man to his tent, O Israel," xx. 22, 1 Kings xii. 16, &c.
CHAP. XVII.

Ver. 55. And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

66. And the king said, Inquire thou whose son the striping is. And

67. as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine

68. in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

69. 2. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Resumption of the narrative broken off at the end of chapter xvii:

Ver. 5. Now David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Ver. 6. And it came to pass, as they were coming in, on David's returning from the slaughter of the Philistine army, or, as in the margin, of the "Philistines"], that the women came out of all the cities of Israel, singing and dancing to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played and said,

Saul hath slain his thousands,
And David his ten thousands.

8. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more

1 As he had been in the habit of doing hitherto, going and returning, as we have already seen (xvii. 15), to keep up intelligence between his father and brethren. The true import of the expression, "Saul took him, and would let him go no more home to his father's house, appears from chap. xiv. 52. "And there was sore war against the Philistines all the days of Saul; and when Saul saw any strong man, or any valiant man, he took him unto him." Concluding from the adventure of the day that the young man was likely to form a good soldier, Saul kept him to serve in the army, and made him, like his brothers (xvii, 14), "follow him": but there is nothing said of his being, as at a later period, about Saul's person. When the campaign was over, he would return to his father's house, till his services were again required.
SCRIPTURE PARALLELISM.

CHAP. XVI.

Ver. 9. but the kingdom? And Saul eyed David from that day and forward.

Ver. 10. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand as at other times; and

"11. there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

Let us first observe the reason that led to the present arrangement of the narrative, and to the anticipation, in the end of chap xvi., of part of David's history. If we read over chap. xvi. carefully, we shall see that the evident object of the historian is to contrast the king who ruled after his own will and for his own purposes, with "the man after God's own heart," whom He chose while yet quite a youth to supply the place of Saul, that he might rule not for himself but for God; and to enforce on his readers the great principle of God's moral government, illustrated by the opposite destinies of the two, that "whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." (Matt. xiii.12.) Accordingly, immediately after narrating the selection and anointing of David by Samuel, xvi. 1-12, consequent on the rejection of Saul, the sacred historian remarks, "And the Spirit of the Lord came upon David from that day forward," (ver. 13). This naturally leads him, without regarding any of the intermediate events (which are afterwards introduced episodically in chap. xvii—xviii. 4), to remark the opposite dealings of God's providence with Saul. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him)—and to pass on by anticipation to the time when events were now approaching a crisis by the two principal personages of the succeeding narrative being brought into close relation with each other. Saul's fortunes had now manifestly begun to wane, while David's were on the increase. The hand of the Lord had fallen heavily on Saul. To alleviate his malady, his servants sought him out a man who could play skilfully, and David is recommended, not only as one whose fame as a practised musician was high, but who was by this time become distinguished for his prowess in war and his prudence in counsel. He is brought into
the presence of Saul; and we need not wonder, that after the lapse of many years, Saul, who perhaps had never seen David again after his conflict with Goliath, and who, amidst the multiplicity of his wars and cares, and those anxious self-tormenting thoughts which now so often troubled him, had probably forgotten all the circumstances, should not recognize the ruddy stripling whom he had before seen in the manly form of the son of Jesse. He pleases the king; is introduced as a resident member into his court, “for Saul had sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight;” and he is promoted to the high and responsible office of armour-bearer.

Let us now read on, in connexion with the end of chap. xvi., the 5th verse of chap. xviii.: “And David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul’s servants.” Now that David had risen to so eminent a station, and was beginning to rival the martial fame and popularity of the king himself with all ranks of the nation, we see how natural was the jealousy excited in the mind of the suspicious monarch by the superior honour ascribed to David above himself, as they were returning on one occasion from battle, by the women who came out of all the cities of Israel singing,

Saul hath slain his thousands,
And David his ten thousands.

That this occurrence is not to be referred to the time of David’s first appearance and victory over Goliath, but to a long subsequent period when David was now resident in Saul’s court, for the purpose of alleviating his malady with his harp, seems placed beyond question by the words immediately succeeding: “And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul’s hand. And Saul cast the javelin,” &c.

The ascription of such praise too (“David hath slain his ten thousands”) to a mere stripling, till that day unknown, for having slain with a sling and a stone the single champion of Gath,
would have been so extravagant and exaggerated, that it could scarce have called forth jealousy, but rather a smile on the part of Saul. Besides, had Saul's envy been thus early excited against David on his very first appearance, and continued to pursue him (for we are told that "Saul eyed David from that day and forward"), David's career would have been checked at the very commencement, and Saul would certainly have given him no farther opportunities of becoming distinguished as a warrior, far less would have made him "his armour-bearer, set him over his men of war," and changed his hatred of him into love—for "he loved him," we are expressly told, "greatly." Only when David was come to mature age, and had acquired such influence as to render him a dangerous rival, even to the monarch, by his known valour, and prudence, and acceptance "in the sight of all the people and of Saul's servants," was such a manifestation of public feeling calculated to excite so inveterate rancour in the breast of Saul; "They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul eyed David from that day and forward."

"The slaughter of the Philistine," therefore (as our translators seem to have seen by their marginal rendering "of the Philistines)" in ch. xviii. 6, has nothing to do with the slaying of Goliath; but refers to some one of those numerous engagements with the common enemy, "the Philistine," ("for there was sore war against the Philistines all the days of Saul;" xiv. 52) that took place when David was now captain, after Saul had "set him over the men of war" (xviii. 5). "The Philistine" is here used, as Gentile nouns frequently are, to denote the whole people, as in Exod. xxxiii. 2. "And I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, &c." Compare Gen. xii. 7, xiii. 7, &c.¹

¹ Should it be objected that throughout the rest of this history פָּלָיטִים (p'lishtim), the Philistines, in the plural, is always used when the whole people are intended, though averse in general to have recourse to conjectural criticism, yet we see a very natural explanation in the present instance how the mistake might have been committed of writing the singular, while the plural was the true reading. The transcriber having but a few verses before written, "And as David returned from the slaughter of the Philistine," (ch. xvii. 57) and finding almost the very same words occurring again so soon afterwards, would be very apt to assimilate them to the former: or if he attended as little as has
SECTION VIII.

For tracing the connexion and dependencies of the sacred text, it is important also to keep in view a peculiarity of construction which has been well illustrated by Bishop Jebb. "It sometimes happens," he remarks, in the Parallelisms of the New Testament, "that a precept is delivered, an assertion made, or a principle laid down, co-ordinate reasons for which are independently assigned; without any repetition of the common antecedent, and without any other indication of continued reference to the original proposition, than the repeated insertion of some causative particle; a for (TAPA), for instance, or a because ('oti).

Of this peculiarity of construction, he brings several examples from the Sermon on the Mount.

Blessed are ye when men shall revile you, and persecute you,
And shall say all manner of evil against you falsely, for my sake:
Rejoice, and be exceeding glad:
For great is your reward in heaven;
For so persecuted they the prophets which were before you.

MATTHEW v. 11, 12.

Here two co-ordinate reasons are assigned, why our Lord’s persecuted disciples should rejoice: 1. they shall obtain a great reward in heaven; 2. they are assimilated to the prophets. The reference to a common antecedent is, in this place, too clear to be overlooked: it could never be supposed, that the resemblance in point of suffering between the disciples and the prophets was assigned as the cause why the former should obtain a great reward."

Be not, therefore, anxious, saying,
What shall we eat? or what shall we drink?
Or wherewithal shall we be clothed?
For after all these things do the Gentiles seek:
For your heavenly Father knoweth that ye have need of all these things.

since been so generally done to the real connexion of the narrative, and hastily concluded that they referred to the immediately preceding incident, he might think himself justified in altering the text as being an error of previous transcribers.

1 Jebb’s Sacred Lit., pp. 375, 376.
Here the precept against worldly solicitude is supported by two reasons: 1. this solicitude is heathenish; 2. it is needless.

Enter ye in at the strait gate:
For wide is the gate, and broad is the way, that leadeth to destruction;
And many there be that go in thereat:
For strait is the gate, and narrow is the way which leadeth unto life;
And few there be that find it.

Matthew vii. 13, 14.

The difficulties found by commentators in this passage are at once “removed by resorting to the principle of a double reference to a common antecedent. Two co-ordinate reasons are assigned, why we should enter in through the strait gate; 1. a negative reason; the wide gate is the way, not to life, but to destruction: 2. a positive reason; the strait gate is the way to life. The passage, accordingly, may be thus reduced to a six-lined stanza:

Enter ye in at the strait gate;
For wide is the gate, and broad is the way that leadeth to destruction;
And many there be which go in thereat;
Enter ye in at the strait gate;
For strait is the gate, and narrow is the way which leadeth unto life;
And few there be that find it.

To each reason a powerful corroboration is annexed. The wide gate is frequented by multitudes; we should be heedful, therefore, lest we be drawn into the vortex: the strait gate not only is not frequented by multitudes, it is found only by a few; since, therefore, it is freely and plainly disclosed to us, we ought thankfully to use our privilege, and enter in.”

Who hath not daily necessity, like the high-priests,
First, for his own sins to offer sacrifice,
Then, for the sins of the people:
For this [latter] he did once for all, when he offered up himself:
For the law constituted men who have infirmity, high-priests;
But the word of that oath, which is beyond the law, [constituted] the Son, perfected for evermore.

Hebrews, vii. 27, 28.

The division of the proposition in this passage is clear and expli-

1 Jebb's Sacred Lit., pp. 381, 383.
cit: 1. Our great High-priest is under no necessity of offering daily sacrifice for his own sins; 2. He is under no necessity of offering daily sacrifice for the sins of the people: the two-fold proof, of this two-fold assertion, is divided also with much distinctness into two clauses; each commencing with the causative particle ΓΑΡ, FOR: the proofs, however, are arranged in the inverted order, so as to form an ἐπανόδος: the second assertion is first proved;

He needs not offer daily for the sins of the people;
For this he did, once for all, when he offered up himself:

The first assertion is then proved;

He needs not offer daily for his own sins:
For he is not, like the legal high-priests, a man with sinful infirmity;
But, in virtue of the covenant, is the sinless Son perfected for evermore.

The non-necessity of offering for his own sins, is first asserted, and last proved, in order to give prominence to the grand distinction between him and the legal high-priests: he DID, once for all, offer sacrifice for the sins of the people: he NEVER did, NEVER could, and NEVER will, offer sacrifice for his own sins; because he is, and was, and shall be, everlasting PERFECTION, and FREE FROM SIN.”¹

Another most important passage, in respect to the general arrangement of the Sermon on the Mount (Matt. v. 17–20) has also been happily explained on this principle by Bishop Jebb—but I shall reserve his explanation till we come to its consideration in our examination of the exquisite order which pervades the whole of the Sermon on the Mount.

SECTION IX.

The examples that have been adduced may serve to indicate so far the advancement made by Bishop Jebb in the study of paral-

¹ Jebb's Sacred Liter. pp. 385, 386.
lelism: but to all who wish to prosecute this interesting investigation for themselves we would beg strongly to recommend the study of the whole of the examples and illustrations which he has given in his "Sacred Literature."

If, however, the Bishop's views are correct, it seems scarcely possible to stop short without extending them much farther than to the arrangement of a single paragraph. A people trained, as the Hebrews thus were, to trace an orderly connexion between the different lines and members of a paragraph, must have soon come to feel the want of a similar correspondence and harmony as necessary to unite together the separate paragraphs of an entire composition, so as to form one connected and consistent whole. To illustrate what we mean, let us take one of the Bishop's own examples—that perhaps in which he himself has made the nearest approach to the view now advocated. Acts iv. 24–30.

1 O Lord, thou art the God,  
Who didst make heaven and earth;  
And the sea and all things that are in them:  
Who by the mouth of thy servant David didst say:

2. "Why did the heathen rage,  
"And the peoples imagine vain things,  
"The kings of the earth stand up,  
"And the rulers combine together,  
"Against the Lord, and against his anointed?"

3. For of a truth there have combined,  
Against thine holy child Jesus, whom thou hast anointed,  
Both Herod and Pontius Pilate,  
With the heathen, and the peoples of Israel,  
To do whatsoever things thy hand,  
And thy counsel predetermined to be done.

And now, Lord, look down upon their threatenings,  
And give unto thy servants,  
With all boldness to speak thy word:

While thou art stretching forth thine hand for healing,  
And while signs and wonders are performed,  
Through the name of thine holy child Jesus.

1 See Jebb's Sacred Liter. p. 132.
SCRIPTURE PARALLELISM.

“This noble supplicatory hymn,” he observes, “poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed. No one part of it can be deemed inferior to another; the same sacred vein of poetry animates the whole; and yet, amidst all this poetic fervour, we may discern much technical nicety of construction.

“The entire of the third stanza is an exact and luminous commentary on the prophetical quotation which forms the second stanza. Commencing with the illative particle γάς (For) it leads us to understand a short previous sentence; which, according to an elegant usage in the Greek language, is not verbally expressed, somewhat to the following effect: ‘This prophecy is now fulfilled; for, of a truth,’ &c. We are thus prepared to expect in what follows, a full equivalent for every part of the preceding prophecy; nor is our expectation disappointed; no topic of the citation is omitted.

“The combination is first re-asserted as fulfilled:

For, of a truth, there have combined:

“The rebellious nation [nature?] of that combination is then declared, together with the nature and office of that kingly potentate, against whom it was formed:

Against thine holy child Jesus, whom thou hast anointed.

“In the next couplet, the heathen, the peoples, the kings of the earth, and the rulers, that is all the rebellious personages of the second psalm, are brought forward as fulfilling whatsoever it was pre-appointed they should do; but, in a diversified order:

Both Herod, and Pontius Pilate;
With the heathen, and the peoples of Israel:

“This is an epanodos: ‘Herod, with the peoples of Israel;

1 This passage is adduced by the Bishop as an instance of the mode in which, in the New Testament, “passages quoted from the poetical parts of the Hebrew Scriptures are connected and blended with original matter, so that the compound forms one homogeneous whole: the sententious parallelism equally pervading all the component members, whether original or derived.”
Pontius Pilate, with the heathen; Herod, the Jewish 'ruler' or tetrarch, is mentioned, first; and the peoples of Israel are mentioned last, to mark the greater forwardness, and more grievous criminality of the Jews: he 'came unto his own, and his own received him not.' Pontius Pilate, the Roman governor, representative of the kings of the earth, with the heathen under his control, as subordinate actors, are placed in the centre.

"The equivalent terms, in the prophecy, and in the declaration of its fulfilment, may be thus exhibited:

<table>
<thead>
<tr>
<th>Psalm II</th>
<th>Acts IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>The rulers.</td>
<td>Herod.</td>
</tr>
<tr>
<td>The kings of the earth.</td>
<td>Pontius Pilate.</td>
</tr>
<tr>
<td>The heathen.</td>
<td>The heathen.</td>
</tr>
<tr>
<td>The peoples.</td>
<td>The peoples of Israel.</td>
</tr>
<tr>
<td>The Lord and his anointed.</td>
<td>Thine holy child Jesus whom thou hast anointed.</td>
</tr>
</tbody>
</table>

"The last two lines of the third stanza form the connecting link between that stanza and the fourth:

1 Instead of the last pair of equivalent terms, as here stated, Bishop Jebb has given The Lord (Jehovah). Thine holy child Jesus. The Lord's anointed. Whom thou hast anointed.

He bespeaks the particular attention of his readers to these, and endeavours to deduce from them an argument for the divinity of our Lord: and this notwithstanding that he is aware of the objection that thus the anointer would be represented as the same with the anointed, and the Lord Jehovah with his own holy child Jesus; that is, that the Father would be confounded with the Son! This startling proposition he endeavours to found on the supposed necessity of maintaining a mathematical exactness of relative proportion between the respective parallel terms of the lines: and as all the other terms of the Psalm find their corresponding equivalents in the interpretative stanza, he argues that least of all could we suppose the most important, the incommunicable name of Jehovah or the Lord, to have been left without equivalent, especially as "this name is the keystone at once of the argument and the prayer." Strange that it should not have occurred to so acute a critic, that in the prayer of the Christian disciples the highest prominence is given to the Lord (the Father) by his being made the direct object of their address, and that the Lord of Psalm ii. finds its complete equivalent in the thine and thou of the comment. Besides the Lord was opposed when he "whom He had anointed" was opposed.

I need scarce remark that the example which the Bishop adduces in justification from Psalm xlv. (v. 6 and 7) gives no countenance whatever to such a confusion of ideas as making God's holy child Jesus to anoint the Messiah. The divinity of the Saviour stands in need of no such strained arguments for its support.

To do whatsoever things thy hand,
And thy counsel predetermined to be done;

‘thy hand,’ that is, thine overruling power; ‘thy counsel,’ that is, thy predisposing wisdom. These two topics give the subject of the next stanza; in which, by an epanodos, they are taken up in the inverted order. First, an appeal is made to the wisdom or ‘counsel’ of God:

And now, Lord, look down upon their threatenings,
And give unto thy servants,
With all boldness to speak thy word:

that is, ‘And, as thy wise counsel predetermined, that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ should suffer; so, let the same wise counsel be now made conspicuous, in the undaunted preaching of Christ crucified.’

“Next, the ‘hand,’ or power of God, is brought forward:

While thou art stretching forth thy hand for healing;
And while signs and wonders are performed,
Through the name of thy holy child Jesus:

that is, ‘What is now taking place, is to us thy servants an argument of confidence: thy hand was lately raised, to give that power to Christ’s enemies, which, without thy permission, they could not have attained: the same hand is now miraculously raised to heal diseases, and to work wonders, through the name of Jesus: we accept the blessed indication; and, trusting in thy mighty power, we will go forth, to proclaim the glories of that name, which we now behold thus signally efficacious.’"  

Thus far Bishop Jebb has traced most successfully the train of ideas in this supplicatory hymn: and while in almost every other instance which he has adduced, we find only single lines corresponding to single lines, he has in this instance observed that a whole triplet, or combination of three lines, may be parallel to a single line: for the two triplets that form the concluding stanza correspond respectively to the two last lines of the third stanza.

Still, we feel the want of some associating link to combine more closely together all the parts of this hymn, and especially to con-

1 Jebb’s Sacred Lit. pp. 140, 141.
nect with the subsequent topics the opening address of the prayer,

\[
\text{O Lord, thou art the God,} \\
\text{Who didst make heaven and earth,} \\
\text{And the sea, and all things that are in them:}
\]

which, so far as the Bishop's exposition goes, seems to stand disjointed from the rest, and has been passed over by him, as if a mere general form of address to God for which almost any other might with equal propriety have been substituted; whereas it constitutes a most essential part of the whole. It is a quotation from Psalm cxlvi. 6; and we have but to turn to the Psalm to see how apposite is its application to the circumstances in which the Apostles were placed, threatened by the rulers of the Jews; and commanded to be silent, while God on the contrary required of them to preach boldly in the name of Jesus. The question for their consideration was, whether they were to "obey God or man." Acts iv. 19. Under such circumstances, what quotation could be more appropriate, or what passage of Scripture could be adduced better calculated for allaying their fears and strengthening their faith, than that wherein the Spirit of God commands them,

3. Put not your trust in princes,  
   Nor in the son of man, in whom there is no help.  
5. Happy is he that hath the God of Jacob for his help,  
   Whose hope is in the LORD his God:  
6. Which made heaven, and earth,  
   The sea, and all that therein is:  

who therefore had all power in heaven and in earth to defend those that hearkened unto Him, and not unto "man, in whom there is no help"!

To Jews, to whom, from having their Scriptures mostly by heart, the quotation of a few words was sufficient to recall instantly the whole context, the exceeding appositeness of almost every part of the Psalm to their present circumstances would be obvious.

6. The LORD keepeth truth for ever:  
7. He executeth judgment for the oppressed.  
   The LORD lootheth the prisoners:
8. The LORD raiseth them that are bowed down:
   The LORD loveth the righteous:

9. But the way of the wicked he turneth upside down.

10. The LORD shall reign for ever,
    Even thy God, O Zion, unto all generations.

In short, the appeal throughout the whole Psalm is to the power of God, as being all sufficient to protect his servants from the utmost might of their enemies. Thus of the two attributes of God, to which as we have seen from Bishop Jebb’s analysis appeal is made throughout the hymn, the prominence is given to the one which was fitted, under the circumstances, to impart the highest consolation—the power of God—by assigning to it the first and last place.

The true division of the hymn we conceive to be that which is far the most usual in Scripture, into three parts or stanzas, in each of which it will be observed, God’s power and wisdom are brought forward.

I. (Past.)

   \{ O LORD, thou art “the God,
      Power. \{ Who didst make heaven and earth;
      \{ And the sea and all things that are in them;"

      \{ Who, by the mouth of thy servant David, didst say:
         \{ “Why did the heathen rage,
            \{ “And the peoples imagine vain things,
            \{ “The kings of the earth stand up,
            \{ “And the rulers combine together,
            \{ “Against the LORD, and against his Anointed?”

   II. (Present.)

      For of a truth, there have combined,
      Against thy holy servant Jesus, whom thou hast anointed,
      Both Herod, and Pontius Pilate,
      With the heathen, and the peoples of Israel,

      Power. \{ To do whatsoever things thy hand,
      \{ And thy counsel predetermined to be done.
III. (Future.)

And now, Lord, look down upon their threatenings,
Wisdom. And give unto thy servants,
With all boldness to speak thy word;
While thou art stretching forth thine hand for healing,
Power. And while signs and wonders are performed,
Through the name of thy holy servant Jesus.

The argument of the whole prayer will thus be found to be:

I.

1st. Thy power, O God, is almighty; 2d. Thy wisdom foresees and predisposes all things: the first, as avouched to us in Psalm cxlvi.; the second, as exhibited in Psalm ii. In Psalm cxlvi., thou hast enjoined us, in the hour of trial and persecution from ungodly men, to look not to man, but to the Lord. In Psalm ii, thou hast given us a most remarkable proof of thy foreknowledge and predisposing wisdom in predicting so clearly beforehand the opposition that would be made by a combination of Jews and Gentiles against thine own Son, when he should appear on earth, whom, to accomplish thy wondrous purposes of mercy to our race, “it behoved to suffer these things:” assuring us nevertheless that their “imaginations against him would be vain:” warning therefore the mightiest to submit themselves to thy Son, and pronouncing those “blessed who put their trust in him.”

II.

These things are now beginning to be realized in our experience. As therefore thy power and thy wisdom have been exhibited in our enemies, in making them the instruments to work out what we now see clearly to have been the doing of the Lord, and “known unto God from the beginning:” for “those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled;” Acts iii. 18.

1 Compare Acts ii. 23. “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”
III.

So let now thy wisdom and thy power be exhibited in us thy servants. Let thy wisdom be exhibited in thy word preached boldly and in all fulness by us: let thy power be exhibited in our continuing to be enabled to perform miraculous cures and to work wonders through the name of thy blessed Son and in attestation of his Gospel.

The prayer indeed may be said to form a regular syllogism or logical argument, of which Stanza I. is the major proposition, Stanza II. the minor, and Stanza III. the conclusion.

In the three stanzas, as frequently in the threefold division in Scripture, we find a reference to the Past, the Present, and the Future. The first stanza is retrospective, looking back to the declarations of God's perfections "in past times by the prophets:" the central stanza describes the striking fulfilment and illustration of these exhibited in the present circumstances of the church: while the last stanza is prospective, supplicating the continuance of the manifestation of God's wisdom and power in his servants for the future.

Before leaving this passage finally, I would beg to draw particular attention to the great importance of parallelism in enabling the student to discriminate between words that at first sight appear to be synonymous. In the first two verses of Psalm ii:

Why have the heathen tumultuously assembled,
And the people meditate a vain thing?
[Why] doth the kings of the earth set themselves,
And the rulers have sat together consulting,
Against Jehovah, and against his Anointed?

commentators in general have seen in the first four lines but a mere tautological repetition of synonymous terms, "the people" being considered equivalent to "the heathen," and "the rulers" to "the kings of the earth." But when by attending to the parallelism of the lines we observe that "the heathen" and "the kings of the earth" are connected, and "the people" with "the rulers," we are led, in the very opening of the Psalm, to see that we have a prediction of a combination of Gentiles, and Jews, with their
respective kings, and rulers, against the Lord and his Anointed, such as found no fulfilment in any event in David's life, and consequently that a greater than David is here. That such is the true interpretation is placed beyond doubt by the inspired commentary in Acts iv. 27:

For of a truth there have combined,
Against thine holy servant Jesus whom thou hast anointed,
Both Herod—
and Pontius Pilate,
with the heathen—
and the people of Israel;

where, as we have seen (p. 61) we have four terms corresponding exactly to those in the Psalm, though arranged in a different order, "Herod (the head and representative of the Jewish rulers) with the people of Israel being placed first and last, to mark the greater forwardness and more grievous criminality of the Jews; while Pontius Pilate, the Roman governor (representative of the kings of the earth) with the heathen, as subordinate actors, are placed in the centre."

The next example which we shall give is also taken from Jebb's Sacred Literature. The first four stanzas of the following passage (John v. 19–30) the Bishop has adduced (p. 171) as examples of quatrains or four-lined stanzas, without seemingly the slightest suspicion that these themselves form but parts of a

1 These four lines, though alternately parallel as Bishop Jebb has stated, yet, viewed in another light, may, as is frequently the case, be regarded as directly parallel, "the heathen" corresponding with "the people" in the first two lines, while "the kings of the earth" correspond with "the rulers" in the last two. Still in this view, according to the principles of the gradational parallelism, there must be a difference, and advance in meaning, in the second line of each couplet above the first, and greater cause for astonishment and reprehension in the people taking part in such an unhallowed conspiracy than the heathen, and in the rulers than the kings of the earth. In either view, therefore, we are conducted to the same conclusion.

2 This example, which occupies the remainder of section IX., has already appeared in Kitto's Journal of Sacred Literature for Oct. 1851. Though introduced here for the reason just specified, we would recommend to less critical readers to reserve its perusal till they have studied the rest of the volume, as it requires closer attention and more sustained thought to follow the reasoning in all the details into which we have entered, than perhaps any of the examples which succeed. Indeed, judging from the experience of some friends who have read the work in manuscript, we would advise the general reader to pass on at once to the Decalogue (Section XIII.) and the Lord's Sermon on the Mount, and then to return back and to conclude with the intervening sections.
long introverted parallelism, the component parts of which, however, are stanzas, not lines.

But we have a farther object in the selection of this passage: not only as it is extremely interesting and important in itself from the doctrinal views which it contains, but as it affords an opportunity of refuting an objection which has been brought against the study of parallelism, that it seems "incapable of eliciting any new meaning in Scripture, not known before."

The whole of the passage, John v. 19–30 (or indeed to the end of the chapter) is but an extension and farther vindication of the brief reply which our Saviour had given in John v. 17 to the objection of his adversaries against his healing on the Sabbath day, "My Father worketh hitherto, and I work." The meaning which we are led to assign to these words from attention to the principal point of Christ's argument, as indicated by the parallelistic arrangement in John v. 19–30, presents, if we mistake not, our Lord's reply to the Jews in an altogether new, beautiful, and consistent point of view.

**JOHN v. 19–30.**

19. *The Son can do nothing of himself,*  
   *But what he seeth the Father do:*  
   *For what things soever he doeth,*  
   *These also doeth the Son likewise.*

20.  
   a  
   {  
     For the Father loveth the Son,  
     And sheweth him all things that himself doeth;  
   }  
   b  
   {  
     And he will shew him greater works than these,  
     That ye may marvel.
   }

21.  
   B  
   FOR as the Father raiseth up the dead, and quickeneth them;  
   Even so the Son quickeneth whom he will;  
   FOR the Father judgeth no man,  
   But hath committed all judgment unto the Son:

22.  
   23.  
   b  
   {  
     That all men should honour the Son,  
     Even as they honour the Father:  
   }  
   a  
   {  
     He that honoureth not the Son,  
     Honoureth not the Father which hath sent him.
Verse 24. 

Verily, verily, I say unto you, 
He that heareth my word, and believeth on him that sent me, 
Hath everlasting life, and shall not come into condemnation, 
But is passed from death unto life.

Verse 25. 

Verily, verily, I say unto you, 
The hour is coming, and now is, 
When the dead shall hear the voice of the Son of God, 
And they that hear shall live.

Verse 26. 

FOR as the Father hath life in himself, 
So hath he given to the Son to have life in himself: 
AND hath given him authority to execute judgment also, 
Because he is the Son of man.

Verse 27. 

Marvel not at this: 
For the hour is coming, 
In the which all that are in the graves shall hear his voice, 
And shall come forth:

Verse 28. 

They that have done good, 
Unto the resurrection of life: 
And they that have done evil, 
Unto the resurrection of damnation.

Verse 29. 

Negative: I can of mine own self do nothing: 
Positive: As I hear, I judge: 
And my judgment is just: 
Because I seek not mine own will, 
But the will of the Father which hath sent me.

The occasion which gave rise to the weighty discourse of our Saviour, of which this forms a part, was his having healed an impotent man at the pool of Bethesda on the Sabbath-day; on which the rulers of the Jews accused him of breaking the Sabbath. Christ's reply to this accusation, according to the view suggested by the parallelsitic arrangement which follows, is most conclusive and unanswerable. "My Father [it is that] worketh hitherto [in all that I do], and I work." The work of healing which you censure is not mine only, but my Father's. If therefore you find fault with me, you find fault with my Father.

The interpretation usually put upon these words by all commentators, so far as we are aware, is, that "as the Father had not ceased to work in carrying on the great operations of nature and providence even on the Sabbath-day, so the Son was authorized to
perform works of mercy and goodness on the same day, without being justly chargeable with any breach of the Sabbath." The other interpretation, however, needs, we think, but to be mentioned to commend itself at once as the true one; and, did any doubt remain, it would be dispelled by observing its exact coincidence with the idea to which such prominence is given in the subsequent Introverted Parallelism, or Epanodos (v. 19–30), by placing it first and last. The leading proposition, with which the Epanodos opens, is (v. 19), "The Son can do nothing of himself, but what he seeth the Father do;" which is equivalent to "My Father worketh hitherto [in all my works], and [in concert with him] I work;" and the conclusion from the whole reasoning in the close of the Epanodos (v. 30) runs in the same terms: "I can of mine own self do nothing," that is, inconsistent with my Father's will. My work of healing therefore on the Sabbath-day, so far from being a violation of God's holy Sabbath, is, on the contrary, a work of my Father's, and an attestation to my divine mission.

Let us now trace the course of thought as pointed out to us by the parallelistic arrangement.

Our Lord, instead of softening the enmity of the Jews by his first reply, had given them still deeper offence by the terms which he employed. By calling God "my Father," instead of "our Father," he had evidently implied that God was, in a peculiar sense, his Father, thus, as they accused him, "making himself equal with God." So far from denying the justice of this inference, he re-asserts it in the most emphatic manner, affirming, with the strongest asseverations, that there was the most entire union, both of purpose and of agency, between the Father and himself. This he does, first negatively (v. 19, "The Son can do nothing of himself, but," &c.) by denying the possibility of his performing any self-willed act, which was not at the same time the Father's act; and secondly, positively ("For what things soever he doeth, these," &c.) by asserting that every power which the Father possessed the Son possessed. The negative assertion is intended to remove the objections of the Jews, as if any act of

1 Παντὶς Ἰδίων Ἐργα τοῦ Θεοῦ. John v. 18.
2 " Verily, verily, I say unto you."
Christ's, such as healing the lame man on the Sabbath, could be inconsistent with the mind of the Father, and a breach of his commandment: while the positive view is intended to elevate their minds, if possible, to an apprehension of the majesty of his person and office, and the honour and obedience due to him as the alone Mediator and Saviour.

These two topics accordingly are taken up, but in inverse order, and enlarged upon in the two central members of the Introverted Parallelism, B and B; the first of which, B, directs the attention chiefly to the person of Christ; the second, B, more to the Jews themselves, to warn them of the awful responsibility under which they were now laid by his appearance in the midst of them, and the momentous consequences which would result to themselves from their acceptance or rejection of him.

B. As regards me.

I have said (A, 2d distich), "What things soever the Father doeth, these also doeth the Son likewise." Now (v. 20) this arises from the perfect unity between me and my Father, and his love to me, which leads him to communicate to me, even in my mediatorial capacity, every power. Not only, therefore, has he imparted to me the power of performing such miracles as those you have heretofore witnessed, but he will manifest to me still greater; even his own two highest and distinguishing prerogatives: the power, 1st, (v. 21,) of imparting life (spiritual as well as bodily); and 2dly, (v. 22,) of judging, or deciding the destinies of all mankind (both here and hereafter, according as they believe or

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1 Compare a similar division in John vi. 39, 40:

Ver. 39. "And this is the Father's will which hath sent me,
[viz. with regard to my conduct,]
"That of all which he hath given me,
"I should lose nothing,
"But should raise it up again at the last day."

Ver. 40. "And this is the will of him that sent me,
[viz., with regard to your conduct towards me,]
"That every one which seeth the Son, and believeth on him [and none else]
"May have everlasting life;
"And I will raise him up at the last day."
not on me). And the object, he concludes (v. 23), for which the Father had communicated to him all this dignity and authority was, that the same honour might be paid to him through whom the Father revealed himself, as to the Father himself. Whosoever, therefore, did not pay him this honour, resisted the will of the Father, and did not honour Him, however much he pretended it. This was in answer to the Jews, who pretended to be so jealous of the honour due to God, as to be indignant at our Saviour in any way trenching upon it, or pretending to claim an equality of honour and power with God.

This leads him naturally to the second part of his subject, viz. the duty of the Jews to believe on him, and the momentous consequences which were dependent upon their acceptance or rejection of his claims.

B. As regards you.

I have ended by saying negatively, "He that honoureth not the Son, honoureth not the Father which hath sent him." I now say affirmatively, "He that heareth my word," and so evidences his belief in him that sent me, can alone be saved.¹ On this is suspended your doom as to the two all-important points which I have mentioned, life and judgment.

V. 25. Now, I conjure you² to reflect, is the accepted time. Hear me, and your souls shall live, though dead in trespasses and sins: for the time is at hand, on the completion of my work, nay is already begun, when the spiritually dead (and as a pledge and emblem thereof, some of the naturally dead) shall hear my voice and live.

V. 26 and 27. For again I would repeat (see v. 21 and 22) as

¹ Compare John iii. 18, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

It will be observed that verses 23 and 24 are so connected as to form a transition between the two stanzas B and B. In verse 23 Jesus had said, "He that honoureth not the Son, honoureth not the Father which hath sent him." This proposition is again taken up in the beginning of verse 24, with the difference only that it is now expressed affirmatively instead of negatively, "He that heareth my word, and (so) believeth on him that sent me," &c., which is equivalent to, "He that honoureth the Son, and (thereby) honoureth the Father," &c.

² "Verily, verily, I say unto you."
the main point on which I would have all your thoughts to centre:—To the Son the Father directs you as the one to whom are committed by him the sovereign powers of creation and of judgment—life now, and deliverance from all fear of judgment already: (see v. 24).

V. 28, 29. Which need excite no astonishment in you, when I farther assure you that the final resurrection to life and judgment of all are entrusted to me.

V. 30. I sum up, therefore, this part of my subject as I began: 1st. (negatively). "I can of mine own self do nothing," that is, without the co-operation of my Father. Therefore the miracle which I have performed, so far from being, as you unjustly allege, a breach of God's holy Sabbath, is on the contrary a work of the Father's as well as of mine, and thus a proof of the truth of my pretensions.

2dly, (positively.) If you reject it and me, then when I claim the high prerogative of the Father to judge you for your unbelief, I do but what the Father has already done. As I before said (v. 19, 2d distich), "For what things soever the Father doeth, these also doeth the Son likewise;" so now I say with peculiar application to you, "As I hear [from the Father], I judge"—and as my work of healing on the Sabbath-day was just, unless you will impugn the works of the Father himself, so "my judgment" of you "is just" also: because I pursue no private ends of my own, but act in entire accordance with the commission intrusted to me by my Father.

Having thus seen the structure and connexion of the whole Introverted Parallelism, let us next advert to the arrangement of its parts, which will be found to be constructed with equal nicety and care.

B and B are themselves each Introverted Parallelisms.

First let us examine B.

The two distichs of v. 20 correspond to the two distichs of v. 23 respectively, a to a, and b to b, while the two central verses, 21 and 22, mutually correspond.²

¹ Marked out by these verses being the central lines in each stanza.

² Observe the two co-ordinate reasons introduced by For in each verse. See pp. 56–58. So also in verses 26 and 27; only that here the second For is exchanged for And.
SCRIPTURE PARALLELISM.

In verses 20 and 23 (especially in a and a), we find one of those profound harmonies, which exist not so much in any parallelism of words as of thoughts. In both distichs a and a, the subordination of the Son to the Father in one respect, as mediator and man, is prominently brought forward. It is the Father that sheweth him all things (a), that has sent him as his ambassador to men (a). Still in both cases, in what the Father shews to the Son, and in the treatment wherewith men receive him whom he has sent, our Saviour impresses earnestly upon his hearers that the Father identifies himself so completely with him that the Son could truly say, "All thine are mine, (= a), and mine are thine," (= a). Not only in good but in evil, the love and sympathy of the Father towards the Son are entire. Every good that he himself possesses, he imparts to the Son (a): every dishonour that is offered to the Son, he counts as done to himself (a).

The other two distichs, b and b, correspond, in both expressing the end which the Father has in view in the gifts which he imparts to the Son; in order, if possible, to overpower their minds with believing admiration, and honour of the Son—"that ye may marvel"—"that all men should honour the Son."

In B the correspondences are so obvious as to require little remark. Verses 24 and 25 are parallel to verses 28 and 29. On the all-powerful voice of the Son of God depend everlasting life and judgment: verses 24 and 25, in this world; verses 28 and 29, in the world to come.

c and c are connected thus. Everlasting life and escape from judgment depend upon the conduct of individuals:

c)—on their believing, or not believing on the Son of God.

c)—on their consequent works.

In d and d, the last three lines of each quatrain answer almost verbally to each other:

Line 2. "The hour is coming."

"," 3. "The dead shall hear the voice of the Son of God."

"", 4. "And shall be quickened thereby."

1 The words in the original are Ἰνα ὑμῖν οἰμάζητε. This is one of the few outstanding instances still quoted as a proof of the supposed ebatic use of Ἰνα, "so that ye shall marvel." That it here retains, however, its usual telic sense, "in order that" is proved not only by the far nobler signification thus given to our Saviour's words, but by the parallelism, which requires that the same meaning should be attached to the word in verse 20 as in the corresponding distich of verse 23, Ἰνα δέχεσθε τὴματις τινὶ νῦν.
We are thus led to observe that in the first lines of each, the reiterated earnestness of Jesus' exhortations ("Verily, verily, I say unto you") corresponds with the "marvelling" unbelief which he discerned growing in their hearts, on their hearing such lofty claims preferred by so lowly an individual.\(^1\)

The two central quatrains of stanzas B and B are extremely similar, verses 26 and 27 being almost a repetition of verses 21 and 22. Both stanzas, it will be observed, are divided into three parts; and here it may be as well to remark, for the benefit of the student of parallelism, one of the principal relations of the number Three, or the Ternary division, by far the most common in Scripture. It forms a perfect whole, consisting of a Beginning, Middle, and End, or, as the parts are usually denominated in compositions of any length, the Introduction, the Main Subject, or Body of the Discourse, and the Conclusion.

The first division will be found to have always something of an initiatory, introductory, preparatory character; the middle term

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\(^1\) In accordance with the principles of the Gradational Parallelism, we may observe a regular gradation or advance in the meaning in the last stanzas, above the first to which they correspond, both in B and in B.

In B, the two parts of verse 23 rise above the two corresponding parts of verse 20.

a) Not only does the Father shew the Son all things, and impart to him every power that he himself possesses—but

a) Even that which is the highest aim that he proposes to himself in all that he does—his own glory and honour—he desires to communicate in full measure to the Son.

In b) "That ye may marvel" is heightened in b) into "that all men should honour the Son," &c., and "marvel" in b) into divine "honour" in b.)

In the two parts of the central quatrains, a similar advance is perceptible in verse 22 above verse 21. "Raising up the dead and quickening them" is the initiatory act in the great work of man's redemption; "judgment" is the final act, which shall fix his everlasting fate.

In B, the advance is equally evident from the present partial resurrection and judgment in verses 24 and 25, to the final and universal in verses 28 and 29. In order, if possible, to awaken the minds of his hearers to belief in him as the Saviour from spiritual death and judgment in this world, Jesus assures them that he was invested with what they regarded as the greatest work of divine omnipotence and glory, the power of raising all men to life at the last day, and judging an assembled world. It is what logicians term an argument a majori ad minus.

The advance too from faith to works is observable in verse 29 as compared with verse 24, and the appropriate place and character of each are briefly but distinctly indicated. Faith must begin the believer's life and introduce the great change (c): but it will avail nothing unless followed and proved to be genuine by works, since by these the eternal state of each will be decided at the last day (c).
or division marks the medium or means through which the final issue or conclusion is reached—the connecting link which stands midway between the beginning and the end, uniting the first steps with the last, the premises with the conclusion, &c.; while the third division marks the end to which the initiatory steps tend, and in which they terminate. Thus, in the ternary division of B, the first quatrain, v. 20, indicates the great Source from whose love all things are communicated to the Son, while the third, v. 23, as evidently marks the end for which these are communicated, viz. that equal honour should be paid to the Son as to the Father. But verses 21, 22, contain what forms the grand central point of the whole, the means through which the end designed is to be attained, viz. that the Son of God is in actual possession and in sovereign exercise,¹ even as mediator, of the powers of Creator and Judge of all.

His possession of these exclusively divine prerogatives is, in short, the main point on which our Saviour desires the thoughts of his hearers to be centred in both departments of his argument; in B as the convincing proof of the justice of his claims to equal powers and honour with the Father himself; in B as the argument of all others best calculated to arouse his unbelieving countrymen to the danger of longer resisting him, in whose hands were the issues of life and of death. In the threefold division of the latter stanza B, the introductory character of the resurrection and judgment of the first division, verses 24, 25, as compared with the final resurrection and judgment in verses 28, 29, has already been noticed.

Still, closely resembling each other as are the central quatrains of both B and B, the variations in each are most significant, and admirably adapted to the peculiar object of each stanza. In verses 21 and 22, which are intended to draw the attention more directly to Christ himself, the points more prominently insisted upon are such as are calculated to elevate our ideas of the dignity of his person, and the sovereignty of his attributes. Even as the Father doeth so doeth the Son, “quickening whom he will.” Not the Father, but he, shall be the immediate judge of all.

¹ “The Son quickeneth whom he will.”
But in verses 26 and 27, where it is his more immediate design to direct the attention of his hearers to their duty towards him, and to lead them from acknowledged premises to the intended conclusion, he dwells more upon the derivation of his prerogatives from his Father, that they might be alarmed by the thought that if they "heard not his word" they were shewing a disregard of "him that sent" him. (Compare v. 24). "As the Father hath life in himself, so hath he given to the Son to have life in himself: and hath given him authority to execute judgment," &c. And though in human form, which had been the reason of their opposing him on this occasion, and accusing him of blasphemy, "because that he, being man, made himself equal with God," he on the contrary assures them that the very reason why the Father had committed those powers to him as mediator was, that he had humbled himself to become "the Son of man," and to be made in all things like his brethren, since thus alone could he redeem man's fallen nature, become a merciful and sympathising High Priest, and a confessedly impartial Judge.

Lastly, we remark that there is a deviation from the regular form of the Epanodos in v. 30. Taken as a whole, indeed, this verse is parallel to v. 19; but the separate propositions in each do not follow the usual arrangement, 1, 2: 2, 1, but are placed 1, 2: 1, 2, or, in the present case, instead of Negative, Positive: Positive, Negative, the two last are like the first, Negative, Positive. The reason of this is evident. Had the discourse ended at v. 39, and our Lord's reply been only apologetical, intended principally to repel the objections of the Jews, he would have concluded as he began, with the negative proposition, "I can of mine own self do nothing" (unauthorized by my Father). Our Saviour's design, however, was not merely defensive but aggressive, directed to convict the Jews of their great guilt in rejecting his claims. As he was, therefore, now about to leave the negative side of the argument (= "I am not guilty"), and in the remainder of his discourse (31–47) to insist rather on the positive (= "But ye are guilty"), he reverses with propriety the usual order of the propositions, summing up in a single sentence the defence of himself, "I can of mine own self do nothing," and placing last, and in order to draw attention more particularly to them, dwelling, throughout the rest of the verse, on the proofs
which he is now about to adduce of his right to pass judgment on their unbelief, and of the justice of his sentence.

Though I fear I may have already exhausted the reader’s patience by the minuteness of my criticisms on this instance of the Introverted Parallelism, or Epanodos, I cannot refrain from trespassing a little longer upon it, and availing myself of the opportunity which this passage offers of rebutting the charge against Parallelism of its inutility in eliciting the true meaning of Scripture, and of exemplifying the great importance, for the correct interpretation of the sacred volume, of the Epanodos in concentrating the attention upon the leading point of the argument, by placing it first and last.

We have already seen that the true meaning of our Saviour’s first brief reply to the objection of his adversaries, which had escaped all the commentators (v. 17, “My Father worketh hitherto, and I work”) is immediately elicited by attention to the equivalent words with which the Epanodos, in his more expanded answer, begins and ends, verses 19 and 30. In like manner, the true meaning of the words, with which the second part of the discourse, in which he goes on to adduce in judgment the testimony for himself and against his opposers, begins, “If I bear witness of myself, my witness is not true,” (v. 31,) will, we think, be found to have been equally misapprehended.

Comparing these words with the preceding, I can of mine own self do nothing" i.e. apart from the Father, a new light is immediately thrown upon the succeeding proposition, “If I* bear witness of myself,” that is apart from my Father, “my witness is not true.” Neither in my works, nor in my words, Christ evidently means to say, do I stand alone.3 “I can of mine own self do nothing,” without the Father’s doing it at the same time. So “if I bear witness of myself” without the Father’s bearing witness of me at the same time, believe me not:4 “my witness is not true.” But I am not alone:5 “there is another that beareth witness of me,” even my Father.

1 ὑπὲρ... ἐκ τοῦ οἰκουμενίου.  
2 ἰγώ, emphatically.
3 Compare John xiv. 10, “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.”
4 Compare John x. 37, “If I do not the works of my Father, believe me not.”
5 See John viii. 16.
In this verse, as usually interpreted, our Lord is represented as condescending to reason with the Jews on their own principles, and for argument's sake to admit that his testimony in his own behalf was not to be accepted, on the ground that no man is a sufficient witness in his own case, from the inherent untruthfulness of human nature. Nothing, we conceive, could be more entirely at variance with the whole scope of our Saviour's reasoning in what follows, the great object of which is to enforce upon the Jews the truth, indispensable for their acceptance of him as the Son of God, that the Divine alone can testify of the Divine. "I receive not testimony from man," (v. 34.). To facilitate your faith in me I indeed refer you to John (verses 33—35), whom, for a time at least, you regarded as a messenger from God, and who bare witness to me. Nevertheless John, as John—as a mere man—can never convince you of my divine nature and office. "Flesh and blood cannot reveal my true glory unto you, but my Father which is in heaven," (Mat. xvi. 17. Unless you recognize the voice of God as speaking through John, you can never overcome your carnal prejudices against me, so as truly to believe that in my human form "dwellst the fulness of the Godhead bodily." No—God alone can testify of God. Ye must "all be taught of God," John vi. 45. "No man can come to me, except the Father, which hath sent me, draw him," John vi. 44. "I have greater witness than that of John," (John v. 36); more direct and immediate evidence of God's having spoken. The divine works which you behold, are my testimony. They are my Father's witness to me; they are my witness to myself,¹ as being performed by the conjoint power of the Father and of the Son.

"I have greater witness than that of John:
For the works which the Father hath given me to finish,
The same works that I do,
Bear witness of me that the Father hath sent me."

John v. 36.

Compare with this—

"My Father worketh hitherto, [in these works,]
And I work."

¹ Compare John viii. 18, "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

² I is emphatical in the original, ἐγώ μαμία. 
I bear witness in them to myself, by the almighty power and sovereign authority with which, as the Son of God, you have heard me, in my own name, command the evil spirits to go forth, and they obeyed; and say unto the leper, "I will: be thou cleansed." "If I bear witness of myself," apart from God, and as a mere man; if my work of healing the impotent man were a human work, as your position of holding it a breach of God's law would require you in consistency to maintain, then, indeed, my witness that I am equal to God were not true. But if on the contrary this work, like all that I have hitherto performed, is beyond question a work of divine power, then, as unquestionably, my witness is true. It is coincident with the Father's: it is no human testimony, "for I receive not testimony from man:" "I am not alone" John viii. 16. "There is another that beareth witness of me," even my Father.

Regarded as a concession on the part of Jesus, this verse would be equivalent to a virtual surrender of the very point to be proved, which was that he was equal with God. It would have been descending from the lofty position which he had taken up, and to which he wished to raise the minds of his hearers, that they must listen to him with the same reverence, and pay to him the same honour as to the Father himself. It represents our Saviour as reasoning inconclusively. "Let it be granted that I am but a man, as you suppose, and that therefore my witness with regard to myself is not to be accepted: still I will prove to you, even on this supposition, that I am God, possessed of his very highest attributes." Our Lord's argument, there seems to be no question, must have been the very reverse. "I must bear witness to myself, if I am ever to convince you that I am the Son of God. Unless I bear witness to myself by works displaying a power, a wisdom, and a goodness, equal to those of the Father, you cannot and ought not to believe me." "If, indeed, I bear witness to myself" as a mere man, without performing works equal to those of the Father, such as alone could prove that he was at the same time bearing witness to me, "my witness would not be true:" but as,

1 Whereas Moses' miracles were always prefaced, "And the Lord spake unto Moses, Say unto Aaron, Take thy rod," &c., Exod. vii. 19.
2 *Hov* &*gri*, John v. 17.
without doubt, my works can proceed from God alone, my witness is true.

This verse is thus brought into perfect accordance with ch. viii. 14, "Though I bear witness of myself, my witness is true," and there will be not even the semblance of contradiction between them.

In ch. v. 31, the proposition is stated hypothetically, "If I bear witness of myself" apart from the Father, then indeed "my witness is not true." But the Father does bear evidence along with me, my works being indubitably works of divine power, and therefore my witness is true.

In ch. viii. 14, the proposition is stated directly, "Though I bear witness of myself, yet my witness is true:" for (however little you recognize my divine origin, as proceeding from, and again about to return to, the Father) "I know whence I come and whither I go." You regard me as a man, and you object that no man's testimony is to be accepted in his own favour. Should this be granted in the case of man, still the very opposite, as I before argued with you, is the truth with regard to God. God alone can testify of God. My witness of myself is true, because I am God's Son who came forth from the bosom of the Father, and return to his bosom. "If I bear witness of myself" alone without the Father, then indeed my witness is not true: but "I am not alone, but I, and the Father that sent me." Now, in your law it is written that the testimony of even two men (ἀνθρώπων) is true and valid, and though divine testimony is not to be restricted to the same rules, even this double testimony I can adduce to my divinity. "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

In ch. viii. there is no recall, on the part of our Lord, as generally supposed, of any concession that he had made to the Jews for the sake of argument. Both parties maintain their original position. The Jews still obstinately persist in looking on Jesus as a mere man, and in closing their eyes wilfully on the manifestation of divine perfections which he was continually exhibiting; while our Lord is still anxiously endeavouring, as frequently throughout the intermediate chapters, to impress on their minds,

1 The words in the Greek are exactly the same as in chap. v. 31, though our translators have here used "record" instead of "witness."
that "spiritual things are only spiritually to be discerned," and that instead of listening to their own carnal reasonings, they should humbly ask of God himself to teach them (John vi. 45), and to give them willing minds to "do his will, that they might know of Jesus' doctrine whether it were of God, or whether he spake of himself." John vii. 17.

SECTION X.

In the examples which follow, a new element will be observed to be introduced, a parallelism of numbers, which enters much more largely into the arrangements of Scripture than has been generally suspected, and attention to which will often enable us to detect the divisions of a subject, or, when these are discovered by other means, will give assurance, by the symmetry of parts which it introduces, of our having discovered the true order and connexion.

The xxviii. and xxix. Psalms, which form one connected composition, the subject of which is THE LORD IS THE STRENGTH OF HIS PEOPLE, are each divisible into three parts or strophes, arranged in the most systematic form according to the numbers of the verses.

PSALM xxviii.

[A Psalm] of David.

1. Unto thee will I cry, O L R D ;
My Rock, be not silent to me:
Lest, if thou be silent to me,
I become like them that go down into the pit.

2. Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands towards thy HOLY ORACLE.

* Compare Psalm xxviii. 7, 8, "The LORD is my strength," "The LORD is their strength," and Psalm xxix. 11, "The LORD will give strength unto his people;" and Ps. xxix. 1, "Give unto the LORD glory and strength."
3. Draw me not away with the wicked,  
And with the workers of iniquity,  
Which speak peace to their neighbours,  
But mischief is in their hearts.  

4. Give them according to their work, and the wickedness of their endeavours:  
Give them after the deed of their hands:  
Render to them their desert.

**VOICE from the HOLY ORACLE.**

5. Because they regard not the works of the Lord,  
Nor the deed of his hands,  
He shall pull them down, and not build them up.

6. Blessed be the Lord,  
Because he hath heard the voice of my supplications.

7. The Lord is my strength and my shield;  
My heart trusted in him, and I am helped:  
Therefore my heart exulteth, and with my song will I praise him.

8. The Lord is their strength;  
And he is the saving strength of his anointed.

9. Save thy people, and bless thine inheritance:  
Feed them also, and lift them up forever.

The plan of this Psalm may be thus represented.

<table>
<thead>
<tr>
<th>Verses</th>
<th>Personal</th>
<th>Relating to others</th>
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| 1.  
2.  
3.  
4.  
5.  | Personal |                 |
| 6.  
7.  
8.  
9.  | Personal | Relating to others |

The great object of David in this Psalm seems to have been to comfort the heart of God's people in trouble with that same "comfort wherewith he had himself been comforted of God." The answer of Jehovah to his supplication, which forms the cen-
tral subject of the Psalm, was originally, in all probability, the
answer of faith given by God to David in secret prayer. But his
own experiences and private communings with God, are here as
usual prepared by "the sweet Psalmist of Israel" as a hymn for
the use and edification of the Church. In order to enter into the
full significance and beauty of many of these compositions, we
must keep in mind that to adapt them for the Temple service
they were frequently thrown into a dramatic form, where, as in
the ii. and xxiv. Psalms for instance, different persons are intro-
duced as speaking. These distinctions would be marked in the
public worship by assigning the various parts to the different
choirs into which the singers appointed for the service of the
Temple were divided.

In following the train of thought suggested by the divisions of
this Psalm, let us endeavour to call up to ourselves the whole
accompaniments and associations of the scene as they would pre-
sent themselves to an Israelite.

In a season of great distress, when iniquity seemed triumphant,
David alarmed lest he and his people should be involved in one
common ruin with the wicked, whose acts were marked by treach-
ery towards their fellow-men (ver. 3), and with utter disregard
of the purposes of God (ver. 5), enters the court of the Tabernacle,
accompanied by a crowd of worshippers, and turning his face
towards the Holy Oracle, which was in the inner sanctuary
(ver. 2) prefers to God his petition.

After an introductory supplication contained in verses 1 and 2,
that God would not be silent to him, but would hear and answer
the voice of his prayer, while he lifted up his hands towards His
Holy Oracle, in verses 3 and 4 he brings the great subject of his
prayer before God that He would not confound the righteous
with the wicked, 1 but would speedily execute judgment on the
ungodly despisers of his appointments.

A solemn pause ensues. At length, amidst the profound

1 Such is the interpretation usually given, by most at least of the more recent com-
mentators, of ver. 3, "Draw me not away with the wicked," which they compare with
Psalm xxvi. 8 "Gather not my soul with sinners." But we cannot help thinking that
a farther and still more important meaning is involved, and that this prayer is dictated
not so much by the Psalmist's distrust, of a righteous discrimination being made by
God between the pious and the ungodly in the hour of judgment, as of his own weak
heart, lest if God should longer delay to punish the wicked, he might be tempted
silence, a voice is heard issuing as from the Holy Oracle, assuring him of God's interposition in his behalf, and vindication of His own honour against the godless workers of iniquity (ver. 5.)

Ver. 6. David now resumes. In verses 6 and 7 we have his thanksgiving for his prayer having been heard, and his resolution to make known to others God's mercy towards him by his offering “a song” of praise before the congregation of God's people. These indeed are ever present to David's mind, as being the flock over which God had made him overseer, and the chief object of his care on earth. He therefore speaks of them at first without naming them—when the Psalm was publicly sung in the Tabernacle, perhaps pointing them out more definitely by turning round towards them—and declares that the Lord as He is his strength ver. 7, so is He theirs ver. 8; he is God's “anointed” pastor over the people; and in the Lord's hearing and saving him, He has heard and saved them: he therefore concludes with a prayer in their behalf, that as the Lord had now done, so He would continue for ever to “save His people and bless His inheritance,” Himself to feed them as their true Shepherd, and while He pulls down the wicked ver. 5, to “lift them up for ever.”

Observe how beautifully God is represented as hearing and answering with the minutest attention the prayers of His servants, by the exact correspondence of the reply in ver. 5 to the petition in ver. 4, not in substance merely, but of line to line, and almost word to word.

**Prayer of David.**

4. a Give them according to their work, and the wickedness of their endeavours:

b Give them according to the deed of their hands:

c Render to them their desert.

in despair to give over the struggle against the example of “the ungodly who prosper in the world,” and yield to the current and say, “Verily I have cleansed my heart in vain, and washed my hands in innocency,“ (Ps. lxxiii. 13).

The prayer, “Draw me not away with the wicked,” would thus be equivalent to, Suffer me not to be drawn away and enticed to my ruin; like the similar petition in the Lord's prayer, “Lead us not into temptation,” that is, Let us not, by our being placed in circumstances too trying for our faith, be led away into sin.

*In the Temple service, this answer was probably pronounced by the High Priest, or chanted by a chorus of priests within the Holy Place, as being the mediators between God and his people.*
SCRIPIITURE PARALLELISM.

ANSWER FROM THE HOLY ORACLE.

5. a Because they regard not the works of the Lord,
   b Nor the deed of his hands:
   c He shall pull them down, and not build them up.

In his supplication against the wicked ver. 4, David urges as pleas for God's interposition,
1. The mischievous working and wicked endeavours of the ungodly against the righteous (a).
2. The deed of their own hands (b).
3. The necessity of God's retributive justice interfering and causing their evil to return on their heads (c).

In the answer of the Lord, each of these points is taken up in its regular order:
1. God will "give them according to their work," "because they regard not the works of the Lord" (a).
2. God will "give them according to the deed of their hands," because they regard not the deed of His hands" (b).
3. The full recompense which David invoked shall be "rendered to them according to their desert." God will "pull them down and not build them up" (c).

Most commentators refer the origin of this Psalm to the time of Absalom's rebellion: but in the sudden outbreak of that conspiracy, no time was permitted to David, who was obliged to flee instantly from Jerusalem for his life, to enter into the Tabernacle, and to present his supplication "towards the Holy Oracle"

Our translators, by their want of uniformity in rendering the same words in these two verses, have in a great measure concealed from the English reader the mutual relation between David's prayer and the Lord's answer. The Hebrew word בִּלְוָי (poal) "work" is rendered by "deeds" in ver. 4, line 1st, and by "works" in ver. 5, line 1st; and, as if to render the confusion complete, a different word altogether מָאָש (maaseh) "deed" in ver. 4, line 2d, is translated "work," while in ver. 5, line 2d, it is translated "operation"! Excellent as our version is on the whole, this is but one of many instances in which these delicate allusions, and plays on words (paronomasias), of which the Hebrews were particularly fond, have been obscured by our Translators from their undue fondness for varying the expression.

The verb בִּלְוָי (paal) "to work," when distinguished as in this instance from בִּלְוָי (to do), refers more to the first contriving and setting about any work (moli, parare, Gesenii Lexic.), while מָאָש (asah) denotes more the actual execution. This is evident from the order in which the two verbs are placed in Isaiah xli. 4. "Who hath wrought and done it?" &c. Compare Psalm lviii. 2 (3). "Yes, in heart ye work [contrive] wickedness." See also Micah ii. 1.
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A more appropriate occasion seems to be that immediately succeeding the treacherous murder of Abner by Joab, when David yet felt himself too weak to inflict the merited punishment on this overbearing "son of Zeruiah," while the ten tribes still rejected him as their sovereign, and might be expected to rise and overwhelm him in righteous indignation and vengeance for his supposed participation in the assassination of their favourite captain. Viewed in this light, several passages of the Psalm will be found to gain in significance. Verse 3 would strikingly depict the character of Joab and his perfidious conduct towards Abner. "Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbours, but evil is in their hearts." Compare 2 Sam. iii. 26, 27. Verse 4 coincides remarkably with the words of David in 2 Sam. iii. 39, "And I am this day weak, though anointed king; and these men, the sons of Zeruiah, be too hard for me: the Lord shall reward the doer of evil according to his wickedness." The very sin of Joab in respect to God is exactly described in v. 5, his disregard of the working of God's providence in seeking, by criminal means, prematurely to secure for David the sovereignty, which the Lord had promised, without waiting for God's time. The designation of David in v. 8, as being "the Anointed" of Jehovah, though not yet installed fully into the kingly office, would be especially in point (compare the passage just quoted from 2 Sam. iii. 39);—and in like manner in Psalm xxix. the allusion to the kingdom being the Lord's, v. 10, and the prayer in v. 11 for the restoration and full establishment of the blessing of peace unto God's people would be most appropriate.

PSALM XXIX.

A Psalm of David.

1. Give unto the Lord, O ye Mighty,
   Give unto the Lord glory and strength.

2. Give unto the Lord the glory due unto his name:
   Worship the Lord in the beauty of holiness.

3. The Voice of the Lord is upon the waters:
   The God of glory thundereth:
   The Lord is upon many waters.
4. The Voice of the Lord is powerful:
   The Voice of the Lord is full of majesty:
5. The Voice of the Lord breaketh the cedars;
   Yea, the Lord breaketh the cedars of Lebanon.
6. He maketh them also to skip like a calf;
   Lebanon and Sirion like a young unicorn.
7. The Voice of the Lord divideth the flames of fire.
8. The Voice of the Lord shaketh the wilderness;
   The Lord shaketh the wilderness of Kadesh.
9. The Voice of the Lord maketh the hinds to calve,
   And strippeth bare the forests:
   And in his temple doth every one speak of his glory.
10. The Lord sat upon the Flood:
    Yea the Lord sitteth King for ever.
11. The Lord will give strength unto his people;
    The Lord will bless his people with peace.

Psalm xxix. forms the sequel or complement to Psalm xxviii. David had lifted up the voice of his supplication to the Lord Ps. xxviii. 2, and was answered by the voice of Jehovah from the Holy Oracle Ps. xxviii. 5. In the fulness of his gratitude for the consolation thus imparted, David had promised "a song" of praise (Ps. xxviii. 7). But he feels how incompetent is the feeble voice of man adequately to celebrate the praises of that mighty voice which He has but to "utter and the earth melts and the pillars of heaven tremble."

In the exordium, therefore, which consists of two verses (v. 1 and 2), David calls upon the mighty angels to ascribe the glory due unto God's name. Then follows, in a grand chorus of seven verses, a description of the various powerful effects produced by the voice of God, in that most magnificent and awful form in which it reveals itself to mortals, in the thunder of heaven. To appreciate aright the sublimity of this chorus, we must conceive of it as performed by the combined voices of the whole people1 uniting their praises as it were with the heavenly choir above. The Lord is represented as sitting enthroned over the storehouse of waters that are above the firmament (v. 3; compare Gen. i. 7). Seven times the Voice of the Lord is heard peal, as it were, re-

1 There were 4000 singers specially set apart by David to praise the Lord in the Temple service, 1 Chron. 23, 5.
verberating upon peal, while its resistless effects are described, extending over the mightiest as well as the lowliest objects of nature (v. 3–9).

The “seven thunders having uttered their voices” (see the allusion to this passage Rev. x. 3), the single voice that began in the first two verses of the Introduction with calling on the angels to ascribe all majesty and power unto God, now resumes in the two verses of the Conclusion, ver. 10, 11. But this mighty God is our God—mighty to destroy, mighty to save. \textit{The Lord sat enthroned on the Flood;¹} presiding over that deluge which separated between the godly and ungodly—an earnest that he will not now confound the righteous in the same judgment with the ungodly (see Psalm xxviii. 3–5), “Yea, the Lord sitteth King for ever.” “The Lord will give strength to his people” even now, to withstand their present enemies and trials, and hereafter in his own due time will give unto the meek to inherit the earth and to delight themselves in the abundance of peace.

The plan of the Psalm may be thus exhibited:


d{\text{1.}} \begin{align*} &\text{Introduction,} \\
&\quad \text{The Lord occurs 4 times.} \\
\end{align*}
d{\text{2.}} &\begin{align*} &\text{:} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The voice of the Lord,} \\
&\quad \text{The Lord occurs 4 times.} \\
\end{align*}

The Introduction here answers to the Conclusion, each consisting of two verses, and each containing the Lord four times repeated.

The seven verses containing the praise of the Lord's voice of power are arranged with remarkable symmetry, so as to bear upon them the impress of the Divine signature, \textit{Three}. The seven is divided into what we shall afterwards see is its most beautiful

\footnote{\textit{mabool} is never used but of the \textit{historical} deluge.}
and perfect division, into three parts consisting of 3, 1, 3, the single central verse (v. 6) being distinguished from the three verses on either side of it by the absence of the "Voice of the Lord" which is found in all the others. The seven Voices of the Lord too, it will be observed, are distributed with much art, so as still to preserve the triplicate form, two of them being grouped together in the central verse of the first three, so as, in this relation, to count for one.

It remains only to remark how clearly the formal arrangement of the two Psalms points to their connexion and unity, as forming two members of one entire composition, or to use the expression of Hengstenberg, constituting a pair of Psalms.

1. The Voice of the Lord forms the central subject in both Psalms: in Psalm xxviii., attention is concentrated on the Voice of the Lord as issuing from the Holy Oracle; in Psalm xxix. we hear the praises of the Voice of the Lord. The main subject of each Psalm may thus be defined to be—Psalm xxviii. "The voice of the Lord speaks comfort and strength to his servants, when ready to be overwhelmed by their enemies." But, Psalm xxix., "this voice of the Lord is the same Almighty voice which speaks with such majesty and irresistible power in the thunder!"

2. We find here, as in all the pairs of Psalms, (e. g. Psalms i. and ii., ix. and x., xlii. and xliii., cvi. and cvii. &c.) a recurrence of similar expressions in each. The concluding ideas of both Psalms correspond. Psalm xxviii. 8, "The Lord is their strength." Psalm xxix. 11, "the Lord will give strength unto his people." In Psalm xxviii. 9, David prays that God will "bless his inheritance." In Psalm xxix. 11, in the confidence of faith he affirms, "The Lord will bless his people with peace."

3. Indications are given by the more recondite arrangements (to which the Hebrews seem to have paid particular attention) that Psalm xxviii. is imperfect and requires something to complete it. "The Lord" occurs in it five times—the number of incompleteness, being the broken Ten, the symbol of completeness, and it requires the eight "Lords" in the Introduction and Conclusion of Psalm xxix. along with the seven "voices of the Lord" to form twenty, or two complete wholes.

1 See Bahr's Symbolik, Hengstenberg's Psalms, Fairbairn's Typology, &c.
In like manner, the *nine* verses of Psalm xxviii. are incomplete without the addition of the *eleven* verses of Psalm xxix., which together make up *twenty*.¹

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**SECTION XI.**

**Psalm xxv.**

Psalm xxv. is still more symmetrical in its arrangements. It is the first of the Alphabetical Psalms as they are called, in which each successive verse begins with a new letter of the Hebrew Alphabet. It has been generally maintained by commentators that, as this artifice of composition seems to have been employed for the purpose of aiding the memory, these Psalms are destitute of any close connexion or consecutive train of ideas. How mistaken this opinion is we hope to show by the following analysis of the Psalm, which discloses a very beautiful gradation of thought.

The occasion on which David composed this Psalm was evidently one of great distress (vv. 16–18), when God appeared to hide from him the way of salvation (vv. 4, 5), and seemed almost about to permit his numerous and cruel enemies (v. 19) to triumph over him. In these alarming circumstances he flees to God in prayer as his alone trust and refuge, entreating deliverance from every enemy and evil.

*(A Psalm) of David.*

**David Prays.**

¹ 1. Unto thee, O Lord, do I lift up my soul.
² 2. O my God, I trust in thee:
   Let me not be ashamed,
   Let not mine enemies triumph over me.
³ 3. So also shall none that wait on thee be ashamed:
   Ashamed shall they be who act treacherously without cause.
⁴ 4. Shew me thy ways, O Lord;
   Teach me thy paths.

¹ See Hengstenberg's *Commentary on Psalms XXVIII. and XXIX.*
5. Lead me in thy TRUTH, and teach me: 
   For thou art the God of my salvation; 
   On thee have I waited all the day.

6. Remember thy tender compassions, O LORD, and thy MERCIFLS, 
   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.

ANSWER from the ORACLE of GOD.

8. GOOD and UPRIGHT is the LORD: 
   Therefore will he instruct 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.

   DAVID.

11. For thy Name's sake, O LORD, 
    Pardon mine iniquity: for it is great.

    Again THE ORACLE replies.

12. What man is this that feareth the LORD? 
    Him shall he instruct in the way that he should choose.

13. His own soul shall dwell at ease, 
    And his seed shall inherit the earth.

14. The communion of the LORD is with them that fear him; 
    And his covenant, to make them know it.

   DAVID resumes his Prayer.

15. Mine eyes are ever toward the LORD, 
    For He shall pluck my feet out of the net.

16. Turn thee unto me, and be gracious unto me; 
    For I am desolate and afflicted:

17. The troubles of my heart they have enlarged; 
    O bring me out of my distresses.

18. Look upon mine affliction and my pain, 
    And forgive all my sins.

19. Look upon 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.
Much animation and beauty are added to the Psalm, the moment we perceive the dramatic form in which it has been cast, like Psalm xxvii.; it is divided into three strophes of seven verses each: in the first of which David prays to God for spiritual direction and help; the second strophe contains the answer of the Oracle of God to David’s prayer; in the third strophe David resumes his prayer, and in consequence of the gracious assurance which he has received becomes still more urgent in his supplications for speedy deliverance from his distress. To this last strophe is appended an additional verse (ver. 22), (out of the alphabetical series which ends with v. 21) entreating full redemption for all Israel, and probably sung in chorus by the whole people.

Each strophe is again subdivided into three parts, consisting of 3, 1, 3. This division is particularly observable in the central strophe, in which the answer to David’s prayer, contained in ver. 8–10, and 12–14, is interrupted by a short ejaculatory prayer of David in v. 11.

In this threefold division, as generally in Scripture, the first three verses will be found to have more of an introductory and preparatory character, leading on to, and summed up as it were in, the middle verse which contains the central subject: and this again is developed and enlarged upon in the last three verses which form the result or conclusion of the whole. (Compare pp. 75, 76).

Let us now attempt to trace the train of thought.

Strophe I. (Ver. 1–7.)

V. 1–3. First, on the ground of his trust and humble waiting on God, David pleads that God should make a distinction between those who served him and those who served him not, and not allow his servants to be disappointed in their hope, and overcome by their enemies, who, in his case, persecuted him for no cause except that his uprightness reproved their wickedness.

V. 4. Having thus prepared the way in the first three verses, he now prefers his chief petition in the central verse, “Shew me thy ways, O Lord,” thy ways of “salvation” (v. 5), for I am in desolation and affliction (vv. 16 and 17), seemingly forsaken by
thy guidance. Thou hast hid thy way from me, and left me in a path of darkness and distress. The phrase, “Shew me thy ways,” is taken from the expression of Moses in Exod. xxxiii. 13, when God threatened to his people after their making the golden calf, that he would no longer send the Angel of his presence before them, but would leave them to walk in a way of their own choosing. Moses, however, made intercession with God for himself and his people. “Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way;” by leading us as heretofore by thy pillar of cloud and fire; and he received the gracious answer, “My presence shall go with thee;” v. 14. In like manner David here, in an hour of dark despondency, thinking that God had withdrawn his presence and was leaving him to wander unprotected in a way of destruction, addresses the prayer to God, “Shew me thy ways.”

Ver. 5–7. In the last three verses, David enforces this prayer by two topics,—God’s truth and mercy, “Lead me in thy truth” (ver. 5): but he especially appeals to his mercy, which he invokes repeatedly under different names, “thy tender compassions and thy mercies” v. 6 ; “according to thy mercy,” “for thy goodness sake” v. 7. The pleas thus urged are equivalent to an expostulation with God. “Shew me thy ways,” for the ways to which I am at present left can surely not be thy ways—thy ways of truth and mercy! Where is now thy truth, and faithfulness to thy servants, that thou permittest the enemies of righteousness to triumph over them that place their trust in thee? Where is now thy mercy? Is it clean gone for ever?

Strophe II. (Vv. 8–14.

To these expostulations the three first verses of the second strophe form a complete answer. The topics are taken up as usual in the reverse order.

1. Where is thy mercy? “O remember me for thy goodness sake!” The answer is, (v. 8) “Good is the Lord.”

2. Where is now thy truth? Answer: (v. 8) “Good and upright (= true) is the Lord,” and therefore will He instruct sinners, such as thou has acknowledged thyself to be, in His ways. But (v. 9) they must meekly submit to His guidance and teach-
ing, and wait for His judgment without impatiently demanding, Where is His mercy? Where is His truth? “All the paths of the Lord,” however afflictive and dark they may appear at the moment to the sufferer, “are mercy and truth unto such as keep His covenant and His testimonies,” v. 10.

V. 11. During the pause which follows, David in deep self-abasement bows himself meekly to God’s reproof and prefers only the lowly plea, “For thy name’s sake, O Lord, pardon mine iniquity: for it is great.” I confess my sin, as if he had said, which deserves thy severest chastisement, and only ask forgiveness for thy Name’s sake, which, as thou didst reveal it to thy servant Moses, is, “The Lord, the Lord God merciful and gracious, long suffering, and abundant in mercy and truth.” Exod. xxxiv. 6. For thy mercy and truth’s sake, which I ought not for a moment to have doubted, I pray thee to “pardon mine iniquity: for it is great.”

V. 12–14. Again the Oracle replies, What man is this that shows a submissive fear of God? Such is the man that He will teach His ways, and show that all lead to salvation and to his real good. All blessings shall be his. His own soul shall dwell at ease: his seed shall inherit the earth. The Lord will admit him to secret communion with Himself, and manifest to him in his experience the blessings of His covenant.

Strophe III.

Ver. 15–17. Strengthened in his faith by this gracious answer to his prayer, David professes his steadfast confidence which would wait meekly and perseveringly for the promised deliverance of the Lord.

Mine eyes are ever toward the Lord
For He it is that shall pluck my feet out of the net.

But he prays that He would speedily deliver him:

Turn thee unto me, and be gracious unto me,

1 In the Hebrew רַּאָשׁ chesed, “mercy,” the same word as in the 10th verse of this Psalm.
because of—and this is the plea on which he would now specially insist—the extremity of the sufferings to which he was reduced;

For I am desolate and afflicted:
The troubles of my heart they [mine enemies] have enlarged:
O bring me out of my distresses.

18. Nay, a third time he repeats this plea, and assigns to it the central place in the strophe.

Look upon mine affliction, and my pain;

but at the same time he again meekly acknowledges that these are the just punishment of his numerous offences,

And forgive all my sins.

Ver. 19–21. The central petition is here, as in the 1st strophe, taken up and repeated in the succeeding verses. In the 1st strophe, the petitions in v. 4 "Shew me thy ways, O Lord, Teach me thy paths" were again urged in v. 5, "Lead me in thy truth, and teach me." In like manner, in this last strophe, the sentiment of the central verse (v. 18) is taken up and repeated in v. 19 "Look upon mine enemies, &c." In order to draw attention to this connexion, the regular alphabetical sequence is broken through, and the same letter, and even word, ("Look upon" מַעֲנֵי, r'eh) are made to begin both verses.¹

There were two petitions in v. 18th. 1. "Look upon mine affliction and my pain," 2. "And forgive all my sins." The subject of the first (his affliction and pain) proceeded from his enemies, of the 2d (his sins) from himself. The 1st has been enlarged on in vv. 19 and 20; the second is now touched on and qualified in v. 21.

"Let integrity and uprightness preserve me: for I wait on thee." Notwithstanding his sins which he had confessed as justly meriting in themselves God's utmost wrath, he could yet appeal to the Searcher of hearts for the general sincerity and uprightness of that repentance which by His grace he had been enabled to exer-

¹ Verses 18th and 19th are thus made both to begin with a מ, whereas v. 18 ought regularly to have begun with a פ.
cise, and of his endeavours, amidst all his imperfections, to serve God and humbly wait on Him.

This plea is noticed, though slightly, since it had been mentioned in the answer of God, as necessary to entitle him to God’s favour, v. 10, “All the paths of Jehovah are mercy and truth unto such as keep his covenant and his testimonies.” Slightly, we say: not that it is not most important, nay an indispensable condition on the part of the suppliant, but because this was to form the main plea of the next psalm, Psalm xxvi., which is the sequel or complement of this:

**Psalm xxvi.**

1. Judge me, O Jehovah:
   For I have walked in mine integrity.

2. Examine me, O Jehovah, and prove me,
   Try my reins and my heart.

3. For—

notwithstanding my losing sight, in a moment of darkness and distress, of thy mercy and truth, yet in the habitual tenor of my life,

   —thy mercy is before mine eyes;
   And I have walked in thy truth [as my guide].

V. 22. David winds up the Psalm with a prayer for the whole Church, that the time of Israel’s redemption from every evil may be hastened.

It may be useful to present in a more condensed form the train of thought in the three Strophes, as brought out by attention to the threefold division of the 7 verses, 3–1–3, reminding the reader that the first member of a ternary series states an introductory proposition, the second contains the central or main thought, of which the third forms the expansion or development.

1 The same word רחום hased, mercy, as in Psalm xxv. 7 and 10.
SCRIPTURE PARALLELISM.

STROPHE I.

Verses

1. 1–3. I trust in thee: and none that trust in the Lord should be ashamed.

2. 4. Therefore shew me thy ways, which thou seemest to have hidden from me.

3. 5–7. Thy ways of truth and mercy.

STROPHE II.

Answer of the Lord.

1. 8–10. All God's ways are mercy and truth to his people, even those of afflictive discipline for sin, if they will meekly submit to his chastisement.

David.

2. 11. I confess my sin which deserves thy severest chastisement, and only ask forgiveness for thy Name's sake, "The Lord, the Lord God, abundant in mercy and truth."

Answer of the Lord.

3. 12–14. If thou thus submit with true fear unto the Lord, he will direct thee, prosper thee and thy seed, and shew thee the blessings of his communion and covenant.

STROPHE III.

15–17. Now will I look without unbelieving impatience to the Lord, in assured confidence to be brought out of my distress, the severity of which I would plead for speedy deliverance.

18. Yes—mine affliction only would I now plead, which is beyond my strength to bear—and my sin, which thou only canst remove.

19–21. My afflictions proceed from numerous and cruel enemies, to whom thou canst not abandon my soul and put my trust to shame. My sins, though so great and frequent, I am struggling in sincerity and uprightness to resist, and to serve thee perfectly: and I long and wait for thy redemption for myself and my people.
There are irregularities as to the order and number of the letters in this and several of the alphabetical Psalms, which have been eagerly caught at by certain critics as incontestable proofs of the very corrupt and mutilated state of the text of the Hebrew Scriptures: while to others they have given occasion to rash attempts at emendation to remove the supposed defects. The efforts of both parties we consider to be altogether futile and superfluous. The more closely the Old Testament is examined, the greater reason has the sober critic to admire the wonderful care with which God has watched over the integrity of his own blessed Word, by inspiring the people entrusted with its preservation, with a superstitious reverence for the very letter of Scripture: and one of the important services which we expect the study of Parallelism to perform for the Scriptures is to prove, by its arrangements being preserved still intact, the remarkably pure and uncorrupted state in which the text has been handed down to us. The tendency of all the later investigations of the sounder portion of the German school of criticism has been to vindicate the genuineness and authenticity even of those passages of sacred writ which had been generally set down as later additions and interpolations, such as the titles of the Psalms, and many incidental notes of time and other minor circumstances in the books of Moses.\(^1\) We hope to be able to shew satisfactory reasons for all the irregularities which occur in the alphabetical Psalms: but at all events sufficient marks of design are observable, as Hengstenberg in several instances has shewn, to prove that they are not unintentional, but proceeded originally from the author.

In the Psalm before us, for instance, one of the most remarkable deviations from the alphabetical order is that the letter \(^1\) is omitted, and in order to make up the number of the alphabet; 22, a supernumerary verse is added at the end (v. 22) beginning with the letter \(v\). Now that this is not attributable to any error on the part of the copyists, is evident from a comparison with the next alphabetical psalm, the xxxiv., which in many respects presents striking points of resemblance, and in which the omis-

\(^{1}\) Such as "unto this day," \&c. See especially Hengstenberg’s admirable work on the Authenticity of the Pentateuch, passim, and his remarks on the titles of the Psalms in his Commentary.
sion of the same letter occurs, and a similar additional verse is appended to the end, beginning with the same letter, nay with a part of the same verb redeem (תַּפְדָּה) padah), denoting apparently, by the marked similarity, that as Psalm xxv. is a prayer for the redemption of the righteous from the evils that oppress them, Psalm xxxiv. is a thanksgiving for a particular instance of deliverance vouchsafed to David, in which he sees an earnest and pledge of that full and final redemption which God has in store for his people. Such coincidence and method in the midst of apparent disorder cannot be the effect of chance, or the careless blunder of transcribers: no more than the transposition of the same two letters (א and ב) in each of the three central elegies of the five in the Lamentations of Jeremiah, can be without significance or design.

Nor are we at any loss to perceive a good reason for the omission of this letter, in Psalm xxv. Since each of the three Strophes was to consist of seven verses, beginning each with a separate letter of the alphabet, one of the 22 letters behoved to be dropped. Still, had the Psalm been thus left with only 21 verses, it would have failed to manifest by the number its alphabetical character. An additional verse was therefore necessary to be superadded to make up the number 22. So skilfully has this addition been managed, that the symmetry of the Psalm is not impaired but improved. This verse consists of a single line and clause, the only instance that occurs throughout the Psalm, with the exception of the first verse, with which it is thus brought into correspondence, and these two verses in a manner stand out by themselves apart from the alphabetical series: for the 2d verse begins again with א the first letter of the alphabet. Verse 1 and verse 22 thus enclose the whole Psalm (by this means made to consist of 20 verses, or two tens) between them, of which they form a brief compendium or quintessence — I trust in thee (v. 1): therefore deliver me (v. 22).
To mark this intended isolation of verse 1st, it might have been thought, on a first consideration, that not but some letter distinct from the alphabetical series, as in the case of the 22d verse, should have been chosen to begin the Psalm. But to use the expression of Hengstenberg, it was necessary that the Psalm should "bear, as it were, on its front the signature of an alphabetical Psalm" by beginning with the 1st letter a. Attention was drawn to this still more, as not being accidental but intentional, by the 2d verse again being made to begin with the same letter a: but as justice had already so far been done to this letter, the whole verse is not appropriated to it, but the second word is made to begin with s, the second letter of the alphabet.

What still further shews the nicety of design in the structure of the Psalm, and disproves entirely the supposition thrown out by some critics that verse 22 did not originally form a part of the Psalm (but was added at some subsequent period, perhaps when the people were groaning under the Babylonish captivity), is the necessity of both these lines to complete the symmetry of the verses if we regard the parallelism alone without reference to the alphabetical letters, or the number of the verses. The first three verses will thus be found to form six lines consisting of three regular couplets.

Unto thee, O Jehovah, do I lift up my soul.
O my God, I trust in thee:
Let me not be ashamed,
Let not mine enemies triumph over me.

So also shall none that wait on thee be ashamed:
Ashamed shall they be, who act treacherously without cause.

The 1st verse and first line of the 2d verse thus correspond, and form the first couplet, which is followed by two others: and the anomaly is removed of a single line appearing to stand alone followed by a triplet, and couplet.

p. 94). Compare Heb. xi. 6. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." James i. 6, 7, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."
In like manner, the last 4 verses (19–22), if we regard the parallelism alone, form six lines, consisting of a couplet (v. 19) and a quatrains (ver. 20, 21, 22) arranged as an introverted parallelism of four members.

19. Look upon mine enemies, for they are many,  
And they hate me with cruel hatred.

20. a | O keep my soul and deliver me;  
  b | Let me not be ashamed; for I put my trust in thee.

21. b | Let integrity and uprightness preserve me; for I wait on thee.

22. a | Redeem Israel, O God, out of all his troubles.

Here a and $\alpha$ are simple petitions, while b and $b$ are bi-membbral lines, consisting each of a petition and its plea. Thus perfect symmetry is restored.

The parallelism too is thus rendered more exact between the first sub-division (ver. 15–17) and the third sub-division (ver. 19–22) of Strophe III., as each thus consists of a couplet and a four-lined stanza; for ver. 16–17 form like ver. 20–22 an introverted parallelism.

a | Turn thee unto me, and be gracious unto me,  
  b | For I am desolate and afflicted;  
  b | The troubles of my heart they have enlarged;  
  a | O bring me out of my distresses.

Here a and $\alpha$ are petitions: b and $b$ are their respective pleas.

The probable reason of the letter P having been omitted, and substituted in its place, has already been stated. (See p. 96).

Psalm xxxiv.

A Psalm of David: on his feigning madness before Abimelech;
And he drove him away, and he departed.

1. I will bless the LORD at all times:  
His praise shall continually be in my mouth.

2. My soul shall make her boast in the LORD;  
Let the meek hear, and rejoice.

3. O magnify the LORD with me,  
And let us exalt his name together.
4. I sought the Lord, and he answered me,  
   And delivered me from all my fears.

5. They looked unto him, and were lightened:  
   And their faces—let them not be ashamed!

6. This poor man cried, and the Lord heard him,  
   And saved him out of all his troubles.

7. The Angel of the Lord encampeth round about them that fear him,  
   And delivereth them.

8. O taste and see that the Lord is good;  
   Blessed is the man that trusteth in him.

9. O fear the Lord, ye his saints;  
   For there is no want to them that fear him.

10. The young lions do lack and suffer hunger:  
    But they that seek the Lord shall not want any good thing.

11. Come, ye children, hearken unto me;  
    I will teach you the fear of the Lord.

12. What man is he that desireth life,  
    And loveth many days that he may see good?

13. Keep thy tongue from evil,  
    And thy lips from speaking guile.

14. Depart from evil, and do good;  
    Seek peace, and pursue it.

15. The eyes of the Lord are upon the righteous,  
    And his ears are open unto their cry.

16. The face of the Lord is against them that do evil,  
    To cut off the remembrance of them from the earth.

17. They cried, and the Lord heard,  
    And delivered them out of all their troubles.

18. The Lord is nigh unto them that are of a broken heart;  
    And saveth such as be of a contrite spirit.

19. Many are the afflictions of the righteous;  
    But the Lord delivereth him out of them all.

20. He keepeth all his bones:  
    Not one of them is broken.

21. Evil shall slay the wicked:  
    And they that hate the righteous shall be held guilty.

22. The Lord redeemeth the soul of his servants,  
    And none of them that trust in him shall be held guilty.
Psalm xxxiv. has been formed exactly on the model of Psalm xxv. It is divided in like manner into three Strophes of seven verses each, which again are subdivided into three parts, consisting of 3, 1, 3. The letter γ, as in Psalm xxv. is omitted, so that the 21st verse ends the alphabet, and the 22d verse (which gives the sum of the whole Psalm, and corresponds with the Title), stands without the alphabetical series, and as in Psalm xxv. begins with p. This Psalm, as the title shews, was written by David on occasion of the signal deliverance vouchsafed to him, when he was in terror of his life from the Philistines to whom he had fled for refuge from the persecution of Saul.

The first and third Strophes (ver. 1–7, and 15–21) are more didactic, detailing the experience and convictions of David and the more matured saints of God with regard to afflictions: while the central Strophe (v. 8–14) is hortatory, exhorting all, but particularly the young, to trust and filial reverence towards the Lord.

The argument of the Psalm, if we analyze it according to the divisions given, may be thus stated.

It will be observed that, as in the preceding Psalm, the first three verses of each Strophe are introductory to the central subject, which is contained in the fourth verse; and this again is amplified in the three concluding verses.

**STROPHE I.**

1–3. Bless the Lord with me, all ye his saints, and let his praise be our constant theme.

4. For he hath delivered his servant in extreme distress.

5–7. Magnify, I say, the Lord with me: for many such instances have God's saints to recount from their own experience in afflictions (v. 5); but every fresh example of remarkable interposition for one of the brethren (v. 6) ought to be specially improved to imprint on the mind the truth taught to our forefather Jacob by a vision of angels at Mahanaim (Gen. xxxii. 2), The Angel of God's presence encamps with all his attendant hosts around those that fear him, and delivers them from every enemy and evil (v. 7).
SCRIPTURE PARALLELISM.

Strophe II.

8–10. Let me then invite all to prove the goodness and overflowing bounty of the LORD, and to fear nought but the living God alone, who will supply their every want.

11. On the young especially would I call, to hear what this fear is which banishes every other fear: what it gives; what it requires.

12–14. Life and every good are its gifts: its requirement is purity in words (ver. 13), deeds, and heart (v. 14.)

Strophe III.

To enforce this exhortation, the Psalmist contrasts the widely different results of affliction to the righteous and to the wicked.

15–17. God is no indifferent spectator of the righteous and the wicked. His providence watches over the former for good, over the latter for evil. He hears and delivers the righteous in their afflictions.

18. He is ever nigh to save them, if their afflictions have answered their intended end, in breaking the stony heart and softening it.

19–21. Many indeed are the strokes wherewith God sees it necessary to chasten his children: but not a bone of them shall be broken; while the calamities of their ungodly enemies are judgments of God for their destruction.

22. To sum up the whole: Redemption from all evils and guilt, shall be theirs who serve and trust the Lord.

1 There is an evident antithesis designed between the two uses of the word "broken" in verses 18 and 20. If the heart of the believer is broken for sin, not a bone of him shall be broken. No fatal evil shall overtake him. His strength (ezem means both “bone” and “strength” in Hebrew) shall be unbroken. If he fall, it is but to rise again. “He may be perplexed, but he shall not be in despair; persecuted, but not forsaken; cast down, but not destroyed.” 1 Cor. iv. 8, 9.

This was eminently true of the Righteous One. Though “it pleased the Lord to bruise him,” and to give his “body to be broken for us,” yet “not a bone of him was broken.” His strength remained unbroken even in death. See John xix. 33, 36, and compare Ex. xii. 46.
Psalm xxxvii., the next in succession of the alphabetical Psalms, affords strong confirmation of the correctness of the arrangement which we have given of Psalms xxv. and xxxiv. It differs from these, in each letter of the alphabet having two verses assigned to it, with the exception of three (see ver. 7, 20, and 34) which have only one verse each. The position of these letters is remarkable, the first and last occurring at the exact interval of seven verses from the beginning and the end of the Psalm (v. begins ver. 7, and v. 34), while the other concludes the half of the psalm (v. begins ver. 20). The verses to which these are prefixed differ also in being triplets, while the rest are generally couplets. Still so long as I confined my attention to the number of verses (which in the two former Psalms coincides with the number of the letters) I could discover no very definite arrangement; but the moment that it occurred to me to count by letters instead of verses, I found that the arrangement of the Psalm was exactly the same as that of the two former, the whole being divisible into three strophes of seven letters each (v. being omitted), which again are subdivided into three parts, 3, 1, 3, but with this demonstration of the correctness of my previous theory, that the unit in the centre is marked as standing alone, by that letter having but a single verse assigned to it.

The object of David in this Psalm was to encourage believers under one of the severest trials of their faith to which they were exposed under the Old Testament dispensation, from observing the apparent prosperity and triumph of the wicked. It may be considered as the third and closing Psalm of the first series of Alphabetical Psalms [in all seven] all of which relate to the one subject of the afflictions of God's people.

In Psalm xxv., we have before us a sufferer in the deep waters of affliction "lifting up his soul to God," overcoming through the power of faith the suggestions of the Tempter prompting him to call in question the "mercy and truth" of God, and strengthened to put up in renewed confidence the prayer, "Re-deem thine Israel, O God, out of all his troubles."

Psalm xxxiv. calls on the meek and suffering saints of God to have the praise of the Lord continually in their mouths from the
many fresh instances which from time to time He affords to His afflicted servants of deliverance from extreme perils, and to hold fast the belief that the redemption prayed for in the former Psalm shall be accorded by the Lord. "The Lord shall redeem the soul of his servants."

Psalm xxxvii. is an encouragement and warning, meantime never to murmur at the present prosperity and triumph of the wicked, and above all never to be drawn away through envy of their apparent success to follow their evil ways, so as to be involved in their punishment and ruin.

"Fret not thyself in any wise to do evil,
For evil-doers shall be cut off."

Their prosperity is but transitory. The afflictions of believers are but for a moment, and will issue in their deliverance and salvation. The time of judgment is fast approaching, when the wicked shall vanish like "smoke," "but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." The whole Psalm is but a series of variations on this one theme, yet is not without a certain regular order.

**PSALM XXXVII.**

[A Psalm] of DAVID.

I.

1. Fret not thyself because of evil-doers,
   Neither be thou envious against the workers of iniquity.
2. For they shall soon be cut down like the grass,
   And wither as the green herb.
3. Trust in the LORD, and do good;
   So dwell in the land, and feed on truth;
4. Delight thyself also in the LORD;
   And he shall give thee the desires of thine heart.
5. Commit thy way unto the LORD;
   Trust also in him, and he shall bring it to pass;
6. And he shall bring forth thy righteousness as the light,
   And thy judgment as the noonday.
7. Rest in the LORD, and wait patiently for him:
   Fret not thyself because of him who prospereth in his way,
   Because of the man who bringeth wicked devices to pass.
8. Cease from anger and forsa ke wrath:
   Fret not thyself in any wise to do evil.
9. For ev ill doers shall be cut off;
   But those that wait upon the Lord, they shall inherit the earth.
10. For yet a little while, and the wicked shall not be:
    Yea thou shalt diligently consider his place, and it shall not be:
11. But the meek shall inherit the earth;
    And shall delight themselves in the abundance of peace.
12. The wicked deviseth evil against the just,
    And gnasheth upon him with his teeth.
13. The Lord shall laugh at him;
    For he seeth that his day is coming.

14. Their sword the wicked have drawn out,
    And have bent their bow,
    To cast down the poor and needy,
    To slay the upright in walk.
15. Their sword shall enter into their own heart,
    And their bows shall be broken.
16. A little that a righteous man hath,
    Is better than the riches of many wicked,
17. For the arms of the wicked shall be broken,
    But the Lord upholds the righteous.
18. The Lord knoweth the days of the upright:
    And their inheritance shall be for ever.
19. They shall not be ashamed in the evil time:
    And in the days of famine they shall be satisfied.
20. For the wicked shall perish:
    And the enemies of the Lord, as the fat of lambs—
    They have consumed—into smoke have they consumed away!
21. The wicked borroweth, and shall not repay;
    But the righteous is ever shewing mercy, and giving:
22. For those that are blessed of Him shall inherit the earth:
    And those that are cursed of Him shall be cut off.
23. By the Lord are a man's steps established;
    And He will delight in his way.
24. Though he fall, he shall not be utterly cast down;
    For the Lord upholds him with his hand.
25. I have been young, and now am old;
    Yet have I not seen the righteous forsaken,
    Nor his seed begging bread.
26. He is ever merciful, and lendeth;
    And his seed is blessed.
III.

27. Depart from evil, and do good,  
    And dwell for evermore.

28. For the Lord loveth judgment  
    And forsaketh not his saints;  
    They are preserved for ever:  
    But the seed of the wicked shall be cut off.

29. The righteous shall inherit the land,  
    And dwell therein for ever.

30. The mouth of the righteous speaketh wisdom,  
    And his tongue talketh of judgment.

31. The law of his God is in his heart:  
    His steps do not swerve.

32. The wicked watcheth the righteous,  
    And seeketh to slay him.

33. The Lord will not leave him in his hand,  
    Nor condemn him when he is judged.

34. Wait on the Lord and keep his way,  
    And he shall exalt thee to inherit the land:  
    When the wicked are cut off, thou shalt see it.

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.

37. Mark the perfect man, and behold the upright;  
    For there is a future to the man of peace.

38. But the transgressors shall be destroyed together:  
    The future of the wicked shall be cut off.

39. And the salvation of the righteous is of the Lord;  
    He is their strength in the time of trouble.

40. And the Lord has helped them, and delivered them:  
    He will deliver them from the wicked, and save them;  
    Because they have trusted in him.

The first and last strophes are more hortatory, "Fret not thyself, &c." "Depart from evil, &c.," while the central is didactic, proving the reasonableness of the duty required, 1st, negatively; by removing the objections arising from the apparent disadvantages on the part of the righteous (ver. 14–19), the main argument being again repeated and placed in the central position (ver. 20), of the speedy destruction of the enemies of the Lord and
of his people: and 2dly, positively, by showing the advantages which the righteous man even now enjoys amidst all his trials.

The following is an analysis of the Psalm according to the divisions indicated by the letters.

STROPHE I.

1–6. Be not disturbed at the prosperity of the wicked, for it is short-lived: but look only to do the duty of thine own station in full confidence in the protection and truth of the Lord, assured that He will bestow every blessing, vindicate thy cause, and bring everything to a prosperous issue.

7. Wait, I say, in stillness God's time: neither 1st, envying the prosperity of the wicked, nor 2dly, fearing their evil devices against thyself.

These two points are then enlarged on under the next three letters, or six verses.

8–13. 1st, Avoid all impatience at God's permitting the prosperity of evil-doers, lest thou shouldst thus be tempted to do evil also, and be involved in their punishment, which shall be speedy and utter destruction, while those that meekly suffer and look to God to avenge them, shall have an abiding inheritance and unalloyed peace (ver. 8–11).

2dly, Fear not the devices and rage of the wicked, for God's approaching judgment will shew how futile they are (ver. 12, 13.)

Here, however, (in the mention of the present apparent triumph and superiority of the wicked) a sensitive chord was struck in the persecuted sufferer's heart, which could not be made all at once to cease to vibrate. The Psalmist therefore takes it as the key note of his next strain.

STROPHE II.


Whatever may be the ultimate fate of the righteous and the wicked, the mourner is ready to exclaim, the immediate difficulties and disadvantages of the righteous are too hard for flesh and blood to bear.

14–19. 1st, The devices of the wicked threaten them with instant destruction. (ver. 14.)
True: but their devices shall return on their own heads.\(^1\) (ver. 15.)

2d, The righteous are often poor, while the wicked abound in riches.

True: still better is a little with God's blessing. Their riches and strength cannot save the wicked from final destruction, whereas God upholdeth the righteous. (vers. 16 and 17.)

3d, Times of evil and famine come on the righteous as well as on the wicked.

True: but God will never forsake the righteous, but will give them length of days, and an enduring inheritance, preserve them in evil, and satisfy all their wants. (ver. 18 and 19.)

20. Yes, again I repeat as the central point to be kept in view: Repine not from discouraging comparisons of thine own present state with that of the wicked. Their prosperity is momentary. They shall perish. They are the Lord's enemies as much as thine; and I already see, and foretell as accomplished their utter disappearance from God's land.


Nay, God's promises in his Word are true, and verified to the righteous and wicked far more even in this mixed state of things than first appearances would suggest.

21–26. The wicked lend not, but borrow often; yet their riches thrive not,—because God's curse is upon them—and they have not the

\(^1\) In the original we have a fine instance of that artifice in composition by which "the sound becomes an echo to the sense." The order in the Hebrew is:

14. Their sword the wicked have drawn out,
   And have bent their bow,
   To cast down the poor and needy,
   To slay the upright in walk.

15. Their sword shall enter into their own heart,
   And their bows shall be broken.

Here not only are the two verses (14 and 15), by both beginning with the same letter כ, marked as being closely connected together (so as to form an introverted parallelism) but in the same word "sword" כּרֶב, with which ver. 14 had begun, returning again at the beginning of ver. 15, we see, as it were, the recoil upon the wicked themselves of the weapon which they had unsheathed for the destruction of others. With this may be compared the well-known instance of Pope:

Up the high hill he heaves the huge round stone:
The huge round stone, resulting with a bound,
Thunders impetuons down, and smokes along the ground.
SCRIPTURE PARALLELISM.

means to repay: whereas the righteous has ever a little to give and wants not—because God's blessing rests upon it. (ver. 21, 22.)

It is on the Lord's blessing that all permanent prosperity must rest: therefore no fatal evil can befall him who possesses his favour. (Ver. 23, 24.) In confirmation the Psalmist states the result of his own long experience in life. (Ver. 25, 26.)

STROPHE III.

27–33. "Depart" then, once more I repeat, "from evil, and do good." The Psalmist returns again in the last strophe to the exhortations with which he had commenced in the 1st strophe; "Trust in the LORD and do good." (Ver. 3.) "Fret not thyself in any wise to do evil" (ver. 8.): and thus shalt thou secure an abiding rest with Him who is "the dwelling-place" of the righteous "in all generations." (Ver. 27–29.)

But by the righteous I mean those whose mouth utters no murmur, nor heart frets at what is God's appointment; but who in word, heart, and deed are directed by wisdom, the law of God, and unswerving rectitude. (Ver. 30, 31.) Such need fear no plots of the wicked. (Ver. 32.)

84. Wait therefore patiently (is the central point of my exhortation), on the Lord, and soon shalt thou see the wide distinction which he puts between the righteous and the wicked.

35–40. Such has ever been my own experience (ver. 35, 36): such will be that of those who will attentively mark the providential dealings of God: and strengthened in faith they will be enabled to say that as "the Lord has helped and delivered" the righteous in times

3 The wicked borroweth, and shall not repay:
But the righteous showeth mercy, and is ever giving:
For those that are blessed of Him shall inherit the earth:
And those that are cursed of Him shall be cut off.

Such, we believe to be the true translation and meaning. (See Hengstenberg, &c.)

Observe the parallelism of the lines, the 4th giving the reason for the statement in the 1st, and the 3d for that in the 2d, and compare Deut. xv. 6. "For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow." Compare also ver. 26 of this Psalm where the words "He is ever merciful and lendeth" express not so much what the righteous does from liberality of disposition, as what he is enabled to do from the blessing of God on his substance, since the Psalmist is stating from his own experience in life the prosperity which he has observed always to attend the righteous.

2 "These two verses exhibit the same threefold division as the Decalogue. Ver. 30 refers to word, the second hemistich of ver. 31st to deed, and in the middle between both stands the heart."—Hengstenberg's Commentary on the Psalms.
The principal apparent irregularities in this Psalm, besides the three letters ג.ז and ג which have only one verse each, are that the letter ג seems to be altogether omitted, and the stanza assigned to the preceding letter ג is of a most disproportionate length, as it consists of three verses, and eight lines.

27. Depart from evil, and do good,
And dwell for evermore.
28. For the Lord loveth judgment,
And forsaketh not his saints;
[ gev]
They are preserved for ever:
But the seed of the wicked shall be cut off.
29. The righteous shall inherit the land,
And dwell therein for ever.

According to Hengstenberg the three verses assigned to this one letter are in designed contrast to the three letters which have but one verse each. The stanza too, he remarks, is artfully constructed, so that "two verses of the usual length (two lines) enclose a third of unusual length (four lines) between them," thus forming a sort of constructive triplet, consisting of Distich, Tetrastich, Distich. But besides, the stanza may be considered as an Introverted Parallelism, in which verses 27 and 29 correspond, both being expressive of the same idea, "If thou art righteous and doest good, thou shalt dwell in the land for evermore;" while the intermediate tetrastich of verse 28 assigns as the reason the righteousness of the Lord which will never fail his people, but must interpose to judge between the righteous and their enemies.

Still when we look more narrowly into this stanza in the Hebrew, we find that the third line of verse 28 has the wanting ג (ayin) concealed within its first word גלolkam, and only partially hidden by the prepositional prefix ג (for ever). By restoring its rights to the ג, we should have two stanzas, each with the usual number of lines attached to them.

I must beg of my less critical readers to excuse the following remarks which are necessary to justify my assertion of the uncorrupted state of the present text of Scripture, and of the extreme nicety exhibited by the sacred writers in the formal arrangement of their compositions. They can omit them and pass on to the next Psalm.
Depart from evil and do good,
And dwell for evermore.
For the Lord loveth judgment,
And forsaketh not his saints;

For ever they are preserved:
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.

Hengstenberg observes that one cause of the deviation from the exact alphabetical order in this Psalm was the desire which the Psalmist had of giving a place to the Ten, the number of Perfection, so as to form in all 40 verses or four Decads, instead of 44 verses which would have resulted from assigning two verses to each of the 22 letters. It is corroborative of this that in the last stanza beginning with ver. 39, the מ is concealed behind ד (ד' oo-th' shoo-ath), so that with the apparent omission of the ג also, the ostensible number of letters in the alphabetical series is only 20 or two Tens; just as in Psalm xxv. the number of 20 is obtained by concealing מ behind י in ver. 2, and omitting ע altogether. In the present Psalm, the twenty letters will be found to be symmetrically divided by the three letters which have but a single verse under them. Counting the letters always till we are stopped by one of these three letters, the arrangement is 3, 7, 7, 3.

The reason of selecting the ג for omission will be evident on inspection of the strophes. The beginning of Strophe II. had been marked by the מ stanza having six lines instead of the usual number four, forming an Introverted Parallelism. In like manner, the beginning of Strophe III. is marked by the unusual number of lines assigned to the פ stanza through the apparent omission of the ג, and forming like the other an Introverted Parallelism.

Thus every irregularity is satisfactorily accounted for.
SECTION XII.

PSALM LI.

This, though not one of the alphabetical Psalms, yet resembles closely in its structure the three which we have examined, as it consists in the Hebrew of 21 verses, which are divided into three Strophes of seven verses each.

This is one of the most profoundly interesting Psalms of the whole collection, from the insight which it gives us into the views entertained by the Old Testament saints respecting sin, repentance, and renewal by God's Spirit, as drawn from the depths of David's personal experience—shewing us how nearly these approximate to the views held by believers under the brighter light of the Christian revelation. What St Paul has said of the father of the faithful, that "God preached before the Gospel unto Abraham" (Gal. iii. 8), may with equal truth be applied to the man after God's own heart, when he was inspired to compose the Psalm before us. Nowhere have we a clearer or fuller description of the nature and requisitions of a true evangelical repentance than that which the Spirit here dictates to David. Nowhere do we find a more profound appreciation of the true nature of all sin, or a more thorough renunciation of every attempt at self-justification and keen apprehension of the inherent corruption of human nature, 3–7 (1–5)—a more entire recognition of the necessity of regeneration being from first to last the work of God's Spirit, 8–14 (6–12)—or finally, of the true nature of that return which is required of the justified sinner for the unmerited and inestimable blessings which have been conferred upon him, 15–21 (13–19.)

The subject of each of the strophes may shortly be stated to be

Strophe I. Confession of sin—the previous requisite on the part of the sinner, for obtaining the great blessing of the Central Strophe.

Strophe II. Regeneration—the work of God's grace alone.

Strophe III. The acceptable return to God—on the part of the sinner:

or, as the whole Psalm is in the form of a prayer, we may regard
it as an earnest pleading of David with God for deliverance from the three great evils of sin, 1. from its guilt (A.), 2. from its defilement (B), and 3. from its miserable bondage (C), and for the bestowal of the corresponding blessings, 1. justification, 2. sanctification, 3. the free spirit of adoption—on the ground of three distinct pleas:

In Strophe I. Because he now makes full and unreserved confession of sin; and thus has fulfilled the previous condition necessary on the part of the sinner.

In Strophe II. Because God alone can bestow the blessings prayed for.

In Strophe III. Because His granting these blessings will call forth the only return which man can offer acceptable to God, viz. "the sacrifice of praise" and of a heart truly grateful for His blessings, and anxiously desirous to proclaim and extend His mercies to others.

**Psalm LI.**

*Confession of sin—the previous requisite on the part of the sinner.*

1. To the Chief Musician.—A Psalm of David.

2. When Nathan the Prophet went into him, As he had gone in to Bathsheba.

1. A 3. Have mercy upon me, O God, according to thy loving-kindness; 
According unto the multitude of thy tender mercies blot out my transgressions.

2. B 4. Wash me throughly from mine iniquity, 
And cleanse me from my sin.

3. a 5. FOR I ACKNOWLEDGE MY TRANSGRESSIONS: 
b AND MY SIN IS EVER BEFORE ME.

4. a 6. Against thee, thee only, have I sinned, 
And done the evil thing in thy sight: 
That thou mightest be justified when thou speakest, 
And be clear when thou judgest.

5. b 7. Behold I was shapen in iniquity: 
And in sin did my mother conceive me.
Regeneration—the work of God's grace alone.

6. A 8. Behold thou delightest in truth in the inward parts; And in the hidden part thou shalt make me to know wisdom.

7. B 9. Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

8. C 10. Thou shalt make me to hear joy and gladness: The bones which thou hast broken shall rejoice.

9. A 11. Hide thy face from my sins, And blot out all mine iniquities.

10. B 12. Create in me a clean heart, O God; And renew a right spirit within me.

11. C 13. Cast me not away from thy presence; And take not thy holy Spirit from me.

12. C 14. Restore unto me the joy of thy salvation; And uphold me with thy free Spirit.

The acceptable return to God—on the part of the sinner.

13. A 15. Then will I teach transgressors thy ways; And sinners shall be converted unto thee.

14. B 16. Deliver me from blood (-defilement), O God, Thou God of my salvation; And my tongue shall sing aloud of thy righteousness.

15. C 17. O Lord, open thou my lips; And my mouth shall shew forth thy praise.

16. 18. For thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt offering.

17. A 19. The sacrifices of God are a broken spirit: A broken and a contrite heart, O God, thou wilt not despise.

18. B 20. Do good in thy good pleasure unto Zion: Thou shalt build the walls of Jerusalem.

19. C 21. Then shalt thou delight in the sacrifices of righteousness, In burnt offering, and whole burnt offering: Then shall bullocks go up on thine altar.

Let us now examine more minutely the structure and contents of the Psalm.
SCRIPTYRE PARALLELISM.

STROPHE I.

Each strophe, as we have already observed, consists of an equal number of verses, seven. But to form the seven verses of the first Strophe, the Title must count, as in the original, for two verses. This is one of many proofs which serve to shew that the Titles are all genuine, and formed originally an integral portion of the Psalms. In the present instance, both parts of the Title are most significant. The inscription "To the Chief Musician" rendered at once the Psalm and the confession public. No surer evidence of the depth and sincerity of his penitence could have been afforded than this public humiliation of a king of Israel, and open acknowledgment before the whole world of his guilt and shame.

In the words which follow we have a similar acknowledgment of the righteousness of the condemnation pronounced upon him by Nathan—that God was "justified when he spake, and clear when he judged." The sentiment expressed by the words in ver. 2, is that where sin has found entrance, there God's judgment quickly follows. But there is more than a mere connexion of time implied by the word rendered in our version "after." The word in the original (טָא-כָּאָּשֶר) signifies "as, according as—he had gone into Bathsheba," "suggesting the ideas of analogy, proportion, and retaliation." David would mark and humbly acknowledge the just retribution of God in the judgment pronounced, so exactly proportioned to the offence. "Thou hast killed Uriah the Hittite with the sword." "Now therefore the sword shall never depart from thine house." "Thou hast taken his wife to be thy wife." "Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun." 2 Sam. xii. 9–11.

Thus we see that the double Title forms no unimportant part of the Psalm; and by its being counted as two verses, and completing the number seven in the first strophe, it renders the symmetry of the three strophes perfect, as far as regards the formal arrangement by verses.

But, as we have already remarked, we often find in Parallelism

1 Alexander On the Psalms.
more than one arrangement running side by side with each other without confusion or interference. The five verses which follow of Strophe I. form a whole in themselves, consisting of the usual three parts, with the mutual dependence and connexion of the threefold division.

Petitions.

A { Have mercy upon me, O God, according to thy loving kindness:  
    According unto the multitude of thy tender mercies, blot out my transgressions.

B { Wash me throughly from mine iniquity,  
    And cleanse me from my sin.

General Pleas—a for A, and b for B.

a { For I acknowledge my transgressions:
    And my sin is ever before me.

b { Against thee, thee only, have I sinned,  
    And done the evil thing in thy sight;
    That thou mightest be justified when thou speakest,  
    And be clear when thou judgest.

b { Behold, I was shapen in iniquity:  
    And in sin did my mother conceive me.

In A and B we have two petitions, enforced respectively by the general pleas a and b, which again are more fully developed in what may be termed special pleas for each, a and b. The first petition A is for deliverance from the guilt of sin (justification), and the second B, from its defilement (sanctification).

1 That the distinction here made between the two petitions is just, and that both do not refer only to forgiveness of sin, as Dr Hengstenberg asserts in opposition to Stier, will I trust be still more evident to the reader as he proceeds and observes the beautiful order and progression of thought which are thus introduced into the Psalm, and the parallelism of the verses marked B, B, B, B. Dr Hengstenberg maintains that purification of heart is only first mentioned in ver. 12-14. The comparison, however, of the first expression in ver. 12, "Create in me a clean heart, with the corresponding expressions in ver. 4, "cleanse me from my sin," and ver. 9, "Thou shalt purge me with hyssop and I shall be clean," proves that all three refer to the same subject.
Both petitions are then based upon what David feels to be the indispensable pre-requisite on the part of the sinner, unqualified confession of sin, which accordingly forms the central thought of the first strophe. Each of its two lines refers evidently to one of the preceding petitions:

"Blot out my transgressions" (A): "For I acknowledge my transgressions," (a).
"Cleanse me from my sin" (B): "For my sin is ever before me." (b):

and, as usual in the Gradational Parallelism, the second line makes an advance upon the first. The penitent who would be delivered from sin must not be satisfied with a mere passing conviction and acknowledgment of the guilt of his individual transgression, but must keep ever before him the inherent loathsomeness and pollution of the source from which it sprung—the sin that is in him.

In the next two verses, we have two most profound views disclosed of the true nature of sin:

1st, (ver. 6) that all sin is in reality, and looking at it in its truest light, sin against God. Even sin against our neighbour is a violation of that relation which the sovereign Lord of all has constituted between him and us, and is a rebellion against His ordinance. Murder is a defacing of God's image; adultery, a violation of God's holy law of marriage. "Your murmurings" was the warning of Moses to the Israelites, when raising their voice against him and Aaron for want of water, "Your murmurings are not against us, but against the Lord." Ex. xvi. 8. It is God's law that enjoins the duties of the Second Table, as well as those of the First. Whatever we do, we are commanded to "do, not as unto man, but unto God." All sin is thus a transgression

1 The argument of these three verses, or indeed of the first strophe, might be summed up in the words of the Apostle John, 1 John i. 9.

If we confess our sins,
He is faithful, And righteous, [δίκαιος]
To forgive us our sins,
And to cleanse us from all unrighteousness: [ἀθανάτος]

that is, "He is faithful, to forgive us our sins: he is righteous, to cleanse us from all unrighteousness." See p. 34.
of God's appointments, a rebellion of the creature against the Creator: and in comparison with this, every other view of sin dwindles so completely into nothing in David's eyes that he exclaims,

Against thee, thee only, have I sinned,
And done the evil thing in thy sight.

Various attempts have been made to escape from the obvious meaning of the words that follow,

That thou mightest be justified when thou speakest,
And be clear when thou judgest,

which, in connexion with the previous words, "Against thee have I sinned," &c. seem plainly to imply that David's sin had been overruled by God, and rendered so heinous and glaring, for the purpose of vindicating His righteousness beyond all cavil in the severe sentence pronounced against it. Hengstenberg has ably shewn this to be the only legitimate interpretation of the words, and to be entirely in accordance with the teaching of Scripture in other passages. "Sin," he observes, in its first rise and continued indulgence in the heart, "belongs indeed to man. He can at any moment by repentance release himself from its power. But if he neglects to use the aids of God's Spirit offered him for this purpose, the forms in which it may manifest itself remain no longer in his power, but are subject to God's disposal, who determines them as it pleases Him, as it suits the plan of His government of the world, for His own glory, and at the same time also, so long as the sinner is not absolutely hopeless, so as to subserve his salvation. He places the sinner in situations in which he shall be assaulted by this or that particular temptation; He directs the thoughts to some determinate object of sinful desire, and secures that they continue wedded to this, and do not start off to some other object. It is from the consideration of sin in this point of view that David proceeds, when in 1 Sam. xxvi. 19 he derives the hatred of Saul from the Lord's having 'stirred him up against him,' when in 2 Sam. xvi. 10, &c. he says of Shimei, 'The Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? Let him curse, for the Lord hath bidden
him. Thus also in another passage we find asserted a secret influence over David's mind, as directing the sinful inclination already present in his heart to a determinate object: compare 2 Sam. xxiv. 1, 'And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah:' 1 In the matter here referred to, such a co-operation on the part of God is quite undeniable. That David, through his own guilt filled with sinful lust, must see precisely Bathsheba, that she became pregnant, that Uriah did not comply with the wishes of David, who that believes in a Providence generally can overlook such a co-operation in this combination of circumstances? Pointing now to this co-operation of God, David here says that he must commit so heinous a sin in order that in the judgment which God pronounced upon him through Nathan, His righteousness, purity and holiness might be manifest, and thus His name be glorified and His honour advanced." 

"Besides the exposition now given is that followed by the Apostle in Rom. iii. 4, whose commonly misunderstood words are thus first placed in their true light. Paul must have taken the passage in a sense, which appeared to yield the result that human unrighteousness was not punishable, since it 'commended, or rendered conspicuous,' the righteousness of God,' so that one must sin for the honour of God—allegations, which in the following context he partly refutes (ver. 6), partly rejects with abhorrence, v. 8." 2

The only point in which Hengstenberg's interpretation seems defective is, that, to render the connexion of the first and last clauses of ver. 6 complete, we feel a want of some expression to mark the heinousness of the guilt incurred. David does not mean to say simply "I have sinned—that thou mightest be justified," but as Hengstenberg himself explains it, "he must commit so heinous a sin"—the form which his previously cherished lust was to assume must be so aggravated, that God might not only be, but appear to be just in punishing it. And such accordingly is the import of the expression which he has employed, "I have

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1 From a comparison of the parallel passage in 1 Chron. xxi. 1, we learn that the very wrath of Satan himself is overruled to work out God's purposes.

2 Hengstenberg, Commentary on Ps. li.
done the evil thing in thy sight."1 This phrase (to "do the evil thing in the sight of the Lord") occurs more than 60 times in the Old Testament, and I believe it will be found I am correct in affirming, signifies in every instance, to be guilty of apostasy and rebellion against God. The first occasion on which it is used is by Moses in Numb. xxxii. 13, to designate the consummating act of Israel's rebellion against the Lord, which brought down His final sentence of utter rejection against them. "And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done the evil thing in the sight of the Lord was consumed." (Compare Deut. ix. 18). Thenceforth it became the standing expression to designate defection from the living God. Thus in the next instance in which it occurs (Deut. iv. 25), it is employed to denote idolatry. "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and ye shall corrupt yourselves and make a graven image, or the likeness of anything, and shall do the evil thing in the sight of the Lord thy God, to provoke him to anger." Thus also in chap. xvii. 2–5, "If there be found among you man or woman that hath wrought the wicked thing in the sight of the Lord thy God in transgressing his covenant, and hath gone and served other gods and worshipped them—then shalt thou bring forth that man or that woman, which have committed that wicked thing unto thy gates, even that man or that woman, and shalt stone them with stones, till they die." The next and last passage in which the phrase occurs in Moses' writings is in Deut. xxxi. 29, where he predicts to the Israelites that after his death they would be guilty of complete rebellion against the Lord (ver. 27), and would "utterly corrupt themselves;—and evil will befal you in the latter days: because ye will do the evil thing in the sight of the Lord to provoke him to anger through the work of your hands."

The exact verification of this prediction in the subsequent history of the Israelites, and the anger of God, yet tempered with mercy, at their frequent rebellion and idolatry, is the great sub-

1 הָאִ֥רֶבֶן הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁה הָאִ֥שֶּׁh (hāra hōnēcha āseethee). Not as our translators have rendered "this evil thing," nor as Hengstenberg, Ewald, &c. "what is evil in the sight of the Lord"—but "the or that evil thing," הָאִ֥שֶּׁה hā ra.
ject which the author of the Book of Judges proposed to himself to illustrate. Accordingly this phrase forms the characteristic expression of his history, the main central division of which is subdivided into seven sections, each commencing with this phrase, "And the children of Israel did the evil thing in the sight of the Lord—and served Baalim: and they forsook the Lord God of their fathers," &c. Compare Judges ii. 11, iii. 7, iii. 12, iv. 1, vi. 1, x. 6, xiii. 1. The next passage in which it occurs is equally decisive (1 Sam. xii. 17), where Samuel upbraiding the people for their rebellion against the sovereignty of God, calls God himself to bear witness to their guilt by sending thunder and rain, "that ye may perceive that your wickedness is great, which ye have done in the sight of the Lord in asking you a king"—a demand which God himself had already characterized (1 Sam. viii. 7): "They have not rejected thee, but they have rejected me, that I should not reign over them." The last passage which we shall quote at length in proof of the alleged signification of this phrase is the remonstrance of Samuel to Saul (1 Sam. xx. 19), "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst the evil thing in the sight of the Lord?" In what this "evil thing in the sight of the Lord" consisted, Samuel's subsequent words leave in no doubt:

For rebellion is as the sin of witchcraft,
And stubbornness is as iniquity and idolatry:
Because thou hast rejected the word of the Lord,
He hath also rejected thee from being king.

1 Samuel xv. 23.

Lastly, it is the established expression employed in the Books of Kings and Chronicles in speaking of the idolatries of the kings of Israel and Judah (1 Kings xi. 6, xiv. 22, xv. 26, 34, &c.) This invariable usage, surely, fully authorizes us to attach the same meaning to the phrase when employed by Nathan in the

1 See Kurzgefasstes exegetisches Handbuch zum alten Testament. Das Buch der Richter von Ernst Bertheau, p. xxv.

2 The word here employed is יָרֵאָתְךָ, "your wickedness." This is the only instance in Scripture in which the article is wanting, but its place is supplied by the pronominal suffix. In every other case the expression is יָרֵאתָהָ, "the evil thing."
rebuke which the Lord commissioned him to address to David (2 Sam. xii. 9): “Wherefore hast thou despised the commandment of the Lord, to do the evil thing in his sight?” and in David’s application of the terms to his own conduct in the Psalm before us: “I have done the evil thing in thy sight.” The heinous crimes of adultery, treachery, and murder of which he had been guilty, have now opened his eyes, by the grace of God, to the true source from which such fearful wickedness could alone have proceeded, the previous falling away of a proud and lustful heart from that God to whom he owed all his exaltation and blessings. Ah! yes, he now exclaims, my sin against my neighbour was sin against thee. “Against thee, thee only, have I sinned,” and in righteous judgment, yet mercy, hast thou left me so far to myself, that, like him whom thou didst reject before me, I “have flown upon the forbidden spoil” of my neighbour’s wife, “and done the evil thing in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest”—in counting so severe a sentence to be necessary to undo the effects of my deplorable fall.

The acknowledgment contained in this 6th verse that all sin is truly against God, and is rebellion against His sovereign authority, is the plea urged by David for granting his first petition (A. ver. 3) for pardon of sin; since he alone can forgive a trespass against whom the trespass has been committed.

2d. The next verse contains, if possible, a still more profound view of sin: that each individual sin is but an outcoming and visible manifestation of that inward entire corruption, which has defiled our whole nature. This forms David’s plea for granting his second petition (B. ver. 4), that God would deliver him from the pollution of sin. Attention is drawn to this connexion by the parallelism of B. and b., which answer line to line:

“Wash me throughly from mine iniquity” (B): for, “Behold I was shapen in iniquity” (b).

“And cleanse me from my sin” (B): for “in sin did my mother conceive me” (b).

No power but God’s, he urges, can “throughly wash” a thoroughly corrupted nature: for “who can bring a clean thing out of an unclean? not one.” If born, nay “conceived in sin,” the
inference is irresistible, that "except a man be born again of the Spirit, he cannot enter into the kingdom of God."

This important truth, thus shortly touched upon in the conclusion of the first strophe, forms the principal subject of the succeeding

**STROPHE II.**

the subject of which we have already stated to be, the necessity of regeneration through God's grace and Spirit alone.

We had before occasion to remark that in the Scriptural arrangements, the succeeding strophe or stanza often catches up and repeats the concluding idea and sometimes even words of the preceding. (See Psalm xxxvii. 14, compared with ver. 12, 13, p. 110, and Psalm xxv. 19, compared with 18, p. 96). Such a catchword, indicative of the intimate connexion of the ideas, is the word "Behold!" repeated in ver. 8 from ver. 7.

Behold! I was shapen in iniquity,
Nay in sin did my mother conceive me.

So thorough and inward is my corruption! But

Behold!¹ thou requirest truth in the inward parts!

Almighty power alone, O God, can affect such a change:—

And in the hidden part thou shalt make me to know wisdom.

This central portion of the Psalm exhibits the three great blessings which the sinner requires, viz.: (to state them in their negative form) deliverance from the threefold evils of sin; 1. from its guilt (A, A); 2dly, from its defilement (B, B); and 3dly, from

¹ Behold! is an expression of wonder designed to point attention to some new and remarkable truth or event. In the first instance (ver. 7), it is used to introduce the doctrine, so hard of digestion to the natural man, of original sin and the universal depravity of human nature. The fearful complication of his guilt and the spiritual insensibility which had so long benumbed his soul, till the voice of the Lord by Nathan awoke it from its slumbers, revealed to David the depth of that inward corruption which could alone explain his lamentable fall.

In the second case (ver. 8) "Behold!" points to a truth as strange and which reasoning pride would deem irreconcilable with the former, that God should still require of a creature declared to be thus utterly false and inwardly corrupted, "truth in the inward parts."
its miserable bondage (C, C); or (to state them in their *positive* form), 1. forgiveness of sin (justification): 2. purity of heart (sanctification): 3. joy and peace in believing (the free spirit of adoption)—twice repeated: the first three verses (A, B, C,) declaring the necessity of God's bestowing these gifts from man's utter inability to produce them in himself; followed up in the last four verses (A, B, C,) by earnest prayer to God for their communication. Each petition A, B, C, corresponds to, and is founded on the previous pleas A, B, C, respectively. This orderly connexion is clearly pointed out in the original Hebrew by the distinction so exactly observed between the tenses of the first three verses, and those of the last four. In A, B, C, the tenses are all Futures, "thou shalt make me to know," "thou shalt purge me," &c. In A, B, C, on the contrary, they are all Imperatives, "Hide thy face," "Create in me," &c.

The first three verses acknowledge the necessity of being indebted to God's free grace alone for deliverance from the three evils of sin. And,

1. As to its *guilt*. Here a slight modification was called for. Instead of saying that God alone can deliver from the guilt of sin, which no one could doubt (since it is the prerogative of the offended sovereign alone to forgive) David gives utterance to the important truth that the sinner must be indebted to God even for the preliminary condition necessary on his part for the pardon of his sin, viz. conviction of his guilt, or as here expressed "truth" to acknowledge sincerely and unreservedly his guilt, and "wisdom" clearly to discern, and avoid henceforth the ways of error.

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Behold! thou delightest in truth in the inward parts;
And in the hidden part thou shalt make me to know wisdom.
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The prayer for pardon of guilt, corresponding to this plea is A,

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Hide thy face from my sins,
And blot out all mine iniquities.
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2. In ver. 9 B, David pleads that God alone can deliver from the *defilement* of sin.

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Thou shalt purge me with hyssop, and [so] I shall be clean:
Thou shalt wash me, and I shall be whiter than snow.
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The corresponding petition in ver. 12, 13 (B) is,

Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.

3. In ver. 10 (C), David pleads that God alone can deliver from the miserable bondage of sin under which he had groaned, and impart joy and gladness in believing:

Thou shalt make me to hear joy and gladness:
The bones which thou hast broken shall rejoice;

and to this corresponds the petition in ver. 14 (C):

Restore unto me the joy of thy salvation;
And uphold me with thy free Spirit,

that is, with "the Spirit of adoption," not of a slave, but of a child, who obeys with the free and joyous spirit of delighted obedience.

Strophe III.

In the third strophe, David pleads with God to grant him the three blessings prayed for, on the ground that the conferring of them will lead to God's receiving the only return which the sinner can make, the sacrifice of praise continually offered up from a grateful heart magnifying and declaring his goodness to others. This is a mark of the truly justified and regenerated man which will never be wanting. He cannot rest in self. The experience of the wondrous love of God to his own soul will expand his heart towards others, and beget an ardent desire to glorify God's salvation by inducing others to "taste and see that the Lord is gracious." The same threefold division, and twice repeated, obtains in this as in the second strophe.

1. Ver. 15 (A). His blessed experience of God's justifying mercy will lead him to teach other sinners God's ways of forgiveness, whereby they shall be induced to return and cast themselves on his tender compassion. If delivered from the guilt of sin,
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Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

2. Ver. 16 (B), He pleads that if God would deliver him from the defilement of that blood, which like Abel's he heard "crying from the ground" for vengeance unto God, and would not "cast him away from his presence" (compare the corresponding petition ver. 13 B, and Gen. iv. 14, 16,1) like Cain, but would prove his "salvation" by "washing him throughly" (ver. 4 B.) in the cleansing blood of atonement, "creating in him a clean heart and renewing a right spirit within him," (B,) then would his tongue sing aloud of that righteousness* of God's own creating, which he had put upon him:

16. Deliver me from blood [-defilement], O God,
Thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.

3. Ver. 17 (C) He pleads that God would for His own praise deliver him from that joyless state of slavish fear induced by sin, which had sealed his lips:

17. O Lord, open thou my lips;
And my mouth shall shew forth thy praise.

Ver. 18. Such he feels will be the true offering unto the Lord, not the mere material sacrifice, but that sacrifice with which the Apostle to the Hebrews says "God is well pleased, the sacrifice of praise offered to God continually, that is, the fruit of the lips giving thanks to his name," Heb. xiii. 15, 16—the consecration of the whole man as a living sacrifice unto the Lord, holy and acceptable, and his leading thereby others to devote themselves as sacrifices to Him.

The last three verses, accordingly, develop more fully this central idea by defining the nature of the spiritual sacrifices thus required. To be either acceptable to God, or to benefit others, in

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1 Gen. iv. 14, "Behold thou hast driven me out this day,—and from thy face I shall be hid." Ver. 16, "And Cain went out from the presence of the Lord."
2 Compare, He shall receive the blessing from the Lord, Even righteousness from the God of his salvation.—Psalm xxvi. 5.
accordance with the threefold division which we have seen pervades this Psalm,

1. (A) They must proceed from "a heart broken and contrite" through a deep and humbling conviction of guilt. v. 19 (17).

2. (B) They must be "sacrifices of righteousness" pure from the defilement of sin, leading others to offer "sacrifices of righteousness" (ver. 21). For this, however, David keenly feels his own incompetency. "My sin is ever before me," marks the deep and ever present sense of his guilt that was pressing on his mind when he wrote the Psalm before us. So far as the first requisite of an acceptable sacrifice was concerned, he might teach and benefit others: but how dare he hope that he, who by his uncleanness and unrighteousness had given such cause to the enemies of God to blaspheme, and to the weak to be offended, could edify and build up others, or lead them to glorify God by "sacrifices of righteousness"? In deep self-humiliation, therefore, he betakes himself in prayer to the Source of all righteousness, entreating Him that He would avert the evil which his sins were calculated to do to the Church, and Himself carry on the good work:

20. Do good in thy good pleasure unto Zion:
Thou shalt build the walls of Jerusalem,
which his sins, he felt, had tended so much to pull down.

21. Then shalt thou delight in the sacrifices of righteousness.

And 3 (C), These sacrifices would possess the third and last characteristic essential to acceptable sacrifices, of being entire, unreserved, free-will offerings of the worshippers themselves unto God. Not only would they be "burnt offerings" (olah, literally "an ascension"), every earthly and selfish desire "being consumed and going up in a flame to the Lord," but "whole burnt offering" (*calil, so called from "the entire consumption")

1 To mark that this work must be God's exclusively, the resulting "sacrifices of righteousness" to be offered, in which man is to have a share, are excluded from ver. 20, and transferred to the beginning of ver. 21.

2 The Future in the Hebrew text, denoting, "Thou must—thou alone canst—build"—as the Futures in ver. 8–10.


4 Ibid.
a surrender and consecration of the whole man, spirit, soul, and body, to the service of God, nay a spontaneous self-dedication through the free Spirit of adoption:

Then shalt thou delight...In burnt offering and whole burnt offering:
Then shall bullocks go up on thine altar,

as living, spontaneous sacrifices—an expression which finds its parallel in Isaiah lx. 7,

The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on mine altar.

The changes that have been made on the authorized version in this Psalm are:

1. In ver. 2, "When Nathan the Prophet went in to him,...As he had gone in to Bathsheba,"
by which the Psalmist indicates the analogy between the entering of Nathan and the entering of David, and the retributive justice whereby "the Lord God of recompenses requites into men's bosoms their iniquities, causing them to eat the fruit of their own way, and filling them with their own devices." (See Jer. li. 56, Isa. lxv. 6, and Prov. i. 31.)

2. In ver. 6, "And done the (or that) evil thing in thy sight."

3. In ver. 9, 10, the Imperatives "purge me," "wash me," "make me to hear," are changed into the Futures "thou shalt purge me," &c., and in ver. 10, "The bones which thou hast broken shall rejoice;" by which the antithetical correspondence between ver. 8–10, and ver. 11–14 is clearly shewn.

4. Uniformity is observed in rendering the same words ḫaphētz, "to delight," in ver. 8, 18, and 21, and ḫatzah, "to take pleasure in," in ver. 18, and its derivative ḫatzon, "good pleasure" (in ver. 20), in order to mark to the English reader the designed allusions in the different verses in which they occur.

Behold! thou delightest in truth in the inward parts. Ver. 8.
Thou delightest not in [outward] sacrifice: else would I give it; Thou takest no pleasure in burnt offering. Ver. 18.
Do good in thy good pleasure unto Zion. Ver. 20.
Then shalt thou delight in the sacrifices of righteousness. Ver. 21.
It is of the Lord's gift alone, if his worshippers have any thing acceptable to offer unto Him.

5. In ver. 16, the literal translation of the Hebrew, as will be seen by the marginal rendering, is "Deliver me from blood," that is, as the parallelism shews, not from the guilt of sin for which the sinner fears to be condemned, but from its defilement, from which he desires to be "washed and made clean."

6. In ver. 21, "Then shall bullocks go up on thine altar"—See Hengstenberg, Ewald, &c.

It is worthy of remark by the student how frequently the recurrence of the same word will enable him to trace the parallelism and discover the lines which correspond in meaning. Compare "blot out" in ver. 3 and ver. 11, "wash me," "cleanse me," in ver. 4, with "thou shalt wash me," "I shall be clean," in ver. 9; "a clean heart," ver. 12, and "joy," ver. 10 and ver. 14.

According to the arrangement of the Psalm which has been given, it will be observed that if we take the central verse of each strophe, we have in brief an epitome of the whole Psalm: Confession of sin being signified to be the necessary preparative on the part of the penitent, in the central verse of Strophe I. (ver. 5.)

For I acknowledge my transgressions,
And my sin is ever before me:

forgiveness, as the primary blessing sought from God, in Strophe II.

Hide thy face from my sins,
And blot out all mine iniquities,

and spiritual, not material sacrifices, as the acceptable return to God from the justified sinner in Strophe III.

For thou delightest not in sacrifice: else would I give it:
Thou hast no pleasure in burnt offering.

It may, however, be objected to the arrangement given of the seven verses of Strophe II. that ver. 11 does not possess that intermediate character between the first three and the last three verses, which we have stated to be a very common characteristic of the fourth member of a septenary series, and that there is a want of coincidence between the division by verses, and that indi-
cated by the letters, A, B, C; A, B, C. The deviation here from
the usual order may be for the purpose of giving the greater pro-
minence to the great fundamental blessing of justification (as
involving the other two blessings B and C) by the central posi-
tion which it is made to occupy, not only in the second strophe,
but in the whole Psalm, the 11th verse forming the middle with
ten on either side. At the same time its due importance is pre-
served to the no less essential blessing of inward purification
of heart, by its being dwelt upon in two verses (12 and 13).

Should, however, the explanation now offered not be deemed
satisfactory, the reader must bear in mind, that the ternary
division of the seven is not the only one of which it is sus-
cetable. The other arrangements of the Psalm will in no way
be affected, if it should be considered preferable to adopt in
Strophe II. the binary division of the seven into three and four,1
which is equally common, and which indeed is generally found
in combination with the ternary division into 3—1—3, as the
central member is usually more intimately connected with one
of the threes, than with the other. Thus in Strophe III. the
18th verse has a closer correspondence with the last three verses
(19–21), since all relate to sacrifice, than with the preceding
three (15–17).

A clear instance of the binary division into three and four, is
found in the Epistles to the seven churches in the Revelation.
"The closing part of all the epistles exhibits a remarkable uni-
formity, which still is mingled with variety. Each close exhibits
the admonition, 'He that hath an ear, let him hear what the
Spirit saith unto the churches.' In connexion with this the
words, 'He ('him' or 'to him') that overcometh' appear, and
to each person thus characterized, promises are made. In the
first three epistles, the monition, 'He that hath an ear, let him
hear what the Spirit saith unto the churches' precedes the pro-
mises connected with the words 'He that overcometh,' &c., while
in the last four of the epistles, 'He that hath an ear,' &c. follows
such promises, and stands at the very close of the epistles. There
is doubtless a designed and significant division into classes of
three and four."2

1 The reason of this division and the symbolical meaning of the numbers will be
considered afterwards.

2 Moses Stuart's Commentary on the Apocalypse, pp. 462, 463. Edin. edit.
The first septenary series of parables delivered by our Lord Matt. xiii. are on the contrary divided into four and three, the first four parables being spoken publicly to the people, or world in general, while the last three were addressed to the inner circle of his disciples, and in private.

Four Parables addressed to the People.

1. Sower. Open. Seed, as regarded by itself.
2. Tares. Hidden. Seed, as mixed with a foreign element.

Three Parables addressed to the Disciples.

1. Treasure.
2. Pearl.

Of the other division of the seven, the ternary, I subjoin two striking examples, as I am aware how sceptical most readers, whose attention has for the first time been turned to the numerical arrangements of Scripture, will be of the reality of their existence.

The Psalms are very distinctly divided into seven parts or Books, as will be seen from the following tabular arrangement.

Book I. comprehends

Psalms I. to XLI. Its conclusion is marked by the doxology,
Blessed be the Lord God of Israel,
From everlasting to everlasting.
Amen and Amen.

Book II. comprehends

Psalms XLII. to LXXII. It concludes with the doxology,
Blessed be the Lord God,
The God of Israel,
Who only doeth wondrous things.
And blessed be his glorious name for ever:
And let the whole earth be filled with his glory.
Amen and Amen.
The prayers of David, the son of Jesse, are ended.

Book III. comprehends

Psalms LXXIII. to LXXXIX. It concludes with the doxology,
Blessed be the Lord for evermore.
Amen and Amen.
Book IV. comprehends
Psalm xc. to cvi. This Book begins with the Psalm of Moses, and concludes with the doxology,
Blessed be the Lord God of Israel,
From everlasting to everlasting:
And let all the people say, Amen.
Praise ye the Lord (Hallelujah).

Book V. comprehends
Psalms cvii. to cxvii.
Psalm cvii. begins with
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Psalm cxvii. begins with
O praise the Lord—and ends with
Praise ye the Lord (Hallelujah).

Book VI. comprehends
Psalms cxviii. to cxxxv.
Psalm cxviii. begins with
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Psalm cxxxv. begins and ends with
Praise ye the Lord (Hallelujah).

Book VII. comprehends
Psalms cxxxvi. to cl.
Psalm cxxxvi. begins with
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Psalm cl. begins and ends with
Praise ye the Lord (Hallelujah).

The first three books are grouped together by ending each with a doxology, in which the words "Blessed be the Lord—for ever—Amen and Amen" occur in each.
The last three Books begin each with

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever,

and end with Praise ye the Lord (or Hallelujah).¹

¹ This Hallelujah at the end of the Psalms, though occurring in other Psalms than the above, still distinctly marks the division of the last three Books, since in the Cen-
The central Book of the seven combines the characteristics of both, as it ends with the doxology of the first, and the Hallelujah of the last. Its concluding Psalm too, Ps. cvi. strikes the key note for all the succeeding melodies, since it begins with an invitation to "praise the Lord," followed by the words with which each of the three last Books commences:

O give thanks unto the LORD; for he is good;
For his mercy endureth for ever.¹

The central Book of the last three has its limits also defined by the Psalms which compose it. With the exception of its opening and concluding Psalms, it consists wholly of the great Alphabetical Psalm the cxxix., and the remarkable group of the Psalms of Degrees. These last again are arranged with much precision, the central Psalm cxxvii. being Solomon's, with seven Psalms on either side of it: thus,

<table>
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<tr>
<th>Psalm CXX</th>
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The Book of Proverbs, in like manner, consists of seven parts or sections, arranged as follows.

1. Chaps. i.-ix. Introductory Part. All written
2. x.-xxii. 16. "The Proverbs of Solomon." or collected
4. xxv.-xxix. "Proverbs of Solomon which the men of Hezekiah king of Judah copied out."
7. xxxi. 10-31 An Alphabetical Poem. Description of a virtuous wife.

¹ See Burkii Gnomon Psalmorum, Prefatio.
But the finest example of this division of the seven, and the one which first suggested to the author the intermediate character of the fourth number of a septenary series, is the group of Seven Beatitudes in the beginning of the Sermon on the Mount. The examination of these however we shall reserve till we come to examine the whole of this most perfect composition.

SECTION XIII.

The instances already produced will perhaps have prepared the reader to hear without surprise that the series of laws which Moses received on Mount Sinai to deliver to the Israelites, as contained in chapters xxii., xxii., and xxiii. of Exodus, is not a mere detached set of isolated precepts, which it would be very difficult for any memory to retain, but that along with the Ten Commandments, specially so called, and which commence the series, they form seven groups (the covenant number, in reference to Exod. xxiv. 7) consisting each of ten commandments, which severally have their respective internal arrangements. The study of these is calculated to throw much light on the mutual relation of the laws to each other, and to develop the spirit of the whole, and was no doubt intended, by the pleasing exercise which it afforded to the reflective faculties, to excite a love to “meditate in God’s law,” and to discover if possible, by the clue thus afforded, the “wonderous things” contained therein.

1 Bertheau, in his “Die sieben Gruppen Mosaischer Gesetze” “the seven groups of the Laws of Moses,” has attempted to show that the seven groups, of ten commandments each, referred to above, form together but the first complex group (composed of seventy commandments) of seven similar complex groups, so that the whole code would consist of 490 commandments, or seven times seventy.
PIETY.

I.—God is to be honoured and loved in himself.

I. I am the Lord thy God, Which have brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness, Of any thing that is in heaven above, Or that is in the earth beneath, Or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them;

Thought: For I the Lord thy God am a jealous God,
Visiting the iniquity of the fathers upon the children,
Unto the third and fourth generation of them that hate me;
And shewing mercy Unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain:
For the Lord will not hold him guiltless,
That taketh his name in vain.

IV. 1. Remember the sabbath day, to keep it holy.
2. Six days shalt thou labour, and do all thy work:
3. But the seventh day is the sabbath of the Lord thy God:
   In it thou shalt not do any work,—Thou,
   Nor thy son, nor thy daughter,
   Nor thy man-servant, nor thy maid-servant,
   Nor thy cattle,
   Nor thy stranger that is within thy gates:
4. For in six days the Lord made heaven and earth, the sea, and all that in them is;
5. And rested the seventh day:
6. Wherefore the Lord blessed the sabbath day, and hallowed it.

II.—God is to be honoured in those to whom he has imparted honour.

V. Honour thy father and thy mother, That thy days may be long in the land, Which the Lord thy God giveth thee.
BROTHERLY LOVE.

III.—God is to be loved in those who are made in His image.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house:
   Thou shalt not covet thy neighbour's wife:
   Nor his man-servant, nor his maid-servant,
   Nor his ox, nor his ass,
   Nor any thing that is thy neighbour's.
The Decalogue.

The most perfect of these arrangements, as we might be prepared to expect, is the Decalogue or "the ten words" spoken by the mouth of Jehovah himself, and, in token of their everlasting obligation, engraved by His own finger upon stone; the mutual relation and significance of which, as unfolded by the Parallelism, we shall now attempt briefly to trace.

Ten being the symbol of completeness, since it closes the series of fundamental numbers, and contains in itself as it were the germ of all numbers, the rest being but a repetition of the first ten and a further development of them, the commandments by being ten in number are thereby indicated to be a complete whole, and, as they evidently relate to man's duty both to his God and to his fellowmen, are intended to form a perfect summary of religious and moral duty.

Two Fold Division of the Decalogue.

The first and most simple division of the Decalogue is into two parts. So far there can be no question, as we are distinctly informed in the sacred record that there were "two tables of the testimony," Exod. xxxii. 15. The first table, we have the authority of our Lord to say, prescribes our duty to God, and the second our duty to our neighbour. The twofold division always marks an antithetical relation, such as that of God and man, Positive and Negative, Active and Passive, &c. By the relative order in which the two tables are placed to each other in the Decalogue, the second being secondary or subordinate to the first, we are taught that love to man can only flow from love to God; in other words, that true morality can be based only on true piety. "The first and great commandment is, Thou shalt love the Lord thy

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1 Hence the dedication of the tithe or tenth part to God, as presupposing the preceding nine (compare the Greek phrase δεκα νεοί ἑαυτῷ τὸ ἑταῖρον, himself the tenth, that is, he and nine others,) was equivalent to the dedication of the whole to God's service, and was an humble acknowledgment of owing all to his bounty. Compare Bähr's Symbolik or Fairbairn's Typology of Scripture.

2 The Decalogue, or first group of ten commandments, differs in this respect from the other groups of ten commandments, which form indeed a complete code, but only with reference to a special part of duty.
God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself." Mat. xxii. 37–39.

But with respect to the division of the commandments themselves, and the number that was in each table, there has existed a considerable difference of opinion. The Masoretes, probably from their knowledge of the significance attached to the numerical arrangement in Scripture, and, following them, Augustine and the Roman and Lutheran Churches, have assigned three commandments to the first table and seven to the second, by uniting the first and second commandments into one, and separating the tenth commandment into two parts. The erroneousness of this division has been often shewn. That the words "Thou shalt not covet thy neighbour's house" form part of one and the same commandment with those that follow, and cannot be disjoined from them so as to form a distinct commandment by themselves, is seen at once by reference to Deut. v. 21, where they are transposed and placed after the words, "Neither shalt thou desire thy neighbour's wife."¹

The division proposed by Origen, and which has been most generally adopted by Protestant divines, places four commandments in the first table, and six in the second. One objection to this arrangement is that it destroys the significance of the numbers. By the division which we adopt, on the contrary, and which was first, we believe, proposed by Hengstenberg,² the ten commandments are equally divided between the two tables, the significance of the numbers is preserved, and a most perfect symmetry of parts is found to pervade the whole Decalogue, which

¹ If it be correct to argue from Exod. xx. that "Thou shalt not covet thy neighbour's house" is a separate commandment, it follows equally from Deut. v. that "Neither shalt thou desire thy neighbour's wife" is also a distinct commandment. We should thus have two competing commandments for the honour of standing ninth in the series.

any other division would destroy. That this is the true arrange-
ment is proved, we think, by the following considerations:

1. A presumption in its favour arises from its being the
arrangement adopted by the ancient Jews according to both
Josephus and Philo. Josephus' words are, “When he (Moses)
had said this, he shewed them the two tables, with the ten com-
mandments engraven upon them, five upon each table.”

2. It is the more natural arrangement. The numbers on each
table, we should expect, would exactly correspond. If the entire
number ten was significant, its parts would probably be significant
also. Now, as ten denotes a complete whole, five, as Bähr in his
Symbolik has shewn, being the broken ten, is the symbol of in-
completeness, and points to another half as its requisite comple-
ment. Our obedience, we are thus taught, to avail us in God's
sight, must be complete. In vain shall we plead our observance
of the first table, if we have neglected the more palpable com-
mandments of the second. “He that loveth not his brother
whom he hath seen, how can he love God whom he hath not
seen?” (1 John iv. 20).

3. The common division by which the fifth commandment is
united to the second table, instead of to the first, is inconsistent
with that which lies at the basis of the summary of the second
table, which is given by our Lord, “Thou shalt love thy neigh-
bour as thyself.” None of the terms here employed apply to the
fifth commandment. The idea uniformly attached in Scripture
to the word translated “neighbour” is that of fellow, companion,
equal. But our parents are not our neighbours or equals, but our
superiors. Again, the sentiment with which we are ordered in
this commandment to regard them is not that of “love” but of
“honour.” We are called upon not merely to love them “as
ourselves,” that is, as our equals, but to “honour” them as our
superiors, set over us by the Lord.

4. Another argument for uniting the fifth commandment to
the first table in preference to the second, but which will have its
due weight only with those who have been accustomed to observe
how frequently the true arrangement is indicated in Scripture by
the recurrence of the same or similar expressions in those passages

1 Joseph. Antiq. B. iii. ch. 5, sect. 8.
which are meant to be connected, is that the words, "the Lord thy God," while they are found in none of the commandments of the second table, occur in the fifth commandment as in all the previous four of the first table, denoting that it, like them, has a special reference to "the Lord our God."

5. A fifth argument arises from the beautiful threefold symmetry which, as we shall see, is introduced by this division, into both tables, and which by the common division would be wholly destroyed.

By including then our parents in the same table which lays down the duties which we owe to himself, God teaches children to consider their parents as standing in a very intimate relation to him, as his representatives on earth, for whom he demands a portion of that honour which is due to himself. A peculiar sanctity is thus stamped upon the parental relation, God hereby, as it were, appropriating it to himself: and hence the endearing title in which above all others he delights, and by which he would have us in the true spirit of filial reverence and affection to address him, is "Our Father, who art in heaven."

Honour belongs not to man as such before his fellows, but is derived alone from his relation to God. The doctrine of Scripture is that "there is no power, but of God: the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God." (Rom. xiii. 1, 2). Accordingly we find the very name of God applied to those placed in stations of honour and authority: e. g. to judges, as in Psalm lxxxii. 6. "I have said, ye are gods." (Exod. xxi. 6). "Then his master shall bring him unto the judges." (Heb. the gods). Compare Exod. xxii. 8, 9: and to Moses, as having a special commission and authority delegated to him by God. (Exod. vii. 1). "See, I have made thee a god to Pharaoh." If God thus communicates his name to those who are entrusted with authority over their equals, need we be surprised that parents, to whom children under God owe their being, and in whom the creative, life-giving power of God is first manifested to them, should by the place assigned to

1 "God intends us to learn, how we ought to feel towards Him, by feeling first so towards our parents: they are a child's first appointed objects of faith, and hope, and love" [and therefore stand, as it were, in the place of God to him.]

Dr Arnold's School Sermons. Serm. I. p. 5.
them in his Law be hallowed in the eyes of children as his representatives on earth, and that they should be taught to regard them with that reverence which is due to God, and to give obedience unto them as unto the Lord? Compare Eph. vi. 7. 1

According to this division, the first table prescribes the duties of Piety, the second those of Brotherly Love: Piety including, in accordance with the universal idea among the ancients, both Jews and Gentiles (and this association of ideas forms an additional argument for the correctness of the present arrangement), both piety to God and piety to parents, or, as this last is usually called, filial piety. In this sense we find the word employed by St Paul in 1 Tim. v. 4, "But if any widow have children, or nephews, let them learn first to shew piety (συντιμία) at home, and to requite their parents."

**THREEFOLD DIVISION OF THE DECALOGUE.**

Still we cannot rest in the conclusion that a division which has so generally prevailed in the Christian world, and which is so natural as that of "duty to God" and "duty to man" is wholly without foundation. Besides it may be urged with much force that the fifth commandment, if for the reasons stated it ought to be joined to the first table rather than to the second, is still, in another point of view, as widely separable in idea from the four first commandments, and has an obvious affinity with the second table. The justness of this reasoning will be found recognised in the threefold division of the Decalogue, to which we would next entreat the reader’s attention. Nor let it be objected that these two divisions are incompatible and mutually destructive of each other. The study of Parallelism reveals many such diverse divisions in Scripture, each intended to present another side of the truth, and to exhibit it in some new light. This is but another instance of that wonderful "manifoldness" of Scripture (the "many-hued wisdom," πολυτόιχιος σοφία, as St Paul, Eph. iii. 10, styles it, of God’s word), which like the diamond, if we would fully appre-

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1 This division has been adopted also by Professor Fairbairn in his able work on the Typology of Scripture, vol. ii. p. 97-99, and by Mr Worsley in his Province of the Intellect in Religion, Book I. p. 143.
ciate its brilliancy, must be viewed on different sides, and with each new face discovers ever fresh beauties to the admiring eye.

In Scripture every perfect whole is divided into Three, the second or middle term of which forms the connecting link between the first and third. If then we separate the first four commandments by themselves, as prescribing our duty to God himself specially;—and the last five, in like manner, as prescribing our duty to our neighbour, the fifth commandment will be found to occupy the central position in the Decalogue. Our earthly parents are thus represented as standing midway between God and our neighbour, and connecting us with both: teaching us, with those feelings first inspired by our relation to our earthly parents, to look up to God, as our Father in heaven; and back again to our neighbour, as our brother on earth.

Thus that which forms the central thought, the very heart of the Ten Commandments, is the requisition of obedience to their injunctions in that spirit which a child exhibits to a beloved parent, in the spirit of filial obedience— with the twofold feelings of child-like fear, and child-like love, which are the earliest and most natural emotions of the human heart.¹

¹ "Shall we fail to perceive in the Fifth Commandment an angel appointed to watch over and to guard from desecration, from pollution even in their source, those realities of the purely human affections, which are for us no unworthy instruments and organs for the beholding of God? Is it not indeed through this very medium of the more reverential feelings, the purer and holier affections of our family or domestic life, specially when under the light of Christ their genuine purification and hallowing have been effected, that we are enabled most livelyly to discern God; even as it is by the very Name which they delight in, that we are by Christ taught to call upon Him! If we be as yet so low in the scale of spiritual advancement, as to be incapable of honouring and obeying and loving our earthly father, whom we have seen, how shall we be of power to honour, to obey, and to love, our heavenly Father, whom we have not seen? Again, if we discern not with the eyes of a reverential tenderness, of a true and self-denying affection, our earthly mother, who, through many and sore travail-pangs, through the burdensome helplessness of infancy, through the trying waywardness of childhood and of youth, has borne us ever in her bosom, in her arms, and in her heart; if from our youth up we have not cherished and delighted in this holiest of our human feelings, this fairest germ and symbol of the divine within us; if to our parent in the helplessness or the poverty, in the unfriended or unhonoured estate into which age may fall, we have said it is Corban, by whatsoever thou mightest be profited; how shall our mean and grovelling spirits be at the same time strong and pure and free, for their higher heavenward flight? How shall we with eagle-eye discern and gaze on that Jerusalem which is above, and which is 'the mother of
The threefold division of the Decalogue we therefore hold with
Hengstenberg to be,

I. God is to be honoured and loved in himself. (I.—IV).

II. God is to be honoured in those to whom He has imparted
honour. (V).

III. God is to be loved in those who are made in His image.
(VI.—X).

But not only is the whole Decalogue thus divisible into three
parts, but we find that each of these is again divided and subdivided
into Three, till we descend to single lines, which themselves
are so arranged, as to form triplets. This is true even of those
which at first sight might appear altogether isolated, as the separate Commandments VI. VII. and VIII., which, however, as we
shall afterwards see, form an intimately connected group. The
Decalogue accordingly consists of a series of triplets or Threes,
one within another, and bears impressed upon it the number of
Divine Signature, Three, seventeen several times, by which it is
designated as peculiarly emanating from God. The greatest symmetry is observable in the arrangement of the triplets. Thus in
the threefold division of the whole Decalogue, the first division
(I.—IV.) and the third (VI.—X.) consist each of a complex
group of triplets, while a simple triplet of three lines (V.) forms
the centre. In the principal division of the first table, the reverse is the case. The first (I.) and third (V.) are both simple
triplets, formed of single lines; while a complex group (II.—IV.)
composes the centre. In the division into Thought, Word, and
Deed in both tables, the extreme terms are complex, while the
middle term is simple, &c.

The nicety of arrangement that will be found to pervade every

as all?"—The Province of the Intellect in Religion, by Thomas Worsley, M.A.
Book I., pp. 141, 142. (The Christian Advocate's Publication for 1845.)

3 The only exception to this triplcity is the last four lines of the Second Command-
ment, which form alternate couples instead of triplets, in order, by the antithetical
significance of the number Two, to fix attention on the two seemingly conflicting, yet
truly harmonising attributes of God, Righteousness and Mercy.
part is most remarkable. Not a commandment, not a line, scarce a word could be altered without deranging the exquisite symmetry of the whole, thus at once bearing testimony to its divine authorship, and furnishing incontestable proof that we possess the identical form of words as originally pronounced by the mouth of Jehovah himself. The very lines and words of Scripture seem to be like "the hairs of our heads, all numbered." Thus the whole of the fourth commandment, as relating to the seventh day, forms a seven (the number of the covenant): and the central group of the seven is itself a seven. The first three lines will be found to answer to the last three, and form together six, while the central group, as containing one idea, counts for one, and makes up the number seven. The individuals enumerated in the central group, "Thou, nor thy son, nor thy daughter, &c." also amount exactly to seven. That this is not accidental but designed, is proved by the departure from strict parallelism in the third line of the innermost triplet, which would have required, instead of one term "thy cattle," two terms to correspond with those in the two preceding lines,

"Nor thy son, nor thy daughter,
Nor thy man-servant, nor thy maid-servant."

Were it not for the desire to mark by the number seven that the stamp of God's covenant was upon each Israelite and all that was in his land, the words would have been

"Nor his ox, nor his ass,"
as in the tenth commandment; where, in like manner, by a similar adjustment, the number seven is preserved, and for the same purpose, of deterring from disobedience in any of the cases enumerated by the remembrance that all are under the sanction of God's holy covenant.

Yet though seven is the characteristic number of this fourth commandment, the reader will observe that it still forms a series of five triplets, one within the other:

1 Seven being the number of the covenant, as we shall explain more fully afterwards.
SCRIPTURE PARALLELISM.

1. A, B, A: 2. d, e, f; and 3. its corresponding triplet, as we shall immediately see, e, f, d: 4. g, h, i: and 5. j, k, l.

\[\begin{align*}
&d \text{ Remember the Sabbath day, to keep it holy.} \\
&A \begin{cases}
&e \text{ Six days shalt thou labour, and do all thy work; } \\
&f \text{ But the seventh day is the Sabbath of the Lord thy God: }
\end{cases} \\
&B \begin{cases}
&g \text{ In it thou shalt not do any work,—Thou, } \\
&h \begin{cases}
&j \text{ Nor thy son, nor thy daughter, } \\
&k \text{ Nor thy man-servant, nor thy maid-servant, } \\
l \text{ Nor thy cattle, } \\
i \text{ Nor thy stranger that is within thy gates: }
\end{cases}
\end{cases} \\
&A \begin{cases}
&e \text{ For in six days the Lord made heaven and earth, the sea, and all that in them is, } \\
&f \text{ And rested the seventh day: } \\
d \text{ Wherefore the Lord blessed the Sabbath day, and hallowed it. }
\end{cases}
\end{align*}\]

The writer cannot tell how other minds may be affected by contemplating the beautiful organism of this commandment, but he will not easily forget the thrill of holy admiration and awe which he felt when its discovery first flashed upon his mind. The general arrangement of the Decalogue, and especially the perfect order which, it will be afterwards shown, characterizes the second table, had already been discovered, but the more complicated arrangements of the first table had long baffled all attempts at analysis, when one Sabbath afternoon, meditating on the fourth commandment, the thought all at once struck him that the commandment which sanctified the seventh day must bear impressed upon it the sacred number seven. The key thus found, every member fell immediately into its proper place; the exquisite structure of the parts stood revealed; and the certainty was inspired that the same Divine hand which had thus with such consummate skill adjusted the minuter portions would be found to have moulded the entire Decalogue into one grand organic whole.

Let us still more closely examine the structure of this fourth commandment. The first three lines, which prescribe the duty to be observed, correspond respectively to the last three lines,
which assign the reasons for the observance of each several precept: thus,

Precept. "Remember the Sabbath day to keep it holy;" (d)
Reason. "For the Lord blessed the Sabbath day and hallowed it." (d)

Precept. "Six days shalt thou labour—and do all thy work;" (e)
Reason. "For in six days the Lord made heaven and earth, the sea—and all that in them is." (e)

Precept. "But the seventh day is the Sabbath (rest) of the Lord thy God;" (f)
Reason. "For the Lord rested the seventh day." (f)

Again, we may remark that regarding the first three lines (A) and the last three (A) as two members of a triplet, of which the central group (B) forms the other, the two extremes agree in this that they state the commandment (the first three (A) the precepts, and the last three (A) the reasons for their observance) in general terms: the centre (B, "In it thou shalt not do any work—Thou, nor thy son," &c.) specifies particulars.

This will be found a very common feature in the threefold division, that the first and last terms have something in common, in which they differ from the second or middle term. Thus in the division of the central group, (g, h, i) the first line (g), "In it thou shalt not do any work—Thou," and the last (i), "Nor thy stranger that is within thy gates," are general statements, comprehending all the inhabitants of the land: the enumeration of the particulars included in "Thou” occupies the centre (h “Nor thy son, nor thy daughter,” &c.) So also in the tenth commandment, the general expressions "thy neighbour's house," "any thing that is thy neighbour's," are placed first and last: the particulars belonging to his house and possessions are thrown into the middle.

Thou shalt not covet thy neighbour's house:
Thou shalt not covet thy neighbour's wife,
Nor his man-servant, nor his maid-servant,
Nor his ox, nor his ass,
Nor any thing that is thy neighbour's.

In this last instance, we are furnished by the parallelism, which would be entirely destroyed by disjoining the first line of this tenth commandment from the others, with an additional argu-
ment against the Masoretic division, which makes of the first line a distinct commandment by itself.

The transposition of the lines in Deut. v. 21, and the numerous differences observable in Moses' recapitulation of the Decalogue, are no evidence, as German rationalists have asserted, of different traditions, or of the great uncertainty of the text of Scripture, nor do they form any valid objection to the parallelistic theory, which undoubtedly lays stress on the exact words of Scripture, and the order in which they stand. The very reverse of both suppositions is the truth. The Israelites were commanded in the strictest manner to guard the integrity of the oracles which were committed to them. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it," Deut. iv. 2.; and to ensure their perfect preservation, the injunction was given, "These words, which I command thee this day, shall be in thine heart: 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, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates." Deut. vi. 6–9. In consequence of this practice, and the great aid which the parallelistic arrangement affords to the memory, the very words of Scripture were so engraven upon the minds of the Israelites, and known to them by rote (as we say), that a departure from the usual order or form of words served to arouse them to a more thoughtful consideration of the particular point intended to be enforced by the text quoted, without in the least disturbing their exact recollection of the very terms of the original. Had commentators kept this in view, they would not have found the difficulty they have in accounting for the variations which occur especially in the quotations from the Old Testament in the New, and they would have felt the necessity of a far more profound investigation of the entire context and bearing of the passages quoted, which a few words or a brief allusion sufficed to recall to the original hearers.

This freedom of quotation by the sacred writers themselves in handling the inspired word was intended apparently as a protest against all superstitious cleaving to the mere letter, and thus los-
ing the spirit. The parallelistic arrangement seems intended to guard against the opposite error of those in the present day, who in their dread of "Bibliolatry" slight the letter, and deny the plenary inspiration of Scripture.

Having thus so far considered the great divisions, and the general structure of the Decalogue, let us next examine the order and connexion of the several commandments of each table.

**Table I.**

In the first commandment all the rest may be said to be implicitly contained, they being but the development of the one grand principle, "Thou shalt have no other gods before me," or as it is elsewhere expressed by Moses, "Hear, O Israel: The Lord our God is one Lord," Deut. vi. 4. God is supremely and alone to be adored: all others are to be honoured and loved only in Him; that is, with reference to the Threefold Division, "He who loveth father or mother (V.), or brethren or sisters (VI.–X.), more than me, is not worthy of me." Of none are we to make an idol: no other being must rival Him in our affections.

This commandment, inculcating the unity of God, so far stands alone and apart by itself, and is marked by the number one, a symbol of the Deity in unity, though three, as we have already mentioned, is peculiarly the Divine number in Scripture. This symbolic number, however, immediately follows in the next three commandments: which, still although three, yet in another view, as we shall immediately see, are so united as to form one.

These three commandments are not entirely new and distinct commandments from the first (and hence the plausibility of the Romish view which confounds the second with the first commandment and would even expunge it as superfluous), but are the expansion and unfolding of the one grand principle enunciated in it, "Thou shalt have no other gods before me." This is branched out into three particulars: God is to be adored, I. in thought, II. in word, and III. in deed; the three succeeding commandments being placed as safeguards to the first, to ensure more perfect obedience to its requisition. That our homage may alone be rendered to the one only living and true God, we are commanded,
1st, To guard our thoughts (commandment II.) lest we make to ourselves any image of God, other than that which He has given to us of himself. The point of this commandment is not, as has been often represented, the prohibiting of every sort of image of God, but that we should presume to make to ourselves any image of Him, whether in its grosser and more outward form of a "graven image" made under pretence of aiding our conceptions of the invisible God, or in the more subtle and dangerous imaginations of men's devising in later days. As Dr Owen has forcibly expressed it, "It was a witty and true sense that one gave of the second commandment, 'Non imago, non simulacrum prohibetur, sed Non facies tibi;'—it is a making to ourselves, an inventing, a finding out ways of worship, or means of honouring God, not by him appointed, that is so severely forbidden." If man at first was made "in the image of God;" if to "renew us" after "the image of Him that created us" be the great object of all the remedial dispensations of revealed religion; it cannot be the object of the prohibition that we should have no image of God: for without such an image, adoringly to contemplate, and progressively to imitate, how can we ever "be changed into the same image from glory to glory?" To exhibit to man a true image of His glorious perfections and character, has ever been one of the grand objects of those revelations which God has given of Himself in His Word—in His various manifestations of Himself to the patriarchs—in the glory that appeared in the pillar of cloud and fire to the Israelites, or that filled at times the tabernacle and temple—until at length He manifested Himself in all the fulness of His glory in Him who was "the express image of His person." It is of any rival God of our own imagining—who will ever be different from the true God, for we need our conceptions of Him always to be corrected and enlarged by resorting to His own teaching—that the Lord declares Himself most jealous: and in the twofold description of His character which He immediately subjoins, as the fearful avenger of all iniquity ("visiting the iniquity," &c.) while at the same time He is overflowing in mercy ("and shewing mercy unto thousands," &c.), He guards against erroneous conceptions of Himself in those two attributes especially, in which men have ever been apt to run into the one extreme or the other. To bring into full relief these two apparently contradictory, yet truly
harmonising attributes (justice and mercy) recourse is had, as we have already remarked, to the twofold division of lines, the only deviation if we except the division into two tables, from the tri-plicity which prevails so remarkably throughout the rest of the Decalogue.

1st. Then, we must learn to know, and think of God, as He truly is, taking that image alone of Him which He has revealed of Himself (II.).

2dly. We must speak of God aright (which includes our feeling towards Him aright, since "out of the abundance of the heart the mouth speaketh"), giving all reverence to His revealed name. (III.)

3dly. We must serve Him aright, six days by doing the duties of our station, and on the seventh by resting from our secular work, that we may devote ourselves undistractedly to God's work alone (IV.). The fourth commandment has evident reference to work or deed. All that we do, or forbear to do, must be done to the glory of God. It is the commandment of work, and no work; or rest: yet not an indolent rest from all activity—for man is an essentially active being, and the spirits of the just made perfect "rest not day and night;"—but a cessation from all earthly work, from all that vexing "travail which man has under the sun, and in which there is no profit," that he may engage in that nobler service and those blessed activities which are true rest to the wearied soul, and which will prepare and fit it for the delightful employments of the heavenly rest above.

In these three commandments we have the threefold division so usual in Scripture into Thought, Word, and Deed; and the same division, we shall find, pervades the second table, with this remarkable difference only, that their order is reversed, Deed, Word, and Thought; furnishing another striking instance of the Epanodos, as we begin with Thought and end with Thought. The Alpha and Omega of the commandment, the first point and the last to which we have to look in the observance of God's law, is, we are thus admonished, the due regulation of our thoughts.

The import of the fifth commandment as deducible from the place which it holds in the Decalogue has been already considered, pp. 143, 144.
The Law of the Lord, as we have seen, by its very arrangement, is represented as "exceeding broad," comprehending all that we 1. think, 2. say, and 3. do. This division is still more obvious in the II’d Table, than in the Ist.

That the ninth commandment refers to word, and the tenth to thought, is at once apparent: and it needs but a little reflection to perceive that the first three commandments form a group, enjoining us not to injure our neighbour in deed: either 1. in his person (VI.), 2. in his family (VII.), or 3. in his property (VIII.). These three particulars comprehend the three grand relations by which men are connected together in society: 1. as Individuals, as man to man, 2. as members of a family, or 3. as members of a community or nation. This is a classification universally recognised in language. The three first commandments of the Second Table thus forbid us to injure our neighbour either in his personal, domestic, or public relations. They guard man's life in its three essential constituents of the individual, family, and national life. Each succeeding commandment forms part of a climax, rising above the preceding.

The Ninth commandment, in like manner, rises a step higher, and is placed as a safeguard to the three preceding, designed to enforce obedience to them. Should any violation of the three fundamental laws that regulate society take place, the only means of punishing the violation is an appeal to justice: the Ninth commandment prescribes the condition indispensably necessary for its due administration and fulfilment, Truth, especially in witness-bearing.

Still this does not go to the source of the evil. An additional and still higher safeguard was necessary. This the Tenth commandment supplies, which lays the check upon the very thoughts, "Thou shalt not covet (or set thy thoughts, desires, upon, ὁδὲ ἐπιθυμήσῃς Sept.) thy neighbour's house," &c. Its very terms prove that it refers to the preceding commandments and forms the highest member of the climax. "Thou shalt not covet thy neighbour's house," lest being tempted "thou kill,"
and take possession. "Thou shalt not covet thy neighbour's wife," lest being tempted "thou commit adultery." "Thou shalt not covet his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's," lest being tempted "thou steal." There is thus a regular order and advance in these commandments. First we are prohibited from touching that which is nearest and dearest of all to our neighbour, and without which all else were a blank, his life: 2dly, that which is next nearest and dearest, his wife: 3dly, that which is next nearest and dearest, his property. These all however relate to outward acts. We are not to put forth our hands to injure our neighbour. But "our lips are our own," are we not entitled to say? "Who is lord over us?" No: the Ninth commandment forbids us to speak untruly of our neighbour. Thou shalt not injure thy brother in his good name. Well, but our thoughts at least are free? No, pronounces the Tenth commandment, "Thou shalt not covet (or set thy thought on) aught that is thy neighbour's." The very thought of evil is sin.

But does there not exist, we would suggest for the reader's consideration, a still more recondite parallelism between the First and Second Tables? On comparing the two, or rather the corresponding arrangements of each, Thought, Word, and Deed, we can scarce help being struck with the similarity between the central group of the IVth Commandment and the Xth, extending even to identity of expression in the middle line, "Nor thy (his) man-servant, nor thy (his) maid-servant," both too being marked by the covenant-number Seven. Then the central commandment of each arrangement prohibits all offence, the IIId. against the name of God, the IXth against the good name of our neighbour: and when we examine the remaining term in each, we find the central thought of the IIId. Commandment, "For I, the Lord thy God, am a jealous God," corresponds remarkably with the centre of the group VI.–VIII. of the Second Table, "Thou shalt not commit adultery."

In short, does not the same relation apparently hold good here, which we found to obtain throughout the single commandments, that the Second Table is placed as a safeguard to the First, to ensure the more perfect obedience to its demands?
While as a whole, its language is, "He who loveth not his brother whom he hath seen, how can he love that God whom he hath not seen?" so in its details it would seem to admonish us, to resist the first risings of each individual passion against him who was "made in the image of God," lest, unless checked, they should break out into direct transgression against God himself. Beware, is its warning import, of sinning against your neighbour, lest the same evil inclinations, strengthened by indulgence, lead you on to the still more daring commission of a similar transgression against God, so that (taking the Second Table in the inverse order, and proceeding from the less offence to the greater) having coveted for yourself what is your neighbour's (X.), you be tempted to covet for your own purposes that which God has peculiarly appropriated to himself and claimed as His own, "the Sabbath of the Lord thy God" (IV.)—lest, having "borne false witness against your neighbour" (IX.), you next "be found a false witness against God" (III.)—lest, having stolen from your brother (VIII.), you "rob God" (Mal. iii. 8), detracting from the fulness of His perfections, diminishing from either His righteousness or His mercy (last four lines of II.)—lest, having violated family ties (VII.), you become guilty of spiritual adultery and provoke God's jealousy by your unfaithfulness to your covenant-engagements to Him, as the husband of the Church (centre of II.): and lastly lest, if you have marred the "image of God" (Gen. ix. 6) in your fellow-man (VI.), you seek to mar the image which God has given of himself in His word by an image which you make to yourself of Him (first five lines of II.)—nay, be led to say in your heart, "How doth God know? and is there knowledge in the Most High?" "God seeth not: God inquired not: there is no God,"—thus blotting God out from His universe.

1 This seems to be the true interpretation of Ps. x. 4:

As for the wicked in the pride of his countenance, "He will not inquire: There is no God," is the language of his devices.

Compare v. 11.

He hath said in his heart, "God hath forgotten; He hideth his face: he will never see it."

And Ps. xiv. 1.

The fool hath said in his heart, There is no God.
This last group (VI.–VIII.), in its application to our neighbour, we found to form a connected whole guarding the great social relations in which man is called upon to act towards his fellowmen. Taking them, as before, in their inverse order, and proceeding from the less transgression to the greater, we shall find, as applied to God, that they constitute a connected whole, marking the three principal steps in the progress of sin against the Majesty of the Most High. First we begin with stealing from God something that is due to Him, detracting from His honour, service, &c., robbing Him in some measure of the reverence due to His name, and the allegiance we are bound to pay to Him. Having proceeded thus far, the transition to the next step is natural, withdrawing our love from Him and transferring it to other objects, and thus committing spiritual adultery against Him; until at length dreading His righteous jealousy we would banish Him altogether from our thoughts and from the world, and, could our puny efforts effect it, would have it that there should be no God.

How wonderfully was the truth of all this realized when God appeared in the form of a man on earth! Though convinced in their hearts that Jesus was the Son of God and heir of all things, the Jewish rulers coveted the inheritance for themselves, and the evil thought soon ripened into the evil counsel and deed, "This is the heir: come let us kill him and the inheritance shall be ours." This was He who had been with their fathers in the wilderness, who had led them out of Egypt, and taken them as a people unto himself, and entered into a covenant with them at Mount Sinai. Yet when "He came unto his own, his own received him not." The Scribes and Pharisees began by coveting the rule of God's heritage for themselves (X.)—suborned false witnesses against him (IX.)—stole from him that which was his (VIII.)—proved unfaithful to their covenant engagements entered into with him at Sinai (VII.), more especially against that touching mark of his condescension to their weakness, which should have bound them by ties of everlasting gratitude to "hearken to his words," when in accordance with their entreaty that they should not again hear his voice of terror speaking to them from amidst thunders and lightnings, he graciously promised to speak to them hereafter in the human tones and sympathies of "a Prophet.
raised up from among their brethren"—and when he thus appealed to them in the form of a man, they rested not till they crucified and put to death the Lord of Glory! (VI.)

Thus beautifully do the various parts of the Decalogue blend into each other, and form together one harmonious whole, the Second Table returning back as it were into the First, so that God gathers up and concentrates every relation in himself! If we were right in considering that God meant to stamp a peculiar sanctity on the parental relation, by incorporating it into the Table which more immediately relates to his own person, and thus deigns to represent himself as "our Father in heaven," is not the close connexion and parallel which appear to subsist between the duties prescribed to our brother, and those which relate to God, designed to consecrate in our eyes the fraternal relation also, and thus to indicate the still more amazing condescension, which He was about to exhibit, of becoming our Brother on earth?

SECTION XIV.

THE SEVEN BEATITUDES,

AND THE LORD'S PRAYER.

After surveying the exquisite symmetry and perfection of order that characterize the Ten Commandments, which the voice of the Lord himself pronounced out of the midst of the fire on Mount Sinai, were we set to conjecture where in the New Testament we should find a counterpart worthy in all respects to be placed alongside this perfect composition, Christ's commentary on this law, the Sermon on the Mount, and the Beatitudes and the Lord's Prayer in particular, would, we believe, immediately suggest themselves to most reflecting minds. Nor shall we find ourselves disappointed in this natural expectation. Our object in the present section will be first, to bring out, so far as we can, by means of the parallelistic theory, the deep significance and internal coher-
ence of parts, discoverable in each of these compositions, and to conclude with tracing the intimate connexion which exists between the two.

Before however proceeding to this, it will be necessary first to consider more particularly than we have already done, the symbolic signification of the number Seven, and its divisions, with their significations.

Its leading signification seems to be that assigned by Bähr, Hengstenberg, Moses Stuart, &c. of a covenant, or solemn union and engagement entered into between God and his creatures. The literal meaning of the common Hebrew verb מָשָׁה (nishba) to swear, or bind one's self by a solemn engagement, is to become be-sevened: and מָשָׁה (B'ër sheva) Beersheba may have the double meaning either of the "well of the seven" in allusion to the seven ewe-lambs which Abraham gave to Abimelech as "a witness" of his right to a well which his servants had dug, or of "the well of the oath," "because there they sware both of them and made a covenant." (Gen. xxi. 28–31. See also xxvi. 28–33.)

This signification of Seven seems to be dependent upon its binary division into Three and Four. Three, we have already seen, is symbolical of the Godhead, or of whatever stands in immediate connexion with, or in some degree reflects, the image of God. Four was universally regarded by the ancients as the symbolical representation of order and regularity, and especially of the creation of God, of the World (or ὡραιον) in its orderly and regular arrangement. "Four are the regions of the earth, viz. east, west, north, and south. Into four parts is circling time divided, morning, noon, evening, and midnight. Four are the seasons, winter, spring, summer, and autumn. Four are the marked variations of the lunar phases. The created universe, according to the general opinion among the ancients, resolves itself into four elements, fire, air, earth, and water." The square was considered by them as the most perfect figure and the symbol of regularity, since it presents to the mind the idea of definite, symmetrical arrangement, one side being placed over against the

1 In his Commentary on the Apocalypse, which contains the fullest account of the symbolic use of the numbers of any book with which I am acquainted in the English language.

other as equal and parallel. We find the same train of ideas prevalent among the Hebrews from the earliest times. Whenever the whole earth or universe of God is meant to be included, we hear of "the four corners of the earth," "the four ends, and winds, of heaven." The river that went out of Eden was parted into four streams that it might thence water the whole earth. The world-powers that are to yield to Christ's empire are represented by Daniel as "four great empires." The Israelites, as ordered and regulated by God in the most perfect manner, are drawn up in the wilderness in the figure of an exact square, three tribes forming each side; and of the New Jerusalem in the Revelation it is said, "the city lieth four square," and each dimension of it was a square, "the length and breadth and height of it being equal." (Rev. xxi. 16.) The perfect creature of God is represented under the image of "four living creatures," each having four faces, four wings, &c. (Ezek. i. 5, sqq.)

We are thus prepared to understand the significance attached to these two numbers Three and Four in their combinations. When simply united together by addition, they form Seven, the covenant-number, denoting as we have said, a solemn union or covenant entered into between God and his creatures. But when the Three is made still more intimately to penetrate and pervade the Four by multiplication, the result, Twelve, is the number symbolical of the covenant-people, "in the midst of whom the Lord walked and dwelt." The same idea was designed to be conveyed by the form of encampment prescribed by divine appointment to the Israelites during their sojourn in the wilderness. They formed a square, each side of which was composed of three tribes;¹ or, in other words, they formed a Four, or regularly

¹ "The Tabernacle of the Israelites—the figure of the Universal Church—was quadrangular. Encamped on the east side were three tribes, the chief being that of Judah, with the ensign of a Lion. On the west were three other tribes, the chief being Ephraim, with the ensign of an Ox. On the south were three other tribes, the chief being Reuben, with the ensign of a Man. On the north were three other tribes, the chief being Dan, with the ensign of an Eagle.

"Thus these four Emblems [the same as the four living creatures in Revel. iv.] typify the quadriform unity and completeness of the whole Church looking to the four cardinal points of heaven, and to be diffused in the four quarters of the earth."—Notes to the Harmony of the Apocalypse, p. 99, in Part II. of "The Apocalypse," Greek and English, by Chr. Wordsworth, D.D.
ordered whole, but which received its distinctive meaning from its interpenetration by the Three, the symbol of Deity, which on whatever side one looked was that which first met the eye.

Compare with this the account of Ezekiel's ideal city, chap. xlviii., and of the New Jerusalem, Revel. xxii. 10, &c., with its twelve gates, three on each side, &c.

The binary division of the Seven into Four and Three, or Three and Four, is that which alone seems hitherto to have been remarked: but there is another division perhaps still more usual in Scripture, to which we would now beg to direct the reader's attention, the ternary, intended probably to mark the Divine character of the subject so divided, as emanating more immediately from God. Of this there are different forms according to the prominence intended to be given to the unit or single term which is placed by itself.

The first example which occurs in Scripture is in the division of God's work of creation, in the opening of the Book of Genesis. In order to give prominence to the Sabbath day, as the crown and conclusion of God's great work, it is made to stand alone as the third and last term of a ternary arrangement of the first seven days, the arrangement being 3, 3, 1. The first three days and
the second three will be found to form two groups, corresponding, term by term, each to the other. Thus on the first day, light was created; on the corresponding fourth day, the lights in the firmament. On the second day, a separation was made between the waters under the firmament, and the waters above the firmament; on the corresponding fifth day, we have the creation of fish for the one and fowls for the other; on the third day, the dry land was formed with all its verdant clothing of "grass, herbs, and trees;" on the sixth, the terrestrial animals with man were created. This division is expressly alluded to in chap. ii. 1, "Thus the heavens and the earth were finished," viz. on the first three days, "and all the host of them," viz. on the second three days: the sun, moon, and stars forming the hosts of heaven, which rule the day and night, and the seasons; while the innumerable creatures that people the earth and air and waters constitute in like manner the hosts of these elements.¹

It is of importance, however, to remark in confirmation of the double arrangement, which we have asserted to be very prevalent in Scripture, an instance of which we before found in the twofold and threefold arrangement of the Decalogue, that this is not the only septenary arrangement with its tripartite division, that exists in this passage. There is another to which we are directed by the recurrence of the expression, "and God saw that it was good," seven times repeated, "marking the successive steps or stages of the divine work, at which the Creator pauses, that he may dwell on each finished portion, as at last he dwells [with peculiar emphasis, "and, behold, it was very good," Gen. i. 31,] on the finished whole, with a holy and benevolent complacency."²

The following scheme will present a distinct view of both arrangements:—

¹ I am happy to find a confirmation of the correctness of this arrangement in the Commentary of Otto von Gerlach. The same idea having occurred to two independent inquirers may serve to shew that there is nothing so fanciful or far-fetched in the view given, as I fear with regard to many of the arrangements noticed in this work, will still appear to minds of a certain stamp.

² See Contributions towards the Exposition of the Book of Genesis, by Robert S. Candlish, D.D., to whom we are indebted for this beautiful arrangement.
### SCRIPTURE PARALLELISM

#### I. LIGHT

<table>
<thead>
<tr>
<th>Day</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>Light created</td>
</tr>
<tr>
<td>2d</td>
<td>The Firmament, the waters above separated from the waters below.</td>
</tr>
<tr>
<td>3d</td>
<td>The Earth, or Dry land separated from the Sea.</td>
</tr>
<tr>
<td>4th</td>
<td>The Lights in the firmament, 1. Sun, to rule the day, 2. Moon, to rule the night, 3. Stars, for signs, and seasons, &amp;c.</td>
</tr>
<tr>
<td>5th</td>
<td>Fish—for the waters below.</td>
</tr>
<tr>
<td>7th</td>
<td>The Sabbath. The SABBATH.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Pronounced by God to be</th>
<th>On the Production of</th>
</tr>
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<tbody>
<tr>
<td>1. Good</td>
<td>I. LIGHT</td>
</tr>
<tr>
<td>2. Good</td>
<td>II. ORDER</td>
</tr>
<tr>
<td>3. Good</td>
<td>III. LIFE</td>
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</tbody>
</table>

#### II. ORDER

<table>
<thead>
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<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Waters above separated from the waters below—</td>
</tr>
<tr>
<td>And these last from the dry land.</td>
</tr>
<tr>
<td>2. Three grand classes of plants distributed over the earth, each &quot;after his kind.&quot;</td>
</tr>
<tr>
<td>3. Heavenly bodies destined to regulate the times, seasons, &amp;c.</td>
</tr>
</tbody>
</table>

#### III. LIFE

<table>
<thead>
<tr>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Fishes, and fowls</td>
</tr>
<tr>
<td>2. Terrestrial lower animals</td>
</tr>
<tr>
<td>3. MAN</td>
</tr>
</tbody>
</table>

#### On the Production of Good

1. Light
2. Order
3. Life
4. Good
5. Good
6. Good
7. All "very good."
Here it will be observed that the seven divisions, marked out by the recurrence of the word "good," are not exactly coincident with the division of the days. On the third and sixth days God twice expresses his satisfaction in His work,—thus giving, to the third term of each tertian series of days, that prominence and terminating character which we so often find it to exhibit; while the work of the second day is destitute of any mark of approbation—leading us to regard it, though complete in one aspect, yet as incomplete in another. The distribution of the waters begun on the second day is not perfected, till those below are separated from the dry land, and "gathered together into one place" on the third day.

The separate arrangement thus indicated has reference to the supply of "the wants or defects of the chaotic earth. These were three:—the want of order, of life, and of light. (It was 'without form'; 'void,' empty, or destitute of life; and 'darkness was upon the face of the deep.') Light is first provided: then order is given that the earth may be fitted for the habitation of living beings; and these finally are placed in it. Now, the series of operations by which this threefold object is accomplished, is exactly marked by the intervals at which it is said, 'God saw that it was good.' Thus, 1. On the introduction of light, which is a simple act, the Creator's delight in it is expressed only once. (Ver. 4.) 2. The ordering of the world is a more complicated and elaborate process, so to speak, implying, first, the adjustment of the waters—the separation of the cloudy vapour, constituting the material heavens above, from the waters on the earth's surface below, by the air or elastic atmosphere, being interposed,—as well as the separation on the earth's surface of the dry land from the sea; secondly, the arrangement of the dry land itself, which is to be clothed with all manner of vegetation and stored with all reproductive trees and plants; and thirdly, the establishment of the right relation of the heavens and the heavenly bodies to the earth, as the instruments of light to it, and the rulers of its seasons. Accordingly, at each of these three stages of this part of the work,—the reducing of the shapeless mass of earth to order,—the language of Divine approbation is employed (Ver. 10, 12, 18.) 3. The formation of life also,—of the living beings for whose use the world is made,—admits of a similar
subdivision;—first, the fishes and the fowls are produced,—secondly, the terrestrial beasts,—and thirdly, Man himself. And, still, as the glorious work rises higher and higher, there is at each step, the pause of congratulation, as over all there is the full contentment of Infinite Wisdom; ' rejoicing in the habitable parts of the earth, his delights being with the sons of men.' Ver. 21, 25, 31, and Prov. viii. 31.)"¹

Thus then, in the earliest record of the human race—we find already recognised the symbolical significance of numbers, and two distinct ternary divisions of the seven, each with its appropriate meaning. The first arrangement by days is, as we have seen, 3, 3, 1: the other is in the reverse order, 1, 3, 3. The design of the first, in which two groups of Three are followed by a simple unit, is evidently to symbolize, by the single One, standing by itself at the close, the unbroken, undivided rest of the Sabbath appointed us to enjoy after the works of the six days are finished. In the second arrangement, by the One being placed first, a pre-eminence and one-ness is ascribed to Light, eminently suitable to that most glorious of God's productions, which alone of all material things He has chosen, from its brightness and purity, and universal diffusion, as a fitting emblem of Himself: "God is light," 1 John i. 5; nay, which has been selected to typify His last and highest manifestation of Himself which He will make to His glorified people: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting Light" (Isaiah lx. 19): shining ever upon them through Him who is "the brightness of His glory," as we learn from Revel. xxi. 23: "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof."²

¹ Dr Candlish's Contributions towards the Exposition of Genesis, vol. i. pp. 24-26.
² Let it not be objected, that by subsequent discovery it has become known to us, that light, which appears at first sight so simple, is yet resolvable into seven primitive colours, or as now ascertained, into three, red, yellow, and blue, the other four being but compounds of these three, and that therefore the apparent oneness of light is no fitting emblem of that One glorious Light, who is "the Father of lights." For by subsequent revelation, that One God has been discovered in like manner to comprehend in one essence three distinct persons. May we not then here recognize another of those beautiful analogies in nature, which Bishop Butler has so admirably traced, designed to aid our faith in accepting the sublime mysteries of revelation, by leading us up "from nature to nature's God"—from God's lower, to His higher manifestations?
SCRIPTURE PARALLELISM.

But the most symmetrical and beautiful division of the seven is into 3, 1, 3, in which the single central term partakes of an intermediate character between the first and last group of Three, and forms the connecting link, or point of transition between them. Even where the binary division of the Seven into Four and Three, or into Three and Four prevails, this ternary division has frequently a place also. This we shall find to be the case both with the Beatitudes and with the Lord's Prayer: in the former of which the binary division is into Four and Three—Four

*negative* virtues (expressive of the *wants* of man) and Three

*positive* (expressive of the fulness of God); while in the Lord's Prayer the division is into Three and Four—Three petitions relating to God, and Four to Man. Still both admit of a ternary division, in which the fourth term of the seven forms the centre or connecting link, in which the first three are summed up and concentrated, and of which the last three form the expansion or development.

THE SEVEN BEATITUDES,

or Seven Graces of the Christian Character.

1. Blessed are the poor in spirit:
   For theirs is the kingdom of heaven.

2. Blessed are they that mourn:
   For they shall be comforted.

3. Blessed are the meek:
   For they shall inherit the earth.

4. Blessed are they which do hunger and thirst after righteousness:
   For they shall be filled.

And as our faith in the mysterious union of the Divine and human natures in Christ is facilitated, by our observing in ourselves the intimate union of two elements seemingly incompatible, soul and body, the material and immaterial, so as yet to form but one person,—is not the very fact, that light, the only material emblem of himself which God has given in His word, is in one view Three and in another One, designed to facilitate our faith in the higher truth of a Trinity in Unity, and a Unity in Trinity?*

* I find I have been anticipated in this idea by Mr Tupper in his *Proverbial Philosophy*, p. 138.

"And the noonday light is a compound, the triune shadow of Jehovah."
5. [Blessed are the merciful: 
   For they shall obtain mercy.]

6. [Blessed are the pure in heart:
   For they shall see God.]

7. [Blessed are the peacemakers:
   For they shall be called the children of God.]

THE LORD'S PRAYER.

Our Father, who art in heaven,

1. [Thy Name be hallowed,]
2. [Thy Kingdom come,]
3. [Thy Will be done,]

As in heaven, so on earth.

4. [Give us this day our daily bread.]

5. [And forgive us our debts, as we forgive our debtors.]
6. [And lead us not into temptation,]
7. [But deliver us from evil.]

Such is the character of those pronounced blessed,—such the prayer for Christian sanctification,—as uttered by Him who “spake as never man spake.” Well therefore may we expect a pregnancy and depth of meaning in the words, such as no human composition could exhibit. Let us therefore with devout minds draw near and humbly meditate on their import, as determined by their order and connection.

I. THE SEVEN BEATITUDES.

In the Beatitudes the whole round of Christian graces is comprehended, and in that exact order in which they must be developed and manifested in the true believer. They are seven in number—the number of perfection and of the covenant—begin-
ning with that consciousness of our own spiritual poverty which is the first indispensable step in the Christian life, and ending with the peace-making disposition, which is the highest ornament of the followers of “the Prince of Peace” — with the believer’s being filled with the peace of God himself, and rejoicing in it, as his purest joy, to be privileged to diffuse that peace to others.

Most Christian writers reckon eight or nine Beatitudes, but we hold with the primitive Church that there are properly but seven. Our Lord’s object in the beginning of the Sermon on the Mount was to delineate the essential features, which constitute the character, of the true members of that kingdom of heaven, which he was come on earth to establish. These are contained in the seven Beatitudes. The words which follow, “Blessed are they which are persecuted for righteousness’ sake” are not to be classed with the preceding seven Beatitudes, because persecution for righteousness’ sake forms no indispensable part of the Christian character, but describes merely the treatment which those, in whom the seven preceding graces have come to full maturity, may generally expect to meet from an evil world.

This is not obscurely intimated even by the very form of the parallelism: for while a new and distinctive promise is attached to each of the seven Christian graces, this by some considered an eighth Beatitude, returns back as it were upon the first, having the same promise repeated, “For theirs is the kingdom of heaven.”

The first division of these seven which would occur to the reflecting mind is into four and three; the first four virtues being of a negative character, expressing the wants of man, while the last three are more positive in their nature.

The first requisite in those who would be members of Christ’s kingdom is that they be “poor in spirit.” But who are the poor? Not, unquestionably, those who are utterly destitute of every spiritual grace, for then were every natural man blessed. Not such as like the Laodiceans are “poor, and blind, and naked,” and yet fancy themselves to be “rich, and increased with goods, and having need of nothing:” but this being a disposition of mind which is required of the Christian, the reference must be more to his own judgment of his state, than to the estimate formed of it by others. Thus we often speak, and with more propriety, in
reference to worldly poverty. One man, we say, may be poor with a thousand a-year, while another would be rich if possessed of only a hundred pounds. The rich man is he, who, whatever be his income, has enough and to spare: the poor is he who has not enough to supply his wants, whether natural or acquired. It depends therefore on the number and extent of the desires of each individual and his means of satisfying these, whether we ought to class him among the rich or the poor. The feeling of wants awakened in the mind, and which he has no means of supplying, is what properly constitutes a man a poor man. This is the meaning of the word here, as applied to spiritual things.

"Blessed are"—those in whose minds God has awakened a sense of their spiritual deficiencies—"the poor in spirit," that is, as we shall afterwards shew, in their inward estimate of themselves. This is the first step which leads to the attainment of "the kingdom of heaven" and its "unspeakable riches."

"Blessed are they that mourn"—from a feeling of their spiritual deficiencies and of the evils to which they are subjected through sin. Not every kind of mourning is here pronounced blessed, for there is a "sorrow of the world that worketh death," as well as a "godly sorrow that worketh repentance to salvation not to be repented of," 2 Cor. vii. 10. Mourning is blessed for man, whenever it leads him to inquire why it is that an all-good and compassionate heavenly Father afflicteth His creature, and when it leads him in consequence to mourn over the sin, for the sake and cure of which God has inflicted on him the suffering. Outward mourning, therefore, as well as outward poverty, are here included by our Lord, in as far only as the want of earthly treasures, and earthly comforts, leads us to seek a more enduring treasure, and a more abiding consolation.

"Blessed are the meek"—those who without murmuring endure every evil, whether sent on them by the direct hand of God or through the instrumentality of their fellow-men; who "fret not against the Lord," nor take vengeance into their own hands: but who patiently endure every calamity and meekly suffer every wrong, feeling that all come from God, either by His appoint-

1 "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James, ii. 5.
ment or His permission, and are infinitely below the desert of the sufferer, yet are sent by the chastening hand of a kind and merciful Father, who afflicteth not willingly, but for their amend-ment and good, His erring children.

"Blessed are they which do hunger and thirst after righteousness." Blessed are they who, deeply sensible of their own spiritual poverty, inwardly mourning over their deficiencies, and meekly suffering the needful chastening, have awakened in their minds an intense longing for the righteousness in which they feel themselves so defective—for such "shall be filled."

The four preceding stages of the Christian character are all initiatory; all express a feeling of want; all are negative and passive: while the three that follow are positive and active. Four, in short, is the number of earth, Three of heaven. The four first virtues belong to man and earth exclusively; the last three, having the Divine number stamped upon them, belong to God, and are heavenly and divine, being characteristics of Him who is the God of mercy, of purity, and of peace. When once the longing after spiritual things, as expressed in the first four Beatitudes, is begotten in the soul of the believer, the active and divine graces are gradually developed—mercy, from experiencing the mercy of God,—purity, for, as God is pure, he that hath the hope in him of seeing or enjoying God, must strive and pray to become pure, even as He is pure—and thus, lastly, is he fitted for receiving peace in his own soul, and having received it him-

1 Still, though primarily negative, they yet involve a positive element, which is indicated in the appropriate blessing attached to each, and without which, indeed, they must lead to unmitigated misery instead of bliss. What would avail to us the discernment of our spiritual poverty, but to plunge us in the deepest despair, without the accompanying discernment of the infinite riches of God, and the possibility of the treasures of "the kingdom of heaven" becoming ours? Or mourning, if without hope, unless assuaged by the Christian consolation? Or the meek endurance of evil, unless a term were fixed, when the wicked shall cease from troubling and "the meek shall inherit the earth"? The ceaseless cravings of spiritual hunger and thirst were a torment unendurable, without the positive promise to the Christian of being at length satisfied and "filled."

"Each of these tempers has, what may not unaptly be called its positive or heavenly, as well as its negative or merely human element; has an aspect towards God as well as towards our own being; and it is in this Godward aspect of each that we must look for, and shall find, its true principle of life and growth."—Worsley's Province of the Intellect in Religion; Book i. p. 66.
self, he will become a \textit{peace-maker}, diffusing and imparting this blessing to others.\footnote{1}

Peace, indeed, is eminently the highest gift of God. He is "the God of Peace;" He loveth peace, He maketh peace, He giveth peace. His Son is "the Prince of Peace." "Peace I leave with you, my peace I give unto you," was his parting benediction to his disciples: "not as the world giveth, give I unto you"—a \textit{wish} on its part, often false, and unavailing. No: Christ's peace is a peace sure and abiding; a peace which this "world can neither give nor take away;" a "peace of God which passeth all understanding," which whoever has received is at peace with God, at peace with his own conscience, at peace with his fellowmen, at peace with all the world: and his highest and most delightful employment is to be the preacher and promoter of that peaceful and serene joy which has been shed abroad over his own soul.

Before leaving the twofold arrangement of the Seven Beatitudes, we may remark that we might have been drawn to discern the connexion of the four first by observing that the constructive parallelism\footnote{2} forms them into a group by themselves, thus, as is frequently the case, inducing the student by the mere external form to ponder and discover the higher and internal connexion. They form an alternate constructive parallelism:

\begin{quote}
Blessed are the poor in spirit: \hspace{1cm} For theirs is the kingdom of heaven.
Blessed are the mourning:\footnote{3} \hspace{1cm} For they shall be comforted.
Blessed are the meek: \hspace{1cm} For they shall inherit the earth.
Blessed are the hungering and thirsting\footnote{4} after righteousness: \hspace{1cm} For they shall be filled.
\end{quote}

Here the \textit{poor} and \textit{meek} evidently answer to each other, while the \textit{mourning} correspond with the \textit{hungering and thirsting}, the first pair being adjectives, and the second participles: the first \textit{qualities}, settled habits and tempers of the soul, which, in a modified form at least, shall abide for ever even in heaven;\footnote{5} while the present participles "mourning" and "hungering and thirsting" after righteousness:

\footnote{1} The first four Beatitudes express the conditions of \textit{receptivity}—i. e. the qualifications necessary to fit man to receive of the fulness of God: the last three express the actual reception.
\footnote{2} See p. 13.
\footnote{3} \textit{Μακάριοι εἰς τὸ κοίμημα.}
\footnote{4} \textit{Μακάριοι εἰς τὸ κοίμημα καὶ εἰς τὸ ᾲδημερίαν.}
\footnote{5} As \textit{humility}, and \textit{submissiveness}—\textit{humility}, acknowledging that all the riches of glory are God's gift;—\textit{submissiveness}, that His will is in all things to be obeyed.
ing” are the expression of feelings and desires which shall one day be wholly superseded, as marked by the promises attached to them.

The mourning shall be comforted
The hungering and thirsting shall be filled.

The promises just quoted also, it will be observed, correspond in form, while they differ from those attached to the other pair of Beatitudes; which in like manner as evidently correspond. To the poor and to the meek a possession is promised. To the poor is promised the kingdom of heaven: to the meek, the inheritance of the earth: that is, “all things” shall be theirs, whether things present or things to come.”

Still, though the leading term in the fourth Beatitude “hungering and thirsting” gives it decidedly a negative character, and connects it more immediately with the first three Beatitudes, on farther reflection I was struck with another connexion which appeared as intimate, between its last term and the three succeeding Beatitudes. That righteousness, with which the believer was promised to be filled, seemed connected with those other perfections mercy, purity and peace, with which the Christian has to become full even to overflowing in diffusing their blessed influence to others around him. It seemed impossible to overlook the clear allusion here made to the promise, as now about to be fulfilled, of that great “salvation” predicted in the Lxxv Psalm, wherein, when the Lord, in “forgiving their iniquity and covering all their sins (ver. 2), should “speak peace unto his people and his saints” (ver. 8), God’s “righteousness and truth, mercy and peace,” should meet in mutual harmony and loving embrace on the pardoned sinner, and should so universally and abundantly prevail as to fill the earth with their “increase,”—“righteousness looking down from heaven, and truth springing out of the earth” (ver. 11)."
The terms in the Psalm and in the Beatitudes differ in their arrangement, only so far as the particular design of each required. The object of the Psalm being to bring forward more the side of grace, prominence is given to it by placing first and last "mercy" and "peace."

Mercy, and Truth 
Righteousness, and Peace 
\{ are met together: \}
\{ have kissed each other.

In our Lord's discourse, the leading object of which was to prove that he came "not to destroy but to fulfil the law," righteousness must have the first place, that the end may be peace: thus,

Righteousness
Mercy
Purity ( = Truth)
Peace.

Thus then the fourth Beatitude appeared to be connected both with the first three, and with the last three: partaking of the negative character of the first three by its first term "hungering and thirsting," and of the positive character of the last three, by its last term "righteousness." Thus was I led to the discovery of the intermediate character of the fourth term in a group of Seven, as the connecting link between the first and last group of three; and consequently of that most perfect and symmetrical division of the Seven which had long been rendered familiar to the mind of a Jew by its being the form of the Golden Candlestick, the seven branches of which were divided into two groups of three on either side, supported by a connecting central one in the middle.

I shall continue to follow, as probably the most natural and interesting to the reader, the order in which the significance of the various parts of this exquisite portion of our Lord's discourse dawned upon my own mind.

The first and last Beatitudes were now divided into two groups,
of three each: did there exist any connexion between these? It needed but a slight inspection of them to see, that the correctness of the division now arrived at was strongly confirmed, by the striking correspondence between the two graces described in the terminating member of each ternary series, "the meek," and "the peace-makers;" the latter of which differed from the former only, as in every case of Gradational Parallelism, by rising above it, as being a more matured and positive form of the same inward disposition. That their correspondence was designed by our Lord seems placed beyond doubt, by comparison with the original passage from which both are evidently taken (Psalm xxxvii. 12):

"But the meek shall inherit the earth:
And shall delight themselves in the abundance of peace."

Following the clue thus furnished, the whole of the last three Beatitudes were found to form a gradational parallelism with the first three, the negative graces of the first rising into the positive graces of the last; the wants of man being supplied by the fulness of God.¹

To the poor in spirit is imparted . . . . mercy;
To those that are mourning for their sinfulness . . purity;
To the meek . . . . peace;

and in such abundance are these blessings poured out upon them by the Holy Spirit that they become full to overflowing with the same blessings to others—"merciful," or full of mercy to others; "pure in heart," communicating and reflecting their purity to others, as "the salt of the earth," as "the lights of the world;" full of God's peace themselves, they become "peace-makers," anxious to bring all to taste and enjoy the same blessed peace with themselves, "as ambassadors for Christ, praying all to be reconciled to God."

But why classed by Threes, these graces? was the next question. Three, I had before observed from many instances in

¹ "Of his fulness have all we received, and grace for grace." (John i. 16.) = "New grace coming upon and superseding the former."—Alford's Greek New Test.
Scripture to form a perfect whole. But to what whole was reference here made? The first three Beatitudes refer to man's wants. It seemed reasonable therefore to conclude, that the threefold division must have reference to the threefold nature of man, who, according to St Paul, consists of spirit, of soul, and of body. Two of these seemed referred to in the Beatitudes, the spirit in the first, and the soul or heart in the sixth, which corresponds with the second. The natural inference therefore was that the third and seventh must in some way be related to the third part of our nature, the body.

But what are we to understand by these three in Scripture? Spirit and soul are frequently used indiscriminately to denote the higher and immaterial part of our nature, in contradistinction to our material or bodily part. But at other times we find them discriminated, as in 1 Thess. v. 23 and Heb. iv. 12. If from the first place being assigned to the spirit in the enumeration in 1 Thess. v. 23, we rightly conclude that by the spirit of man we are to understand that higher and intellectual part of his nature, by which he is enabled to attain to the knowledge of God and of all his wonderful works, and to the comprehension of his own nature and its relations to God and to the universe, what office are we to assign to the soul? Taking the Concordance, we find that the soul is said to "rejoice," Psalm lxxi. 23, Jer. xxxii. 41: to "delight in," Isaiah xlii. 1: to "be grieved," Job xxx. 25: to "be sore vexed," Psalm vi. 3: to "be exceeding sorrowful," Matt. xxvi. 38: to "desire," Prov. xiii. 4, Isaiah xxxvi. 9, 1 Sam. ii. 16: to "long," Psalm lxxxiv. 2, cvii. 9: to "loath," Prov. xxvii. 7: to "abhor," Lev. xxvi. 15: to "hate," 2 Sam. v. 8, Isaiah i. 14: to "love," Song of Solomon i. 7, iii. 1, &c. It is evidently therefore considered as the seat of the emotions, desires, and affections. In Scriptural usage it seems to differ from the heart only in being used rather in a passive sense, as having these emotions excited in it by external things, whereas the heart is used more in an active sense, as prompting the individual to action. We

1 "But there is a spirit in man:
   And the inspiration of the Almighty giveth them understanding."—Job xxx. 8.

"What man knoweth the things of a man, save the spirit of man which is in him?"—1 Cor. ii. 11.
read of Daniel "purposing in his heart," Daniel i. 8: of "the intents of the heart," Jer. xxx. 24: of the heart being "set upon" a thing, Job xxxiv. 14, Ex. vii. 23: being "fixed," Psalm cxii. 7: of David's "having in his heart to build an house to the Lord," 1 Chron. xxviii. 2: of "standing steadfast in one's heart," 1 Cor. vii. 37: "Out of the abundance of the heart [prompting] the mouth speaketh," Matt. xii. 34.

The reference then, it soon became apparent, in "spirit, soul, and body" is, as indeed we might a priori expect, in a revelation which is designed especially for the poor and unlearned, to a distinction universally recognised by the common sense of mankind, and known in familiar language as "head, and heart, and hand." All the modes in which man can be employed are summed up in these three—all we think, and feel, and do.

The Spirit, or Head—is the seat of the intellect, of the perceptive and reasoning powers; and by means of it we perceive, know, think, judge, &c.

The Soul, or Heart—is the seat of the emotions, feelings, desires, and affections; and by means of it we feel, rejoice, mourn, desire, love, hate, &c.

The Body, or Hand—is the great instrument given us for action, for executing the thoughts of our spirits and the desires of our souls, by which alone we can operate on any of the material things around us.¹

¹ That action is the leading idea in the third term of the ternary series of Beatitudes will be at once apparent from comparing the positive form which it assumes in the Seventh Beatitude "peace-makers," (ξηραστης). In the corresponding third term of the negative series, "meekness" denotes the repression of the evil actions of the carnal mind.

² The Body or Hand therefore is the outward seat of action, and corresponds to the inward seat of action, the Will. "The immediate and proximate seat and source of action is in the Will: in other words, the Will emphatically sustains the part of the directing, controlling, and executive power of the mind. The Will, in particular, leads to outward action."—Upham's Mental Philosophy, vol. iii. p. 44, Treatise on the Will.

It is most interesting to find that the classification obtained, by the examination of this portion of Scripture, is in exact accordance with the latest results of philosophical investigation, as stated in the work just quoted. Upham's Mental Philosophy bears a high character in America, and is, I find, entirely based on this threefold classification. He considers that all the phenomena of mind, and every thing involved in our mental existence, may be referred to one or other of these three great heads, the Intellect, the Sensibilities, and the Will; including under the Intellect all the perceptive and cogni-
Thus, with reference to any work in which we are engaged,

The Head was given us to devise and direct.
The Heart " to prompt.
The Hand " to execute.

Our duties to God are comprehended in these three particulars: We must know, love, and serve him—know him with our spirits, or heads—love or feel aright to him with our hearts, or souls—serve him with our bodies, or hands. But alas! our understandings have become darkened, our hearts estranged, and our services alienated to other masters. Our whole nature has become corrupted in its three parts; and in order to be renewed and to become true Christians, our Lord here intimates that we must become thoroughly alive to this threefold depravation, so that

1st. With our Spirits or Heads, we must learn to be poor—we must know and acknowledge our wants and entire spiritual destitution.

2d. With our Souls or Hearts, we must feel our wants, and mourn over them.

3d. With our Body or Hand, our active part, we must shew

tive states of the mind, and under the Sensibilities, all the feelings of the mind, whether natural, as the emotions, desires, propensities, &c., or moral, viz. the conscientious feelings, or moral sensibilities.

Of the propriety of this classification, though "never before formally adopted by any writer on mental philosophy," he finds many confirmations in the incidental remarks of writers of careful observation and good sense. Thus in Drake's Essays illustrative of the Tatler, Spectator, and Guardian, vol. i. p. 50, occur the following remarks on the character of Sir Richard Steele. "His misfortune, the cause of all his errors, was not to have clearly seen where his deficiencies lay; they were neither of the head, nor of the heart, but of the volition. He possessed the wish, but not the power of volition, to carry his purposes into execution." Lord Chesterfield (Lond. edit. vol. iii. p. 137) in giving directions to his son as to the manner of conducting negotiations with foreign ministers, makes use of the following language: "If you engage his heart, you have a fair chance of imposing upon his understanding, and determining his will." Nor has this grand division of our mental constitution escaped the penetration of that most profound observer of human nature, our immortal dramatist:

"It shews a will most incorrect to heaven,
A heart unfortified—
An understanding simple and unschool'd."

HAMLET, Act i. Sc. 2.
meek subordination and submission to God's power,\(^1\) keeping down all our own workings that God may work within us.\(^8\)

The connexion between the first three Beatitudes and the central one, and the regular advance in the meaning, are now manifest. When we have come, 1st, to know our wants, 2dly, to feel our wants, and 3dly, to act in accordance with the line of conduct thus demanded—which, as this is the negative and passive side of the subject, consists in repressing the movements of the old man within us, and restraining our own workings that God may work all in all within us,—in the central Beatitude, these initiatory steps are gathered up and concentrated in an intense "hungering and thirsting after righteousness." To such the promise is that "they shall be filled," and the various steps, by which this promise shall be accomplished, are indicated in the last three Beatitudes, as consisting in the communication of mercy, purity, and peace. Renewed into the image of God, believers are made like unto Him and become "partakers of the Divine nature," and

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\(^1\) Meekness is generally applied to patient submission to any thing that our fellow-men make us to suffer: but as all suffering, even when inflicted through the instrumentality of our fellow-creatures, proceeds ultimately from God (see 2 Sam. xvi. 11, where David says of Shimei, "Let him alone and let him curse, for the Lord hath hidden him," the Scripture considers all murmuring and impatience as directed in reality against the Lord. See Exod. xvi. 7, 8, "What are we, that ye murmur against us?" &c. Meekness, therefore, in its highest and truest sense, has reference to God, and consists in an entire keeping down of all fretfulness (Psalm xxxvii. 7) and impatient feelings, and a perfect submission of our evil wills to the will of God. Compare James i. 2, 3, 13, 19.

\(^8\) In the words of John, the "Light," and "Love," and "Life" of God must be imparted to man's fallen nature.

As in the spiritual, so in the natural creation, the order of God's procedure, as recorded in Genesis (see pages 163–165) is the same. In that chaos, which, to render the analogy between the material and the moral world more complete, geology now informs us, arose from the ruins of a former organized world, after the Spirit of God began to move upon the face of the waters, Light first was restored, then Order, and thirdly Life. So in the moral world, Darkness, Disorder, and Death had laid waste God's fair creation: the Spirit of man had become darkened, his Affections disordered, his Powers of life enfeebled; and the process of renewal corresponds. There is a movement of the Spirit of God, and 1. "He who commanded the light to shine out of darkness, shines into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2. Harmony is next restored to the affections which were before in turbulence and disorder, and the love and peace of God rule in the heart, regulating all its movements. 3. The life of God is imparted to the soul before "dead in trespasses and sins."—See Additional Note at End of Section.
have the high and ennobling privilege conferred upon them, of helping to extend these blessings unto others. But before reflecting the image of God's perfections to others, they must first have had these manifested in all their brightness to themselves: before becoming "merciful," for example, they must first have received God's mercy in full measure themselves. Before they can become "lights unto the world," the light of God's mercy, purity; and peace must first have shone in upon their own souls. The Christian's requisites for himself, so soon as he has become fully alive to his wants, are,

1. **Mercy**—to pardon or justify him.
2. **Purity**—to sanctify him.
3. **Peace**—to bless him, and to "restore unto him the joy of God's salvation," Psalm L I. 14 (12.)¹

But these three blessings are exactly those that are stated as comprising "the benefits that those who are effectually called partake of in this life" in that admirable compend of religious truth, "the Shorter Catechism" of the Church of Scotland.

For Mercy—to pardon is equivalent to Justification.
"Purity—to sanctify Sanctification.
"Peace—to bless Adoption,

for the promise to "the peace-makers" is that "they shall be called the children of God." In our Catechism, indeed, Sanctification is placed last, after Adoption: but this is only because by this word is generally understood the renewal of man in its whole extent, as a progressive work, not completed in the Christian till the end of life. In its germ, however, this blessing is communicated at the moment of conversion. The seed is implanted which in due time shall produce "first the blade, then the ear, after that the full corn in the ear." "If any man be in Christ, he is a new creature:" his whole nature is changed: whereas before he loved sin, he now loves righteousness; and "he cannot sin, because he is born of God," 1 John iii. 9. In point of time therefore all the great blessings bestowed on believers are simultaneous: for no

¹ See pp. 127, 128.
one can be converted, who is not also justified, nor justified, who is not also regenerated, and in some measure renewed and sanctified, nor renewed, who is not also adopted. There may therefore be different arrangements, according to the aspect in which we view these blessings: still the order in which they are here placed is the true and logical order, and is most instructive. It reads a warning lesson to those who by looking too exclusively to the mercy of God, and forgetting his purity and holiness, would apply to their own souls, or those of others, the blessings of salvation, saying, "Peace, Peace, where there is no peace." The order, on the contrary, in which the Saviour represents these blessings as being imparted, demonstrably teaches that where God's mercy is extended, it is only through the medium of purity, that peace can be reached.

Such being the order in which God manifests these blessings to His people, the same must be the order in which they exhibit them to others, if they would be fellow-workers with God in extending these blessings to their fellow-sinners. If from having themselves received mercy from God, they have been led to look with a "merciful" eye on the spiritual destitution of others, they are here impressively taught that they must first strive to have their own "hearts pure," before they can hope to "make peace" unto others. In the Epistle of James, which from the striking similarity of all its topics may be called a Commentary on the Sermon on the Mount, those who would be "masters," "wise men and endued with knowledge" to teach others, are reminded that "the wisdom that is from above is first pure, then peaceable," James iii. 13. The disturbing and strifeful element must have been previously cast out of their own hearts, for "the wrath of man worketh not the righteousness of God," James i. 20. "The fruit of righteousness is sown in peace of them that make peace," James iii. 18. And in the sequel of the Sermon on the Mount, the whole of which is but a development of the truths set forth in the Beatitudes, and in which the same threefold division prevails throughout, our Lord again inculcates the necessity of previous
**SCRIPTURE PARALLELISM.**

**Self-purification** in all who would attempt to remedy the spiritual blindness of others.

"First cast out the beam out of thine own eye; "And then shalt thou see clearly to cast out the mote out of thy brother's eye."—MATT. vii. 5.

The seven Beatitudes then form one grand organic whole, constituting the essential elements of the Christian character, all so indissolubly connected that none, who is wholly destitute of any one of these graces, need flatter himself that he is truly possessed of any other; and he who truly possesses one must possess all the rest, at least in germ. Even the crowning blessing of "peace and joy in the Holy Ghost" we find mentioned in Acts xvi. 34 as one of the immediate accompaniments of conversion. The jailor of Philippi, we read, "rejoiced, believing in God with all his house." "Being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. v. 1. Still there is an exact sequence in the order of their development which cannot be deranged. The succeeding graces flow from those which precede them, and which, in logical order at least, must necessarily first be in existence in order to the production of those that follow. Thus, no one can truly mourn for his want of righteousness, who has not first become sensible of his spiritual poverty.¹

No one will meekly submit to the discipline and remedies that the physician of souls judges necessary for the cure of his evils, but he who has not only become sensible of his malady, but deplores its virulence.

These three dispositions must be combined and be permanently implanted in the mind, before we shall "hunger and thirst after righteousness" as after our daily "meat and drink."

According as these wants are more or less urgently present to the believer, will the supply of the positive graces be accommodated: and in these, in like manner, we cannot alter the order to ourselves even in our conceptions of them without injury to the truth.

Regarding these blessings first as they are imparted to ourselves by God—mercy to pardon our sins must precede the purity

¹ "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."—Luke v. 31, 32.
that is to cleanse our hearts; in other words, *justification* we must conceive of as previous to *sanctification*. True, justification cannot take place without an immediate measure of sanctification following. The *mercy* of our heavenly Father towards us cannot be apprehended, without a corresponding return of love—which is “the fulfilling of the whole law,” in other words, righteousness—being necessarily called forth in the heart. Still the love of God comes first, and is the generating cause of our love to Him. “We love him because he first loved us.” So also *peace* can only be attained through the medium of *purity*. “There is no peace; saith my God, to the wicked.”—Isaiah lvii. 21.

Again, regarding these blessings as already imparted to the believer and diffusing their blessed influence from him to others, the first indispensable step is that he become “merciful.” He must learn to see with compassionate eye the wants and sinfulness of others, before he will be moved to remedy them; but it is only through the medium of *purity*, as we have before stated, that he is to aim at imparting to them *peace*.

If we are right in the view now given, we have a criterion by which to judge of the correctness of a reading that has greatly divided Scripture critics, by which the second and third Beatitudes are made to change places, “the meek” being placed before “the mourning.” This reading has the authority of the Vulgate in its favour, and has been adopted by late editors of high name, such as Lachmann and Tischendorf. It is supported, moreover, by the authority of Augustine, Neander, Trench, &c., who argue for it as required by the logical coherence of the thoughts.

The argument from this last source has, we trust, been already disposed of satisfactorily, and shewn to be in favour of the received text. But the numerous correspondencies, and many-sided relations of Scripture, which Parallelism opens up to us, as existing side by side without mutual confusion, will furnish us with additional reasons for not departing from the usual reading; and will in this, as we have before shewn in the case of the Decalogue, incontestably prove which is the true arrangement, since the displacing of any one member of the septenary arrangement would destroy the unity and symmetry of the whole.

In the first place, the Beatitudes according to the reading of the received text refer, 1st. to the Spirit, 2d. to the Soul, and 3d,
to the Body. Now this is the true order of these three parts of our nature relatively to each other, as indicated even by the place which the seats, or external representatives of these, occupy in the human frame—(an analogy not to be slighted)—the Head, the Heart, and the Hand. The Head is placed first, or at the head, to discern, devise, and direct; the Heart in the middle, to prompt, and the Hands (or Feet) at the extremity, to execute. Or, if we look at these powers with a reference to the duties which we owe to our Maker, God has given us a spirit to know him, a soul to love him, and a body, or powers, to serve him. But we must first know him before we can love him, and love him before we can serve or obey him. The reality of our love can only be proved by act, by the dedication of all our powers to him, and doing his will.

The first or “principal thing is wisdom: therefore get wisdom, get understanding,” Prov. iv. 7. The end of all is doing good—practical benefit; but this must be prompted, and to be effectual, guided, by love. The central point in true religion is love: to which all knowledge must tend, and from which all action must emanate. The intimate connexion of the first and last is proverbial; “knowledge is power;” but to be sanctified, these two must be united by the principle of divine love.

2. This is the true order according to St Paul in his enumeration, 1 Thess. v. 23, “I pray God, your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.” This order may indeed be reversed, when the intention is to encourage to active exertion as the principal object, and only to trace this back to the others as its necessary antecedents, as in 2 Tim. i. 6,7: “Stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” But there will be no transposition of the terms (except under very peculiar circumstances) as would be the case by adopting the reading against which we contend, so as to place the heart at the extremity.

3. Professor Upham, in his *Elements of Mental Philosophy*, has shewn that this is the correct sequence of the operations of the

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1 See below Matt. vi. 19-24.
human mind, which he has thus arranged, dedicating a volume to each division: 1st. The Intellect; 2d. The Sensibilities; 3d. The Will. "There is and can be no movement of the sensibilities, (he remarks, vol. ii. p. 17) no such thing as an emotion, desire, or feeling of moral obligation, without an antecedent action of the intellect. If we are pleased or displeased, there is necessarily before the mind some object of pleasure or displeasure; if we exercise the feeling of desire, there must necessarily be some object desired, which is made known to us by an action of the intellect. So that if there were no intellect, or if the intellectual powers were entirely dormant and inactive, there would be no action of the emotive part of our nature and of the passions." Nor again, he affirms, can the Intellect affect immediately the Will but only through the intervention of the Sensibilities. In confirmation of this position, he adduces several passages from some of the most eminent metaphysicians. Thus Locke, in his Essay on the Understanding, Book II. ch. xxi. § 46, remarks, "Thus, by a due consideration, and examining any good proposed, it is in our power to raise our desires in a due proportion to the value of that good, whereby, in its turn and place, it may come to work upon the will, and be pursued. For good, though appearing and allowed ever so great, yet, till it has raised desires in our minds, and thereby made us uneasy in its want, it reaches not our wills." To the same effect Mr Hume, in his Dissertation on the Passions, says: "It seems evident that reason in a strict sense, as meaning the judgment of truth and falsehood, can never of itself be any motive to the will, and can have no influence but so far as it touches some passion or affection." And to cite only another authority, Sir James Mackintosh, in his General View of the Progress of Ethical Philosophy, more than once makes the remark, "that no perception or judgment, or other unmixed act of the understanding, merely as such, and without the agency of some intermediate emotion, can affect the will."

4. The alteration proposed would derange the exact parallelism which we have already shewn to subsist between each of the successive terms of the first and last ternary series of Beatitudes. For the last series, like the first, has a reference to the threefold operations of the human mind, and presents them in the same order. As in the first three Beatitudes we see the various steps
of self-renunciation which the Christian has to acquire, that he must learn,

1st, in thought, to be poor and humble;
2d, in heart, to be contrite and penitent;
3d, in act, to be meek and submissive:

so in the last three Beatitudes, which comprehend the graces which must be possessed by the Christian before he can truly influence others and win souls unto Christ, we are taught that we must learn,

1st, in thought, to be merciful1 to our poor brethren;
2d, in heart, to be pure, showing "love out of a pure heart;"
(1 Tim. i. 5)
3d, in act, to be peace-makers.

But this beautiful correspondence would be destroyed, were the heart to be placed last in the first series.

5. There is an evident connexion between the first and third members of each of the Triples of Beatitudes:* between "the poor in spirit" and "the meek;" and between "the merciful" and "the peace-makers." Humility and meekness are classed together in all minds as kindred virtues, and mercy and peace, in like manner, go together. The distinction between humility and meekness we take to be this, that

Humility denotes a lowly opinion of one's self.
Meekness a lowly submission of one's will and acts to the will of God.

And in the same manner, as the parallelism requires, the merciful man is he who views with compassionate eye the miseries of others: the peace-maker is he who does his utmost to remove them.

1 Mercy has always reference to those that are "poor," and in distress of some kind, and in need of compassion.
2 "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. i. 22).
3 We already had occasion to remark the frequency of this parallelism between the first and last term in a ternary arrangement. It is natural that the conclusion should correspond with the commencement, that as we begin, so we should end.
6. As the *extremes* are connected, so are the *means* or middle terms.

\[
\begin{align*}
A &\{ \\
&\quad \text{The poor in spirit.} \\
&\quad \text{The mourning.} \\
&\quad \text{The meek.} \\
\} \\
B & \quad \text{The hungering and thirsting.} \\
C &\{ \\
&\quad \text{The merciful.} \\
&\quad \text{The pure in heart.} \\
&\quad \text{The peace-makers.} \\
\} \\
\end{align*}
\]

The centre B of the whole triplet A, B, C, as well as the centres of the subordinate triplets A and C, all relate to the heart, to its 1. feelings, 2. desires, and 3. purification. It is worthy of observation that the heart is thus represented as forming in every view the inmost centre or heart of the Christian character. To the heart we are directed to look as that to which every thing must tend, and from which all must proceed: for "out of it are the issues of life."

7. There is still another division of the Seven which we have not hitherto noticed, in which the first term is made to stand alone by itself, as already including implicitly within it all the rest, and out of which they evolve themselves in three connected pairs. An instance of this division occurs in Isaiah xi. 2:

\[
\text{And the Spirit of the Lord shall rest upon him,} \\
\text{The Spirit of wisdom and understanding,} \\
\text{The Spirit of counsel and might,} \\
\text{The Spirit of knowledge and of the fear of the Lord.}
\]

Here all the seven spirits are in reality but one, and are implicitly contained in the one which stands first and alone, the Spirit of the Lord, which however, as we see, unfolds itself into three connected pairs.

1 Just as in Rev. i. 6 "The seven Spirits which are before God's throne" denote only the one Holy Spirit in the fulness of his covenant-gifts, as is evident from the arrangement:

\[
\begin{align*}
\text{Grace be unto you, and peace,} \\
\text{Father: From Him which is—and which was—and which is to come;} \\
\text{Spirit: And from the Seven Spirits which are before his throne;} \\
\text{Son: And from Jesus Christ, who is the faithful witness—and the first begotten of} \\
\text{the dead—and the prince of the kings of the earth.}
\end{align*}
\]
Amidst the other arrangements of which we have shewn this most perfect Seven, with which our Lord opens his Divine discourse, to be susceptible, the last is not wanting.

Blessed are the poor in Spirit.

1. Blessed are they that mourn:
   2. Blessed are the meek.

3. Blessed are they which do hunger and thirst after righteousness:
   4. Blessed are the merciful.

5. Blessed are the pure in heart:
   6. Blessed are the peace-makers.

According to this arrangement, the first great change produced in the mind of the Christian—poverty in spirit—is made to stand alone, in a distinct category by itself, to mark that it already includes implicitly in itself all the rest, and that those who possess this Christian grace with its accompanying blessing, already possess all the rest—"for theirs is the kingdom of heaven." This one virtue of Humility is the foundation on which the whole superstructure of Christian graces rests—the root, or living seed from which all the others will without fail gradually develop themselves in due succession. From this germ springs up a threefold stem, each branch bearing its twofold fruit: the first more of an inward and personal nature, marking the change produced in the heart of the individual himself; the other, the corresponding outward fruit, which exhibits itself in his relation towards others.

Thus in the first pair, "mourning" is the personal feeling awakened in the Christian by the view of the evils in his own

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1 The remarkable distinction in the blessing attached to this disposition places it apart by itself. To all the other dispositions a promise of some future good is made, "For they shall be comforted." "For they shall inherit the earth," &c. To "the poor in spirit" the blessing is present and immediate: "For theirs is the kingdom of heaven." The great change has been effected. They have "passed from death unto life." They are "delivered from the power of darkness and translated into the kingdom of God's dear Son." Henceforth their progress and final consummation are secure.
heart. "Meekness" is the disposition wherewith he strives to meet the evils which he suffers from others, by suppressing every angry or impatient emotion towards them.

To reverse this order, as Tischendorf, Neander, &c. do, is to reverse the order of Christian growth, according to which the inward must precede the outward. Heartfelt meekness and submission to the outward evil which God deems it necessary for us to suffer, can only be attained by him who has already learned to know and mourn over the depth and intensity of the true evil, which is within, sin; for the subduing of which he will cheerfully submit to every discipline appointed by his heavenly Father.

In the second pair, the internal "hungering and thirsting after righteousness" produced in the Christian's mind from a profound sense of his own wants, is accompanied with mercy towards the deficiencies of others.

In the third connected pair, we are taught that in exact proportion as the believer's own "heart is purified" from every thing that intercepts the genial current of love and harmony, will he desire, and be fitted, to be a "peace-maker" to others.

2. The Lord's Prayer.

If such then be the successive stages of Christian sanctification, as set forth by Him who knew what was in man, and the exact and unalterable order according to which believers must grow up into the stature of a perfect man in Christ Jesus, the same must be the order of the prayer for Christian sanctification. Accordingly we shall find that each successive Christian disposition is furnished with its appropriate corresponding utterance in the successive petitions of the Lord's Prayer. Seven are the Christian dispositions, on which a blessing is pronounced; and seven are the petitions of the Lord's prayer, the first three relating to God, and the last four to ourselves.

1 I find I have been anticipated by Bengel, in his admirable Gnomon, both in the observation of the connexion between these pairs of Beatitudes, and in the argument derived from thence for adherence to the reading in the received Text. His words are, "Sed manet ordo versiculorum : namque versui tertio subordinatur versus quartus, et versui quinto subordinatur versus sextus."
Our Father who art in heaven!

1. Thy Name be hallowed,
2. Thy Kingdom come,
3. Thy Will be done,
   As in heaven, so on earth.

4. Give us this day our daily bread,
5. And forgive us our debts as we forgive our debtors,
6. And lead us not into temptation,
7. But deliver us from evil.

From ignorance of the principles of Parallelism, the connexion of the fifth line "as in heaven, so on earth" has been generally misapprehended, and its import confined to the third petition alone, whereas it applies equally to all the first three. In the few brief but weighty words of the Invocation, the true attitude in which the Christian is to approach God, is clearly defined. In the original it consists of three parts,\(^1\) "Father,—our (Father)—who art in heaven," each profoundly significant. To what a glorious privilege are we at once elevated by the first word! We are encouraged to draw near to God, no longer in the spirit of fear and bondage, but in the spirit of adoption, addressing Him as our Father in Christ, with the reverential but confiding affection of children to a parent—children by a new and spiritual birth, unto whom Christ has given power to become the sons of God."

Love to God, then, as a Father, is the first and leading idea of the prayer; but combined with this as second and subordinate, yet indissolubly connected with it, love to our brethren. In addressing God as "our Father," we are taught to pray as members all of one body and members one of another, none of whom shall be perfected without the other.

But while thus brought nigh, and invited to intimate communion, we are by the next words reminded of the distance which yet separates between the sinner and his God. "Our Father,—who art in heaven." God is in heaven, while we are on earth. To this corresponds the fifth line, "as in heaven, so on earth," which refers equally to all the three intervening petitions; and we are taught to pray that for the advancement of His own glory,

\(^1\) πατερ—όπως—ἐρωτεύουσα.
God would again descend from heaven to earth, and renew the intercourse which has been broken off by our sins, so that His "name may be hallowed," His "kingdom come," and His "will be done," "as" among the angels and glorified spirits "in heaven," "so" among men here "on earth."

The Beatitudes are divided into Four and Three, beginning with man and man's wants, and ending with God and God's fulness. The Christian prayer, on the contrary, is divided into Three and Four, beginning with God and His glory as the first and highest object to be contemplated in prayer, second and subordinate to which must be the petitions for the supply of our own wants, however pressing.

The reason of the difference is evident. In the Beatitudes Christ unfolds the order of Christian development and sanctification in its lower or human aspect. A sense of our own wants therefore must come first, as preparatory for our reception of those graces which assimilate us to the Divine nature. We must rise from the sense of our own deep degradation and nothingness, to the contemplation and apprehension of the fulness of God, as of possible attainment by us. The creature (Four), therefore, here precedes, and the thoughts are next raised to God (Three).

But in prayer, the God-ward aspect is that which predominates. Before indeed the soul can be raised in prayer to God, it must have already been so far strengthened as to look away and up from its own wants, unto that fulness from which they can be supplied; and Christ teaches us by the order of the petitions, and the numbers impressed on the prayer (3 and 4), not to look principally to ourselves, which could only lead to despair, but having our eye fixed on God's glory as involved, and pledged for the accomplishment of those magnificent promises which He has made to His church, to make the advancement of His Name and Kingdom and Will the leading object of our desires and petitions, and in subserviency alone to this great end to ask those things that are necessary for our own well-being, that we may be fitted for furthering our part of the glorious work. Three therefore here precedes, and Four follows.

Finally, let us endeavour to trace the correspondence between the individual Beatitudes and Petitions, (see pp. 166, 167.)

1st Beatitude, and 1st Petition.—If we have `truly made our
own the first Christian temper, "Blessed are the poor in spirit," and in the very depths of our spirit have come to know and acknowledge that "in us dwelleth no good thing," that "God alone is good," and the author of all good, then will every proud and self-exalting thought be mortified within us; and we shall be prepared with understanding to enter into the prayer, "Thy Name be hallowed." "Not unto us, O Lord, not unto us, but unto thy Name give glory," Psalm cxv. 1.

Our spirits were given us that we may know God (see page 177); and our first and earnest prayer will be that God's Name, by which he is known, and which includes "all that whereby he maketh himself known," may be more and more fully discerned and hallowed with exclusive honour and reverence by ourselves, and all his rational offspring here on earth.

2d. Beatitude, and 2d. Petition.—To "the poor in spirit" is held out in prospect the central blessing, which already includes all, "the kingdom of heaven." To him who has not only learned to know his need of this blessing, but whose feelings have been touched to mourn for the absence of Christ from his soul, and to long for the presence of His kingdom, with all its spiritual riches and comfort, what prayer can be more fitting than the petition, "Thy kingdom come"!

And as the second blessed temper of mourning belongs to the domain of the Heart, the second petition must be held to appertain more particularly to the same region. "Thy kingdom come," that is, first and especially in the hearts of men; for "the kingdom of God," the Saviour assures his disciples, "is within you."

3d. Beatitude, and 3d. Petition.—Meekness, we have already defined to be (see note to p. 178) in its highest and truest sense, an entire submission of our own evil wills to the holy will of God. What more appropriate utterance could be found for such a disposition, than the aspiration, "Thy will be done"!

4th. Beatitude, and 4th. Petition.—Thoroughly awakened now to the threefold wants of his nature, the believer's whole energies are concentrated in an intense "hungering and thirsting after righteousness," and the cry which ascends from the famishing

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1 "Westminster Assembly's Shorter Catechism," Quest. 101.
heart is "Give us this day our daily bread"—bread for our whole being, for spirit, for soul, for body. Day by day the Israelites received their supply of manna from heaven that they might keep ever in mind their continual need and dependence on the source of all good: and as this daily bread to which allusion seems here evidently made, even under their carnal dispensation, was not designed merely for the nourishment of their bodies, but to teach them that man "doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord," Deut. viii. 3, and typified that "true bread of life which came down from heaven," John vi. 48–58, it seems improper to confine the meaning here to bread for the animal life alone. "The petition stands in the midst of purely spiritual supplications, and hence implies a spiritual direction of the mind in the suppliant," and though the sustenance necessary for the physical existence is doubtless included, it is but as a part of our whole being, and in its subserviency to our higher and spiritual life, that we are here enjoined to pray for its support.

This Beatitude, and its corresponding Petition, form the centre and heart, each of its respective septonary series. This position is not without significance. "Hungering and thirsting after righteousness," if we would concentrate into one focus our ideas of a true Christian, is the most perfect description that could be given of him, as painfully conscious of the wide distance which yet parts between him and the source of all perfection, and thus "forgetting those things which are behind, and reaching forth

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1 This seems to be the true meaning of that much contested word ἡμέρας, which our translators have rendered "daily." Thus Suidas and the Etymol. Mag. ἡμέρας ἡμέρας "that which is suitable for our being." So the Greek Fathers generally explain it (See Tholuck's Exposition of Christ's Sermon on the Mount, vol. ii. p. 183), though most of them confine it to the bodily existence.

2 Here again I am happy to discover a striking coincidence of thought in Tupper's Proverbial Philosophy, p. 113:

Humbly, as a grateful almsman, beg thy bread of God: Bread for thy triple estate, for thou hast a trinity of nature.

Again pp. 138, 139:

No, thy trinity of nature, enchained by treble death, Helplessly craveth of its God, Himself for three salvations: The soul to be reconciled in love, the mind to be glorified in light, While this poor dying body leapeth into life.

* Olshausen, Commentary on Matthew.
unto those things which are before, pressing ever forward toward the mark for the prize of the high calling of God in Christ Jesus,” Phillip. iii. 13.

So the concentrated essence of prayer in the creature coming with all his wants and desires before a throne of grace is “Give us this day our daily bread.”

5th. Beatitude, and 5th Petition.—“Blessed are the merciful, for they shall obtain mercy.”—“Forgive us our debts, as we forgive our debtors.” We need but to place these side by side to perceive at once their perfect correspondence.

6th. Beatitude, and 6th Petition.—“Blessed are the pure in heart, for they shall see God.” The greater the progress that the Christian has made in the attainment of this grace, the more that he strives to purify his heart, the more deeply sensible and distrustful does he become of its native corruption and deceitfulness, and with so much the more earnestness will he breathe forth the prayer, “Lead us not into temptation.”

7th. Beatitude, and 7th Petition.—Finally, the more that he comes to see that sin is the source of all dispeace and disunion, whether in his own breast or in the world around him, as being enmity with God, the source of all blessing and joy—the more that he comes to love peace and to make peace as a child of God, and as being reconciled to Him and to his brethren, the more fervent will be his prayer, that he and all his brethren may be delivered from the great enemy and destroyer of all peace, “evil”—or “the Evil One.” For “there is no peace,” saith the Lord, “unto the wicked.”

The petitions in the Lord’s Prayer, it will thus be seen, have a reference, as might have been expected, to the three parts of human nature. In praying for the renewal of God’s communion with man on earth, the change that has to be effected is not on God but on man, since it is by our spirits that his name must be hallowed, in our hearts that his kingdom must come, and by the exertion of our wills and powers that his will must be done; so that in the first three petitions we pray in effect that our “whole spirit, soul, and body may be sanctified,” so as to hasten the glorification of God’s name, and kingdom, and will.

1 As some are for rendering ἀπὸ τοῦ τοιχοῦ.
The central prayer is for the supply of the daily nourishment necessary for each of these parts of our being.

And for the accomplishment of those grand purposes of God with which our prayer began, we conclude with asking the removal from each of those hindrances, which at present more immediately obstruct their free actings—that our spirit may be delivered from the conscious sense of guilt which weighs them down, by the forgiveness of past sins—that our weak and foolish hearts may be saved from those temptations to sin under present trials, which would prove too strong for them—and that our powers may be delivered from the evil which clogs their free exercise, so that henceforth we may be enabled to "run in the way of God's commandments, and not be weary, to walk and not to faint." Nothing could furnish a more suitable termination to the prayer than this petition for the future full and final triumph over all evil by "the redemption" even "of the body," which, according to St Paul, Rom. viii. 23, will complete our title to "adoption," and bring us unto the perfect peace of "the children of God." (Compare the seventh Beatitude.)

Additional Note to Section XIV.—See Page 178.

It is the office of the ψυχή, spirit, to command, of the ψυχή, soul, to obey; but by the Fall the ψυχή has usurped the dominion. Hence the ψυχής ἀνθρώπων ("the natural man") of St Paul, 1 Cor. ii. 14, is the emotional man, the man who is governed by the ψυχή, the mere emotions or desires of the moment, instead of being guided by the ψυχή, the spirit, or reason. "In him the ψυχή or spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal [emotional] soul, with its desires and its judgments." "The spiritual man, ἀνθρώπινος, on the contrary, is he in whom the ψυχή rules, being exalted by the Spirit of God into its proper, paramount office of judging and ruling, and inspired and enabled for that office. Since by man's fall the ψυχή is overridden by the animal soul, and in abeyance, this always presupposes the infusion of the Holy Spirit to quicken and inform the ψυχή—so that there is no such thing as an unregenerate ἀνθρώπινος." Alford's Greek Testament, Comment. on 1 Cor. ii. 14, 15.

We indicate briefly, for the student's farther reflection, a few of those instances of triplicity in Scripture to which the one now examined is the key.

Threefold are the temptations of man, "the lust of the flesh, the lust of the eyes, and the pride of life," 1 John ii. 16—the threefold temptations by which the first Adam fell, and over which the second Adam triumphed. In each case they were addressed to the separate parts of human nature in the reverse order, ascending from the lower to the higher.¹

¹ The true order of Christ's temptations is that given in Luke's Gospel.
1st. Temptation, "the lust of the flesh."—Whatever tempts the body to indulgence—the powers to ease, and avoidance of suffering and self-denial.

The temptation to Adam was: "The tree was good for food."

Christ, "Command this stone that it be made bread."

IIId. Temptation, "the lust of the eyes."—Whatever attracts the carnal eye, and would draw to itself the heart away from God.

The temptation to Adam: "The tree was pleasant to the eyes."

Christ: "The kingdoms of the world, with their glory."

IIIId. Temptation, "the pride of life."—Whatever tempts the spirit to pride and presumption.

The temptation to Adam: The tree seemed "desirable to make one wise."

Christ: To cast himself down from the pinnacle of the temple, presuming on God's delivering him even in dangers of his own seeking, and to gain glory from the assembled multitudes below, by descending as "the Lord suddenly come to his temple." ¹

Threefold are the enemies of human nature, "the flesh, the world, and the devil," each part having its more peculiar tempter; the flesh being the tempter of the body, the world, of the soul or heart, and the devil, of the spirit, tempting it to his own peculiar sin, pride, and rebellion against God—the highest of all—which however in some measure is involved in every sin. And though this sin is peculiarly characteristic of Satan, and therefore he is specially regarded as the tempter to it, yet he uses the world and the flesh also, as temptations inferior to his own, yet leading to it.

But threefold are the offices which the Saviour holds to meet the wants of each part of our nature—Prophet, Priest, and King;—to impart, as need requires, "wisdom,—righteousness and sanctification, (δικαιοσύνη καὶ ἁγίασμα)—and redemption," (compare Rom. viii. 23, "the redemption of our body), until his people be fully renewed again after the image of Him that created them in knowledge—righteousness and holiness—with dominion over the creatures.

Threefold therefore is the nature of man, because made after the image of God: and threefold consequently must be the essential attributes of Deity, wisdom, goodness, and power.

Is not then this very triplicity of nature in man, wherein he so far resembles his Creator, another of those analogies intended to facilitate our faith in the higher verity of a Trinity in the Divine nature? If man consists of three distinct parts, spirit, soul, and body, which yet are so indissolubly united as to form one being, why may not a similar distinction consist with perfect unity in the Godhead?

Or to put the argument in a different form: There is an absolute distinct difference in the three essential attributes of God. His wisdom is entirely distinct from His goodness, and both from His power. Yet no one will for a moment contend, that this distinction destroys the unity of His nature. These attributes are not one and the same, nor three distinct aspects of the same perfection, but three entirely distinct ideas which cannot be confounded. Still they are so connected in the Divine Mind as to form one indivisible Being. God therefore is not one in such a sense as to exclude all distinction and diversity. And if in one respect there exists such a distinction in the Godhead, entirely compatible with His unity, why not in another, which we cannot better understand, nor more clearly define, than by the Scriptural representations and expressions—"Father, Son, and Holy Spirit"?

¹ Mr. Alford calls this "a perfectly gratuitous assumption, that an exhibition to the people was intended." Why then did the Tempter bring Christ away from the many precipitous heights in the wilderness to the temple specially?
SECTION XV.

We give the whole Sermon on the Mount in one continuous form, to enable the reader to apprehend more readily the arrangement and connexion of the various parts, as illustrated in the following pages:—

MATTHEW v. 3.—vii. 27.

THE INTRODUCTION. (Πρόσευχος.)

1. The character of the true members of Christ's kingdom diametrically opposed to the expectations, and character, of the World.

Seven Beatitudes, or Progressive Stages of the Christian Life.

3. Blessed are the poor in spirit: For their's is the kingdom of heaven.

4. Blessed are they that mourn: For they shall be comforted.

5. Blessed are the meek: For they shall inhabit the earth.

6. Blessed are they which do hunger and thirst after righteousness: For they shall be filled.

7. Blessed are the merciful: For they shall obtain mercy.

8. Blessed are the pure in heart: For they shall see God.

9. Blessed are the peace-makers: For they shall be called the children of God.

2. Their consequent Treatment by the World.

10. Blessed are they which are persecuted for righteousness' sake: For theirs is the kingdom of heaven.
11. Blessed are ye when men shall revile you, and persecute you, 
And shall say all manner of evil against you falsely for my sake.

12. Rejoice, and be exceeding glad: 
For great is your reward in heaven: 
For so persecuted they the prophets which were before you.

3. Their duty to the World.

13. Ye are the salt of the earth: 
But if the salt have lost his savour, wherewith shall it be salted? 
It is thenceforth good for nothing, but to be cast out, 
And to be trodden under foot of men.

14. Ye are the light of the world: 
A city that is set on an hill cannot be hid: 
15. Neither do men light a candle, and put it under a bushel, 
But on a candlestick, and it giveth light to all that are in the house.

16. Let your light so shine before men, 
That they may see your good works, 
And glorify your Father which is in heaven.

THE SUBJECT. (Aβγος.)
"Christ is the end of the Law for righteousness."

I.

17. THINK NOT THAT I AM COME TO DESTROY THE LAW AND THE PROPHETS.

A. I am not come to destroy, (Negative Proposition.)
B. . . . . but to fulfil. (Positive Proposition.)

A. Negative Proposition repeated and expanded.

18. For verily I say unto you, 
Till heaven and earth pass away, 
One jot, or one tittle shall in no wise pass away 
From the law, till all be fulfilled.
19. Whosoever therefore shall break one of these least commandments, and shall teach men so,
He shall be called the least in the kingdom of heaven:
But whosoever shall do and teach them,
The same shall be called great in the kingdom of heaven.

B. Positive Proposition repeated and expanded.

20. For I say unto you,
That except your righteousness shall abound,
More than that of the Scribes and Pharisees,
Ye shall in no case enter into the kingdom of heaven.

Christ proceeds to shew that not he, but the Scribes and Pharisees, destroyed the Law,

A. By their Teaching; B. By their Practice.

II.

A. The Teaching of Christ contrasted with that of the Scribes.
Perfected Form of the Second Table of the Law.


21. Ye have heard that it was said to them of old time,
Thou shalt not kill:
And whosoever shall kill,
Shall be in danger of the Judgment.

22. But I say unto you,
That whosoever is angry with his brother without a cause,
Shall be in danger of the Judgment:
And whosoever shall say to his brother, Raca,
Shall be in danger of the Council:
But whosoever shall say, Thou Fool,
Shall be in danger of the Gehenna of Fire.

23. Therefore if thou bring thy gift to the altar,
And there rememberest that thy brother hath aught against thee:

24. Leave there thy gift before the altar, and go thy way;
First be reconciled to thy brother,
And then come and offer thy gift.
25. Agree with thine adversary quickly,
Whilesthouartinthewaywithhim:
Lest at any timethe adversary deliver thee to the judge,
And the judgedeliver theetotheco officer,
And thoubecast into prison.
26. Verily I say unto thee,
Thoushaltbynomeanecome out thence,
Tillthou hast paid the uttermostfarthing.

2. Law of the Family Life (= VII. Commandment = VI. Beatitude).

27. Ye have heard that it was said to them of old time,
THOU SHALT NOT COMMIT ADULTERY:
28. But I say unto you,
That whosoeverlooketh on a womanto lust after her,
Hath committedadultery with her already in his heart.
29. And if thy right eye offend thee,
Pluck it out, and cast it from thee:
For it is profitable for theethat one ofthy members should perish,
And not that thy whole body should be cast into hell.
30. And if thy right hand offend thee,
Cut it off, and cast it from thee:
For it is profitable for theethat one ofthy members should perish,
And not that thy whole body should be cast into hell.

31. It hath been said,
Whosoever shall put away his wife,
Let him give her a writing of divorcement:
32. But I say unto you,
That whosoever shall put away his wife, saving for the caus eof for-
nication,
Causeth her to commit adultery;
And whosoever shall marry her that is divorced,
Committeth adultery.


33. Again, ye have heard that it hath been said to them of old time,
THOU SHALT NOT FORSWEAR THYSELF;
BUT SHALT PERFORM UNTO THE LORD THINE OATHS.
34. But I say unto you, 
Swear not at all: 
   [Neither by heaven; 
     For it is God's throne: 
   35. Nor by the earth; 
     For it is his footstool: 
   36. Neither shalt thou swear by thy head; 
     Because thou canst not make one hair white or black: 
37. But let your communication be Yea, yea; Nay, nay: 
     For whatsoever is more than these cometh of evil.

Law of the National Life ( = VIII. Commandment).

4. Law of the National Life, on its Negative or Passive Side. 
( = III. Beatitude).

38. Ye have heard that it hath been said, 
   AN EYE FOR AN EYE, 
   AND A TOOTH FOR A TOOTH; 
39. But I say unto you, 
   That ye resist not evil; 
   [But whosoever shall smite thee on thy right cheek, 
     Turn to him the other also: 
   40. And if any man will sue thee at the law, and take away thy coat, 
     Let him have thy cloak also: 
   41. And whosoever shall compel thee to go a mile, 
     Go with him twain. 
42. Give to him that asketh thee; 
     And from him that would borrow of thee, turn not thou away.

5. Law of the National Life, on its Positive or Active Side. 
( = VII. Beatitude).

43. Ye have heard that it hath been said, 
   THOU SHALT LOVE THY NEIGHBOUR, 
   AND HATE THINE ENEMY: 
44. But I say unto you, 
   Love your enemies: 
   [Bless them that curse you, 
     Do good to them that hate you, 
   (And pray for them which despitefully use you and persecute you;
That ye may be the children
Of your Father which is in heaven:

1. Take heed that ye do not your righteousness
   Before men, to be seen of them:
   Otherwise ye have no reward
   Of your Father which is in heaven.

   a. In the duties owed to our Neighbours.

2. Therefore when thou doest thine alms,
   Do not sound a trumpet before thee,
   As the hypocrites do in the synagogues and in the streets,
   That they may have glory of men;
   Verily I say unto you,
   They have their reward.

3. But when thou doest alms,
   Let not thy left hand know

4. What thy right hand doeth,
   That thine alms may be in secret;
   And thy Father which seeth in secret,
   Himself shall reward thee openly.
b. *In the duties owed to God.*

5. And when thou prayest,
Thou shalt not be as the hypocrites are:

For they love to pray standing in the synagogues, and in the corners of the streets;
That they may be seen of men:

Verily I say unto you,
They have their reward.

6. But thou, when thou prayest,
Enter into thy closet,
And when thou hast shut thy door,
Pray to thy Father which is in secret:

And thy Father which seeth in secret,
Shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do:
For they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them:
For your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye.

*OUR FATHER which ART IN HEAVEN,*

*THY NAME BE HALLOWED,*

*THY KINGDOM COME,*

*THY WILL BE DONE,*

*AS IN HEAVEN, so ON EARTH.*

10. *GIVE US THIS DAY OUR DAILY BREAD.*

11. *AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.*

12. *AND LEAD US NOT INTO TEMPTATION,*

   *BUT DELIVER US FROM EVIL.*

   For thine is the kingdom,
   And the power,
   And the glory,
   for ever.  

   AMEN.

13. For if ye forgive men their trespasses,
Your heavenly Father will also forgive you;

14. But if ye forgive not men their trespasses,
Neither will your Father forgive your trespasses.
c. In the duties owed to ourselves.

16. Moreover, when ye fast,
   Be not, as the hypocrites, of a sad countenance;
   For they disfigure their faces,
   That they may appear unto men to fast:
   Verily I say unto you,
   They have their reward.

17. But thou, when thou fastest,
   Anoint thine head, and wash thy face;

18. That thou appear not unto men to fast,
   But unto thy Father, which is in secret;
   And thy Father, which seeth in secret,
   Shall reward thee openly.

Second defect of the Pharisaical righteousness, Worldliness, or anxiety to secure both earth and heaven.

God must be supremely regarded in all our affections.

19. Lay not up for yourselves treasures upon earth,
   Where moth and rust doth corrupt,
   And where thieves break through and steal;

20. But lay up for yourselves treasures in heaven,
   Where neither moth nor rust doth corrupt,
   And where thieves do not break through nor steal:

21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye:
   If therefore thine eye be single,
   Thy whole body shall be full of light.

23. But if thine eye be evil,
   Thy whole body shall be full of darkness.
   If therefore the light that is in thee be darkness,
   How great is that darkness!

24. No man can serve two masters:
   For either he will hate the one, and love the other:
   Or else he will hold to the one, and despise the other.
   Ye cannot serve God, and mammon.
25. Therefore I say unto you,  
   Be not anxious for your life, what ye shall eat,  
      Nor yet for your body what ye shall put on.  
   Is not the life more than meat?  
      And the body than raiment?  

26. Behold the fowls of the air:  
   For they sow not, neither do they reap,  
      Nor gather into barns:  
   Yet your heavenly Father feedeth them.  
   Are not ye much better than they?  

27. Which of you by his anxiety can add one cubit to his life?  

28. And why are ye anxious about raiment?  
   Consider the lilies of the field, how they grow;  
      They toil not, neither do they spin;  
   And yet I say unto you,  
      That even Solomon in all his glory,  
      Was not arrayed like one of these.  

29. If then the grass of the field,  
   Which to day is, and to-morrow is cast into the oven,  
      God thus clothe,  
   Shall he not much more clothe you, O ye of little faith?  

30. Therefore be not anxious, saying,  
   What shall we eat? or, What shall we drink?  
      Or, Wherewithal shall we be clothed?  

32. For after all these things do the Gentiles seek;  
   For your heavenly Father knoweth that ye have need of these things:  

33. But seek ye first the kingdom of God,  
   And his righteousness,  
      And all these things shall be added unto you.  

34. Be not therefore anxious about the morrow;  
   For the morrow will be anxious about the things of itself.  
      Sufficient unto the day is the evil thereof.
Third defect of the Pharisaical righteousness, Spiritual Pride, or Self-Righteousness.

God must be supremely regarded in all our judgments.

Ch vii.
1. Judge not, that ye be not judged.
2. For with what judgment ye judge, ye shall be judged:
   (And with what measure ye mete, it shall be measured to you again.

   We must acquire spiritual discernment, to judge,

1. How to give.

3. And why beholdest thou the mote that is in thy brother's eye,
   But considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the
   mote out of thine eye,
   And behold a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye,
   And then shalt thou see clearly to cast out the mote out of
   thy brother's eye.

2. To whom to give.

6. Give not that which is holy unto the dogs;
   Neither cast ye your pearls before swine;
   Lest they trample them under their feet,
   And turn again, and rend you.

3. What to give.

7. Ask, and it shall be given you;
   Seek, and ye shall find;
   Knock, and it shall be opened unto you.

8. For every one that asketh receiveth;
   And he that seeketh findeth;
   And to him that knocketh it shall be opened.

9. Or what man is there of you,
   Whom, if his son ask bread,
   Will he give him a stone?

10. Or if he ask a fish,
    Will he give him a serpent?

11. If ye then being evil,
    Know how to give good gifts unto your children,
    How much more shall your Father which is in heaven,
    Give good things to them that ask him?

12. (Therefore all things whatsoever ye would that men should do to you,
    Do ye even so to them:
    (For this is the Law and the Prophets.)
THE CONCLUSION (Ἐπιλογεῖς).

The Conclusion sums up in three practical exhortations the whole Sermon. Such being the true spirit of the Law and the Prophets, and the strictness of the righteousness required,

1. Beware of Supineness:

(Refers to the Introduction, describing the narrow way, with its seven progressive stages, &c.)

13. Enter ye in at the strait gate:
   For wide is the gate and broad is the way that leadeth to destruction,
   And many there be which go in thereat:
14. For strait is the gate and narrow is the way that leadeth to life,
   And few there be that find it.

2. Beware of false teachers:

(Refers to A, the Teaching of the Scribes).

15. Beware of false prophets,
   Which come to you in sheep’s clothing,
   But inwardly they are ravening wolves.
16. By their fruits ye shall know them.
   [Do men gather grapes of thorns?
   Or figs of thistles?
17. Even so every good tree bringeth forth good fruit,
    But a corrupt tree bringeth forth evil fruit.
18. A good tree cannot bring forth evil fruit,
    Neither can a corrupt tree bring forth good fruit.
19. Every tree that bringeth not forth good fruit,
    Is hewn down and cast into the fire.
20. Therefore, by their fruits ye shall know them.

3. Beware of trusting to profession without practice:

(Refers to B, the Practice of the Scribes and Pharisees).

21. Not every one that saith unto me, Lord, Lord,
    Shall enter into the kingdom of heaven,
    But he that doeth the will of my Father which is in heaven.
22. Many will say unto me in that day,  
   Lord, Lord, have we not prophesied in thy name?  
   And in thy name have cast out devils?  
   And in thy name done many wonderful works?  
23. And then will I profess unto them,  
   I never knew you:  
   Depart from me;  
   Ye workers of iniquity!

24. Therefore whosoever heareth these sayings of mine, and doeth them,  
   I will liken him unto a wise man,  
   Which built his house upon the rock:  
25. And the rain descended,  
   And the floods came,  
   And the winds blew,  
   And it fell not: for it was founded upon the rock.  
26. And every one that heareth these sayings of mine, and doeth them not,  
   Shall be likened unto a foolish man,  
   Which built his house upon the sand:  
27. And the rain descended,  
   And the floods came,  
   And the winds blew,  
   And it fell: and great was the fall thereof.

SECTION XVI.

After our Lord had, in the seven brief but profoundly significant sentences with which he opens his Sermon on the Mount, described the essential features of the character of those who alone could have part in his kingdom, he next proceeds to warn his disciples of the violent opposition which they must expect to meet with from the world; but encourages them "in nothing terrified by their adversaries, to count it all joy, if to them it should be given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake," Phil. i. 29.

10. Blessed are they which are persecuted for righteousness' sake:  
    For theirs is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, And shall say all manner of evil against you falsely for my sake.

12. Rejoice, and be exceeding glad: For great is your reward in heaven: For so persecuted they the prophets which were before you.

The 10th verse, though resembling in form the seven Beatitudes, is yet, as we have seen, clearly distinguishable from them, since it describes no additional grace essential to the Christian character. Yet not the less does it mark a more advanced stage in the Christian's progress. It is not until the inward change in his own heart has become so complete, as to manifest itself outwardly in his endeavours to restrain the abounding iniquity in the world around him, that he excites its determined opposition against him. Having found peace himself, he strives to bring others to peace; but with Jeremiah, he will soon find reason to say, "Wo is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth" (Jer. xv. 10, comp. John xv. 18–20). "I am for peace: but when I speak, they are for war," (Psalm cxx. 7). "Persecution for righteousness' sake" stands in immediate connexion and contrast with the last and highest of the seven Christian tempers. "The peace-maker" is sure to draw upon himself the enmity of those who will not yield to his entreaties, whether, like Moses, he attempts to reconcile brethren when striving with brethren (Exod. ii. 13, 14), or to arouse the sinner to the danger of his rebellion against his Almighty Sovereign, and "beseeches him to be reconciled to God."

If it be asked, Is then this verse, which so exactly coincides in form with the seven preceding verses, no eighth Beatitude? We answer, It is, and it is not. Seven in itself, like three, is a complete and perfect number: yet at times, even when the climax has been reached, the full heart will overflow, and pass the prescribed measure in its anxiety to express the feelings with which it is fraught. "Give a portion to seven—yea also to eight," Eccles. xi. 2. "Thus saith the Lord: For three transgressions of Damascus—and for four, I will not turn away the punishment thereof," Amos i. 3. "For three transgressions of Gaza,—and for four, I will not turn away the punishment thereof," ver. 6, &c.
Three times, as Balak complained (Numb. xxiv. 10), had Balaam pronounced a blessing upon Israel, instead of the curse which he had called him to imprecate. The number specially appropriated to blessing was already complete; yet he felt himself constrained once more to take up his parable, and to add a fourth blessing to the three already uttered. Our Lord had already pronounced a complete sevenfold blessing upon his disciples, but in his anxiety to comfort them under the trials which he foresaw awaiting them, he would add one more still, beyond the perfect number:

Blessed are they which are persecuted for righteousness’ sake, &c.

Theoretically, the Christian, if possessed of the seven dispositions described, would be in all things “perfect, wanting nothing:” but practically, for the exercise and development of these graces, conflict with an evil world is requisite, and like his Master, the disciple of Christ must be made “perfect through sufferings.”

This 10th verse gathers up and concentrates in itself all the preceding Beatitudes. It begins, like each of them, with pronouncing who are “blessed;” and in its three leading terms, it bears a distinct reference to the concluding, central, and introductory Beatitudes. Its first term “persecuted,” as we have just remarked, stands in direct contrast with “the peacemakers” of the last Beatitude: its central term “righteousness” refers to the “righteousness” of the central Beatitude, after which the believer was represented as “hungering and thirsting,” but with which he must now have been so far “filled,” since its prominent manifestation in his character has called forth the hostility of an unrighteous world: and its concluding promise, “For theirs is the king-

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1 Compare the threefold blessing of Moses, Numb. vi. 24–26; and of Paul, 2 Cor. xiii. 14.

2 Were it not beneath the dignity of the subject, we might quote, in illustration, the familiar modes of expression prompted by a similar feeling, such as “Three times three, and once more;” “For a year and a day;” “The thousand and one nights,” &c.

3 “This,” remarks Matthew Henry, “is the greatest paradox of all, and peculiar to Christianity, and therefore it is put last, and more largely insisted upon than any of the rest, ver. 10–12. This beatitude, like Pharaoh’s dream, is doubled (ver. 10, 11), because hardly credited, and yet the thing is certain; and in the latter part there is a change in the person, ’Blessed are ye;’ ye, my disciples and immediate followers. This is that which you that excel in virtue are more immediately concerned in, for you must count upon hardships and troubles more than other men.”
dom of heaven," returns back to that with which the first Beati-
tude commenced, our Lord by this reiteration intimating that the
disciple, who has now been proved by affliction, has now acquired a
new and more confirmed title to this all-comprehending promise,
and has made "his calling and election sure."

In ver. 11 he turns to his more immediate disciples, and ad-
dressing them directly, he substitutes persecution "for my sake"
for the persecution "for righteousness' sake" of the previous verse,
thus identifying his own cause with the cause of righteousness,
and preparing the minds of his hearers for that which we shall
see in ver. 17 was to form the main subject of his discourse, that
he "came not to destroy but to fulfil the law," by promoting its
great end righteousness; and in ver. 12 he concludes the central
division of the Introduction, the subject of which is the treatment
which the Christian may expect to meet from the world, with ad-
ducing two co-ordinate reasons for receiving all earthly trials with
joy and rejoicing:

For (1st), great is your reward in heaven:
For (2d), so persecuted they the prophets which were before you.¹

Having thus admonished his disciples of the violent opposition
which they must expect to meet from the world, in the four verses
which follow (13–16), our Lord concludes the introductory part
of his discourse with impressing on their minds the highly honour-
able but responsible relation, which they are called on to sustain
towards the world. The nature of this vocation is shadowed
forth under the two images of "salt" and "light."

13. Ye are the SALT of the earth:
   But if the salt have lost his savour, wherewith shall it be salted?
   It is thenceforth good for nothing, but to be cast out,
   And to be trodden under foot of men.

14. Ye are the LIGHT of the world:
   A city that is set on an hill cannot be hid:
   Neither do men light a candle, and put it under a bushel,
   But on a candlestick, and it giveth light to all that are in the house.

16. Let your light so shine before men,
    That they may see your good works,
    And glorify your Father which is in heaven.

¹ See p. 56.
The connexion of these verses with the preceding context is evidently the same as in that portion of the last intercessory prayer which Christ offered in behalf of his disciples, contained in John xvii. 14–18. "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. As thou hast sent me into the world"—to purify and enlighten it—"even so have I also sent them into the world"—to be its salt and its light. As salt, their vocation was to counteract its moral corruption, and to impart a savour of life and seasoning relish to that sacrifice, which the nations should, through their ministration, offer of themselves to God (compare Rom. xv. 16): as light, which neither could be hid (ver. 14), nor was intended to be hid (ver. 15), they were to diffuse the knowledge of the truth, which had been made to shine into the darkness of their own hearts, from the face of Christ Jesus, the true "Light" and "Sun of righteousness," and to reflect that light unto others, especially by their good deeds and holy living, with the single-minded purpose not of attracting glory to themselves, but of themselves glorifying, and leading others to "glorify, their Father who is in heaven."

If we now trace backwards the subjects of these seven verses, we seem to find in the light, the salt, and the persecuting treatment of Christ's disciples, a reference to the same three-fold division, but in the reverse order, which obtains in the Beatitudes—the knowledge of the head, the purity of the heart, and the deeds of the hand: so that the introductory part of the discourse would thus be marked out and rounded off, by returning at the close to the same point from which it started.

Its limits are also defined by its consisting of three principal divisions, as we shall find to be the case with the whole Sermon, and with each of its subordinate parts.

The first division (ver. 3–9) describes the character which Christians must acquire and maintain, in its striking contrast to the character of the world.

The second division (ver. 10–12) describes the relation of the world to Christians, or the treatment with which it will meet their zealous efforts for its reformation.
The third division (ver. 13–16) prescribes their relation to the world, or the duty, which, notwithstanding every opposition, they are called upon to discharge towards it, of counteracting its corruption and darkness.

The first and last divisions have thus, as usual, a common character, both expressing what is internal and essential to the Christian—what he must be in himself, and in his relation to the world: while the middle division expresses the treatment which he has to expect from without, in the attitude of defiance and violent opposition which the world will assume against all his efforts to reform it.

The middle division is thus the connecting link between the first and last. In the first division, the personal character and blessedness of Christians is the principal subject: they are represented as coveting for themselves the best gifts, “hungering and thirsting after righteousness,” and receiving the assurance that “they shall be filled,” and so abundantly as to overflow with blessings of righteousness for others. In the middle division we have the violent opposition made by an unrighteous world to the efforts which they make to reclaim it from its corruption and darkness: and this prepares the way for the concluding exhortations to the disciples never to forget their high vocation to keep their own hearts incorrupt (ver. 13), and their light ever burning, if they would avoid the judgment of the backslider, and attain to the blessed reward promised to those who “turn many to righteousness, of shining hereafter as the stars for ever and ever.”

We have insisted the more on the evidences thus afforded that the Introduction to the Sermon ends with the 16th verse, because we observe that one of the latest commentators in Germany, Rudolph Stier, whose “Discourses of the Lord Jesus” (Die Reden des Herrn Jesu) have been so deservedly commended by Mr

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1 Commentators have laboured in vain to find some natural phenomenon to illustrate the expression, “If the salt have lost its savour.” Stier, we believe, has fallen upon the true explanation. Salt, he remarks, can no more cease to be salt, than light to be light. But as in condescension Christ calls those light, who are but the bearers or reflectors of light, so he deigns to call those salt, who have received the salt or life-giving power of the Spirit. He therefore warns his disciples to beware lest the salt that is in them should lose its savour, as the light that is in them may become darkness (Matt. vi. 23), unless they are ever drawing new supplies from the fountain of both.
Alford, in his excellent edition of the Greek Testament, makes the first division of the Sermon end with ver. 20. Independently, however, of this proof, which was matter of comparatively late observation, the three main divisions of the Sermon were discovered many years previously by the application of a rule of parallelistic composition which I now proceed to state.

The commencement and conclusion of a subject or argument in Scripture are frequently indicated by the recurrence of the same or similar expressions at its opening and close. The intervening topics form the proof and illustration of the proposition laid down at the beginning, and re-asserted at the end. Of this we have a clear example in one of the subdivisions of this discourse. (Ch. vii. 16–20).

By their fruits ye shall know them.
Do men gather grapes of thorns?
Or figs of thistles?

Even so every good tree bringeth forth good fruit,
But a corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit,
Neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit
Is hewn down and cast into the fire.

Wherefore, by their fruits ye shall know them.

Here our Saviour, in cautioning his disciples against being deceived by false teachers, lays down a plain rule by which they might be distinguished in spite of all their fair pretensions. “By their fruits ye shall know them.” This proposition is proved and illustrated by an argument drawn from the invariable correspondence which subsists between the quality of the tree and its fruit; and after enforcing attention to the criterion thus furnished by a warning, deduced from the same simile, of the miserable end which awaits false teachers and their dupes, the proposition is re-asserted at the close, with all the formality of a proposition in Euclid, in the same identical words:

Wherefore—by their fruits ye shall know them.

We have another short example in ch. vi. 24.
No man can serve two masters:
For either he will hate the one,
And love the other:
Or else he will hold to the one,
And despise the other.
Ye cannot serve God and Mammon.

Attention to this rule led the author, more than twenty years ago,\(^1\) to the discovery of the principal subject of the Sermon on the Mount. Having observed that the remarkable words, "the Law and the Prophets," in Matt. v. 17, "Think not that I am come to destroy the Law and the Prophets" again recurred towards the end of the Sermon, in chap. vii. 12, "For this is the Law and the Prophets," it struck me that the former was probably the enunciation of the principal subject of the Sermon, and the latter, its termination; while all that lay between formed the proof and illustration of the leading proposition. Further examination soon confirmed the correctness of this supposition.

Let us first take a brief view of the whole argument.

The leading proposition here selected by our Lord as the grand subject of this his first discourse of any length to his countrymen, is the relation which his Gospel bears to the Jewish dispensation as set forth by Moses and the Prophets. Already it is evident that the opposition on the part of the Scribes and Pharisees had been begun (v. 20, vii. 15), and that the cry had been raised that the Law was in danger. This was the first, and continued to be the favourite misrepresentation propagated against the Gospel by all fiery zealots for the Mosaic law. It was the charge laid against Stephen, "We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us," Acts vi. 14. It formed the great ob-

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\(^1\) The views then formed of the connexion of the various parts of this discourse, which exactly coincide with those now given, though not carried out so much into detail, were embodied in two Lectures publicly delivered in March 1833, previously to the date of publication of Tholuck's admirable "Exposition of Christ's Sermon on the Mount." I mention this, not for the purpose of claiming any priority of discovery (in which I find both have been long before anticipated by Bengel), but solely to shew that the value of such formal rules of arrangement is not theoretical, but has been proved by actual experience. It was this discovery which first stimulated the author to prosecute the study of parallelism as likely to lead to important results, for the elucidation of Scripture.
jection against the reception of the Christian doctrine with which Paul had to contend, and which he repels in terms, almost exactly equivalent to those of our Lord, in his Epistle to the Romans, “Do we then make void (=“destroy”) the law by faith? God forbid: yea, we establish (=“fulfil”) the law,” Rom. iii. 31. Accordingly, throughout the whole of the Sermon, both an apologetical and aggressive attitude is maintained against the Scribes and Pharisees as his opponents.

“Think not,” says he, as ye have heard alleged, “that I am come to destroy the Law and the Prophets.” This proposition is divided into two: 1st, negatively, “I am not come to destroy,” and 2d, positively, “but [I am come] to fulfil;” and each of these propositions, as will afterwards be shewn at greater length, is repeated and expanded, the first in verses 18 and 19, by asserting the immutable permanence of the law, and pronouncing the degradation of that man in the Messiah’s kingdom, who should himself break, or by his teaching persuade others to break, one of its least commandments; and the 2d in ver. 20, by declaring that the righteousness which he required in his followers must far exceed the boasted righteousness of the Scribes and Pharisees.

Our Lord now proceeds to refute the charge of the Scribes and Pharisees that he destroyed the law, by turning it against themselves, and by shewing that not he, but they rendered it of no effect, 1st, by their principles (A, v. 21–48), and 2d by their practice (B, vi. 1–vii. 12); or, as he himself has expressed the distinction, v. 19, 1st in their “teaching,” and 2d in their “doing” its commandments: while, in both respects, he, on the contrary, “fulfilled” or completed it. The first words at the commencement of each of these principal heads (A and B) of his discourse plainly mark this to be the division; in the first “Ye have heard,” (v. 21) viz. in the teaching of your Scribes: in the second, “Take heed that ye do not your righteousness, &c.” (vi. 1).


Christ adduces five different commandments of God’s law, and contrasts his own spiritual explanation of them with the literal interpretation and carnal glosses put upon them by the Scribes and
Pharisees.¹ The contrast is marked by the words, "Ye have heard,"—with allusion to the mode in which the people were instructed in divine knowledge, by hearing the law read publicly in the synagogues, and accompanied with an explanation. See John xii. 34, "We have heard out of the law, that Christ abideth for ever," &c.—"Ye have heard," that is, from your teachers, "but I say unto you." He teaches, in contradiction to their traditional comments, in each of the five commandments adduced,

1. Thou shalt not kill.
2. Thou shalt not commit adultery.
3. Thou shalt not forswear thyself,
   But shalt perform unto the Lord thine oaths.
4. An eye for an eye
   And a tooth for a tooth.
5. Thou shalt love thy neighbour,
   And hate thine enemy:

that the law reaches to the very source, and requires the perfect obedience of the heart: that not merely the outward acts of sin are forbidden, but the inward thoughts and feelings that could lead to them: that 1. mercy, 2. purity, 3. truth, 4. love, passive, and 5. active, "perfect even as our Father which is in heaven is perfect," are its demands.


Here Christ proceeds to prove that he farther fulfilled or perfected the law (which the Pharisees, on the contrary, destroyed) by requiring of his followers a righteousness, or a mode of performing the law, far exceeding the righteousness of the Scribes and Pharisees. Their righteousness, he shews, was deficient in three respects,—

I. (vi. 1–18). It proceeded from ostentation and hypocrisy, from a desire "to be seen of men" and not of God.

¹ The appeal throughout is to that internal witness for God's holy law, and impartial tribunal, which God has established in every heart.
vi. 1. Take heed that ye do not your righteousness Before men, to be seen of them: &c.

is the general proposition, which is exemplified: 1. in almsgiving, ver. 2–4; 2. in prayer, ver. 5–15; 3. in fasting, ver. 16–18,—these being individualising instances of the three great classes of human duties, the 1st, of our duty to our neighbour, the 2d, of our duty to God, and the 3d, of our duty to ourselves. (See page 28.)

II. The second great defect of the Pharisees' righteousness (ch. vi. 19–34) was its "double-mindedness," as St James ex-

1 I think there can be no doubt that ἁμαρτιεύνω, "righteousness," the reading of Griesbach, Lachmann, &c. is the true one—not, however, in the apocryphal sense of "alms, benevolence," but in its usual signification of righteousness, it being here a generic term, including all the different species of righteous acts of which "almsgiving, prayer, fasting," are given as examples. It is easy to see how the reading ἐλαγχημα "alms" could have been substituted for ἁμαρτιεύνω, from transcribers confining their view to the immediate context (ver. 2), but not vice versa. But besides, "righteousness" is required, since it evidently refers back to chap. v. 20, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees." The repetition of righteousness is particularly appropriate at the commencement of the Section, where our Lord proceeds to point out the defects of the Pharisaical righteousness.

And here we may remark how admirably, for the purpose of shewing the groundlessness of the objection that Christ came "to destroy the law," the great object and requirement of the law, "righteousness,"—which yet it could not effectuate, which He alone could "fulfil" (πληρέσαι), or fully accomplish, who came to "magnify the law," and to bring in an everlasting righteousness”—is kept continually before the mind of his hearers, as Christ's principal object, by its being made to occupy all the more prominent points in his discourse. First, it forms the central link of the seven-fold chain of Christian graces with which the Sermon opens. "Blessed are they which do hunger and thirst after righteousness." Next, persecution "for righteousness' sake," stands in the front of the central division of the Introduction, ver. 10, where he identifies his own cause with the cause of righteousness, ver. 11. Having laid down the leading proposition that he came "not to destroy, but to fulfil the law," immediately before proceeding to the proof, he intimates his intention of requiring a new and more perfect righteousness than that of the greatest zealots for the law, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees" (v. 20.) Having shewn in A wherein that righteousness consisted, according to the true interpretation of the law, when he comes to contrast it with the righteousness of the Scribes and Pharisees, its name most appropriately meets us again (vi. 1), at the very commencement of H, "Take heed that ye do not your righteousness before men, to be seen of them," &c. And lastly, in the middle subdivision of B, we shall find attention is drawn to it as the first and principal object of desire on which our hearts should be set (vi. 33). "But seek ye first the kingdom of God, and his righteousness."—Compare Law, pp. 29, 30.

2 Or rather "double-heartedness." ἄρα ἄφες ἄρχει, "a double-souled, or double-hearted man [divided between God and the world], is unstable in all his ways."
presses it. (James i. 8, iv. 8). They professed to have their hearts set on heaven, while yet they were engaged in laying up treasures for themselves on earth. But “where the treasure is there will the heart be also.” (ver. 19–21). Their eye was not single in its aim, and therefore their spiritual vision was clouded and obscured, (ver. 22, 23). They attempted to reconcile the incompatible services of two opposite masters, God and Mammon, (ver. 24). They were cumbered and anxious about the things of this world, instead of seeking as their first and great concern the kingdom of God and his righteousness, with the simple faith that all other things necessary would be added unto them, (ver. 25–34).

III. The third great defect of the Pharisees' righteousness was their spiritual pride, or judging others severely from conceiving themselves to be righteous, (chap. vii. 1–12).

Judge not, that ye be not judged:
For with what judgment ye judge, ye shall be judged;
And with what measure ye mete, it shall be measured to you again:

this head being summed up in that admirably comprehensive maxim,

Therefore all things whatsoever ye would that men should do to you,
Do ye even so to them;

"For this" (including the exposition given of the precepts of the law, and the dispositions with which its righteousness must be practised "is (the true spirit of) THE LAW AND THE PROPHETS."

SECTION XVII.

Let us now examine more in detail those parts of the Subject, or Main Body of the Discourse, on which the Parallelism is calculated to throw new light.
For the arrangement of the first division we are indebted to Bishop Jebb.

Think not that I am come to destroy the Law or the Prophets:
I am not come to destroy, but to fulfil;

For verily I say unto you,
Till heaven and earth pass away,
One jot, or one tittle shall in no wise pass away,
From the law, till all be fulfilled.
Whosoever therefore shall break one of these least commandments, and
shall teach men so,
He shall be called the least in the kingdom of heaven:
But whosoever shall do and teach them,
The same shall be called great in the kingdom of heaven.

For I say unto you,
That except your righteousness shall abound,
More than that of the Scribes and Pharisees,
Ye shall in no case enter into the kingdom of heaven.

"I will confess," says Bishop Jebb, "that, for a long while, the connexion of the last paragraph with the preceding exceedingly perplexed me: I was quite unable to discover its orderly dependence; nor did the commentators afford me the least aid. At length, I was led to distribute the clauses in the order now given, and immediately my perplexities were at an end: nor am I without hopes that my readers will go along with me, while I state the considerations which freed my own mind from all doubt upon the subject.

"In the second line, then, I conceive there is a division of the subject into two branches: 1. I am come not to destroy: 2. But I am come to fulfil. The first of these propositions is then taken up and established: and the second proposition afterward undergoes a like process. This is in fact but the extension of a mode of composition, exemplified by Bishop Lowth, Prelimin. Dissert. p. xxiv.

"I am black, but yet beautiful, O daughters of Jerusalem;
Like the tents of Kedar, like the pavilions of Solomon.

CANT. i. 5;

"that is, black as the tents of Kedar (made of dark-coloured goat's hair); beautiful as the pavilions of Solomon."
On her house-tops, and to her open streets,
Every one howleth, descendeth with weeping.

Isaiah xv. 3;

"that is, every one howleth on her house-tops; and descendeth with weeping to her open streets." In a similar way the present example may be resolved into its component members:

1. I am come not to destroy the law or the prophets:
For verily I say unto you,
Till heaven and earth pass away,
One jot, or one tittle shall in no wise pass away, &c.

2. But I am come to fulfil the law and the prophets;
For I say unto you,
That except your righteousness shall abound, &c.

Throughout the first division, our Lord shews that he was come, not to supersede, or abolish the law: in the triplet, by asserting its permanent immutability; and in the quatrain, by declaring the future degradation of him who should himself break, (λύσῃ, referring to the previous καταλύσαι, "destroy," literally, "break down"), or, by his teaching, induce others to break the least of the commandments. In the second division, with equal clearness, though not by so many topics, or at equal length, our Lord intimates that he was come, not only not to abolish, but to fulfil the law; as if he had said, "The Scribes and Pharisees are zealous for the law; and in their zeal, may suppose that I am about to subvert it. The very reverse, however, is the case. I am come, in my own person, to fulfil, and in the persons of my followers, both to command, and to facilitate, the fulfilment of the law. Be it known, therefore, that unless your righteous conformity to the law, both in letter and in spirit, far exceed that of the Scribes and Pharisees themselves, you can neither, in this world, be my true disciples, nor, in the world to come, partakers of my everlasting kingdom."

In the first line of the concluding triplet, the verb πεισοῦσῃ, "shall abound," seems to refer to πλησόω, "fulfil," in the second line of the passage at large, in the same manner that λύσῃ, "break," as we have already seen, refers to καταλύσαι, "break down," or "destroy:" and, in these two references, there is, I apprehend, a
curiously felicitous choice of words. Our Lord, in shewing that he is not come, *καταλύσεως*, to abolish, or altogether to dissolve the law at large, forbids his hearers, *λύσιν*, simply to dissolve or break, the least part of the law: here, the descending scale in crime, is the ascending scale in morals. On the contrary, when proving that he is come, *πληρώσεως*, to fulfill, he instructs his disciples, not merely that their righteousness must be full, it must abound, or overflow, *πληροσφάγχη*: virtue being here the subject, there is an ascending scale not only in morals, but in words: the *anticlimax* in the one place, and the *climax* in the other, are alike expressive of ethical advancement."

In confirmation of this arrangement of Jebb's, let us add the following judicious remarks of Vinet's on the character of the persons whom Christ had particularly in view in this twofold division. "The multitude, who listened to our Lord's discourse," he remarks, "was composed of two classes of persons. Some there were who hated the law and all law, because the law is a curb, a boundary, and this their passions will not admit. There were others who professed a great respect for the law of Moses, who plumed themselves on being the most rigid observers of it, and to whom this affectation of obedience and simplicity had given much respect and authority. Both classes were probably saying to themselves, What is this new doctor going to teach? There is already a law, a law reputed divine, a law deemed perfect, a very rigorous law. What remains for Jesus to do? Is he going to abrogate, or at least mitigate the law? 'Ah!' say the former, 'in that case he is welcome.' 'God forbid!' say the latter, 'that he should abrogate this law which forms our glory, our power, and which, in falling, would drag us in its fall. Let him confirm it then, or be judged a false prophet.'

"Jesus, who knows the hearts of both, replies to their thoughts. 'Think not,' he says to the former, 'that I am come to destroy the law;' and by this one word he annihilates their foolish hopes. To the latter he says, 'I am come to fulfill it.' This one word disquiets them. What need is there of fulfilling this law? Is it not perfect? What remains but religiously to maintain it?"

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To remove every hope from the former of any softening of the strict requisitions of the law, Jesus adds, in the amplification of the negative proposition,

Till heaven and earth pass away,
One jot, or one tittle shall in no wise pass away,
From the law, till all be fulfilled.
Whosoever therefore shall break one of these least commandments, &c.

To the latter, who deemed the law already perfect, and their own observance of it amply sufficient to entitle them to the highest blessings from God, he adds, in the amplification of the positive proposition, the appalling announcement:

For I say unto you,
That except your righteousness shall abound,
More than that of the Scribes and Pharisees,
Ye shall in no case enter into the kingdom of heaven.

Bishop Jebb's division thus appears to be correct, and two distinct classes of men found in all communities, and in all ages of the Church, are thus seen to be addressed, represented by the publicans and sinners on the one hand, and by the Scribes and Pharisees on the other. The case of the first is more specially and directly pointed at in A, A, A, in which, so far from dispensing with any of the commandments, he enforces strict obedience to their smallest requisitions, and teaches that they extend to the slightest movements of the heart: and of the second, in B, B, B, in which he shews that the spirit in which all and each of these requisitions must be carried out in practice, requires a devotedness in act (vi. 1–18), a singleness of heart (vi. 19–34), and a clearness of spiritual discernment (vii. 1–12), to which those most famed for sanctity among the Jewish people were utter strangers. Still this more special application of each division of the argument to one of the classes is far from being exclusive of the other. Much in both divisions applies to both classes; and more especially, as we have already mentioned, a polemical attitude is maintained throughout against the teaching and practice of his great opponents, the Scribes and Pharisees.

The five commandments of the Law, which have been selected for illustration by our Saviour, have been so well explained by
several authors¹ lately, that we would merely refer our readers to their works, and confine ourselves to the light which is thrown on their arrangement and connection by the Parallelism.

Let us examine verses 21–26:

21. Ye have heard that it was said to⁹ them of old time,
   THOU SHALT NOT KILL:
   And whosoever shall kill,
   Shall be in danger of the Judgment:

22. But I say unto you,
   That whosoever is angry with his brother without a cause,
   Shall be in danger of the Judgment:
   And whosoever shall say to his brother, Raca,
   Shall be in danger of the Council:
   But whosoever shall say, Thou fool,
   Shall be in danger of the Gehenna of Fire.

23. Therefore if thou bring thy gift to the altar, [thee,
   And there rememberest that thy brother hath aught against
   b 24. Leave there thy gift before the altar, and go thy way;
   First be reconciled to thy brother,
   And then come and offer thy gift.

25. Agree with thine adversary quickly,
   Whilesthou art in the way with him:
   Lest at any time the adversary deliver thee to the judge,
   And the judge deliver thee to the officer,
   And thou be cast into prison.

26. Verily I say unto thee,
   Thou shalt by no means come out thence,
   Till thou hast paid the uttermost farthing.

¹ See Tholuck, Olshausen, Neander, and an admirable exposition by Trench, drawn from the writings of Augustine.

² In addition to other reasons, we believe that "to them of old time" is the only grammatically correct interpretation of ἔν της εἰρήνης ἀγγέλοις. No instance has been produced of a dative after a passive verb of saying or speaking having the signification of by.

We have already endeavoured to shew, in the exposition of the Decalogue, how truly spiritual and all-embracing the commandments of the Law are, when rightly understood. The corrections therefore given by our Saviour did not apply so much to the commandments themselves, as to the imperfect interpretations of their import to which the Pharisees desired to restrict them. "But I say unto you" is opposed to "Ye have heard," namely, from your teachers the scribes, and they would tie you down to the letter of the law. Christ has added no really new commandment to the Law, which was not implicitly contained in it previously; and yet he has so enlarged and "fulfilled" or perfected all, that each has, in a very appreciable sense, become a new...
In ver. 22 there is a beautiful gradation, marking the progressive stages of guilt in the violation of the sixth commandment, and the gradually increasing severity of the punishment which attaches to each. There is an evident reference to three different penalties inflicted among the Jews, the first by the Judgment, a lower court established in every city (Deut. xvi. 18), consisting of seven judges according to Josephus (Antiq. iv. 8, 14;) the second, by the Council, or Sanhedrim, the highest court of seventy-two judges: while the third penalty, the fire of Gehenna, was the concentration of every thing appalling and infamous in the eyes of a Jew—the dead body being cast out into the polluted valley of Hinnom, amidst all the carrion and filthy offal of the city, to be gnawed by worms, or to be slowly consumed by the fires which were kept burning there day and night for that purpose. These three grades of punishment are evidently employed by our Lord as emblems of the punishments awaiting transgressors in a future world. The Judgment, though the second of the Jewish courts, was the first that had the power of inflicting death. To this penalty, according to the teaching of the Scribes and Pharisees, a murderous intent, only when carried into act, rendered the transgressor amenable. But our Lord teaches that there is a murder of the heart as well as of the hand; and that all malicious feeling, even in its first beginnings of causeless anger indulged in the heart, subjects the transgressor to death before the judgment-seat of God, and to torments increasing in severity, according to the intensity of the evil feelings cherished, as manifested by their breaking forth into contemptuous language against a brother (Raca—vain fellow!), or malignant revilings of him as a godless wretch (Thou fool! comp. Ps. xiv. 1.)

Neander has taken exception at this climax on the ground that any gradation would violate both the aim and the connection of the discourse according to which the smallest violation of the commandment, as well as the greatest, subjects to death, as involving the guilt of murder before that bar which looks only to commandment: so that what John (1 John ii. 7, 8) has said of the law of love, may be applied to each of the commandments—"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. Again, a new commandment I write unto you," &c.
the heart. Alford has well answered, "that there is no distinction of kind between these punishments, but only of degree. In the thing compared, the Judgment inflicted death by the sword, the Council death by stoning, and the disgrace of the Gehenna of fire followed as an intensification of the horrors of death. But the punishment is one and the same in all—death. So also in the subject of the similitude, all the punishments are spiritual; all result in eternal death; but with various degrees, as the degrees of guilt have been."

Neander would also strike out verses 23–26, as not properly belonging to this context. His remarks are: "From verses 23 to 26 follow expressions of Christ, which the compiler of our Greek Matthew has borrowed from other discourses of Christ. Compare ver. 25, 26 with Luke xii. 58, 59, where they occur in their natural connection." Now, with all due deference to Neander's judgment, we must beg leave to doubt, whether the connection of these verses with the previous context, is not as natural and as intimate in Matthew, as in Luke. To enforce the necessity of repressing the first movements of angry feeling against our brother, if we would escape the loss of God's favour, or the danger of our passion breaking forth into acts of ungovernable rage, what could be more apposite than the manifest reference in ver. 23, 24, to the case of Cain, reminding the sinner that no "offering" can be "accepted" (compare Gen. iv. 7), so long as our mind is in an improper state of feeling towards our brother. Love to our brother is the best proof of our love to God; and if we would be accepted by Him, every defect in that love which we owe to our brother, and of which he would have reason to complain if he knew it, must, our Lord here warns us, be removed, and quickly too (ver. 25, 26), lest the wrong done to our brother make him our adversary, and like the blood of Abel, cry for vengeance against us to the Lord, the righteous Judge, and we be delivered over to those penalties, to which Christ warned us (in a), that the indulgence of anger renders the offender amenable.

But is there not further, we would submit, a parallelism between the whole of this division, 21–26, and the fifth Beatitude,

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1 See the last Section. Essay on the Plenary Inspiration of Scripture.
which would be obscured if these two last paragraphs, b and c, were to be removed from this connexion? It would be a striking confirmation of our Lord's great thesis, "I am not come to destroy but to fulfil the Law," if it could be shewn that the three positive dispositions, which he begins his discourse with inculcating as the indispensable characteristics of his disciples, are identical with those which the Law itself had enjoined as the most necessary. And such, we believe, will be found to be the case. Does not, first, the great duty enjoined in the Sixth Commandment, "Thou shalt not kill," as explained and enforced by our Saviour, in ver. 21–26, correspond with the first of the three Positive Beatitudes, "Blessed are the merciful" &c. ? The substance of each of the three stanzas, a, b, c, might not incorrectly be stated in terms of the Beatitude.

a (21, 22) "Blessed are the merciful."

b (23, 24) "For they [alone] shall obtain mercy." Compare "I will have mercy, and not sacrifice."

c (25–26) "For he shall have judgment without mercy, that hath shown no mercy."

The next commandment, as explained by our Lord (ver. 27–32), as evidently corresponds to the second of the Positive Beatitudes, "Blessed are the pure in heart," &c.; and the third and last Beatitude, "Blessed are the peacemakers," &c., has, we are inclined to think, a twofold representative, 1st, in verses 38–42, and 2d, in verses 43–48; or rather, it, and its corresponding negative Beatitude which presents the other side of the same character, "Blessed are the meek," &c., are provided each with its parallel in these two stanzas. The former of these (ver. 38–42) inculcates our negative duty towards the injurious, that we must passively suffer any wrong or encroachment, and corresponds with the negative Beatitude, "Blessed are the meek;" the latter (ver. 43–48) enjoins that active love which must be exhibited towards those who are at variance with us, in order to overpower their enmity, and bring them to true peace—peace with God and with man—

1 In the words of James (ii. 13), whose Epistle, if examined with care, will be found, as we have already remarked, strikingly to correspond, in almost every topic, with the Sermon on the Mount.
and corresponds therefore more exactly with the positive disposition enjoined in the last Beatitude, "Blessed are the peacemakers:" while to shew their intimate connexion, the same motive which had been adduced to enforce the Beatitude, "For they shall be called the children of God," reappears as the chief motive for love to enemies, "That ye may be the children of your Father which is in heaven," v. 45.

We have a farther indication of the intimate connexion of these two last paragraphs (ver. 38–42 and 43–48) in the shorter formula by which both are introduced, "Ye have heard that it hath been said."

But it will immediately occur, no doubt, to the reader, as it did to the writer, to inquire: However apparently just the inference from these coincidences may be, how come the last three Beatitudes, which in themselves form a perfect threefold whole, to be so irregularly distributed among the five commandments cited by our Lord? Why is the succession broken by the intervention of the commandment, "Thou shalt not forswear thyself," &c. (ver. 33–37)? And how do the whole five form one connected whole, as, from previous examples of parallelistic arrangements, we expect to find in them?

Whether the answers which we can render to these questions may be satisfactory, it is for the reader to judge.

The first thought that naturally suggests itself, on observing that the first two commandments quoted are identical with the first two commandments of the Second Table of the Law, is, that perhaps we have here the Second Table of the Law presented in its completed or perfected form, ("I am not come to destroy, but to fill up, complete, perfect the law.") The number of commandments, too, is the same in each, five, seemingly with the intention of leading us to refer the one to the other. Christ's previous words also, "Whosoever shall break one of these least commandments," &c. (ch. v. 19), though applicable, no doubt, to those which the Pharisees chose to regard as of less importance, and designated as "the jots and tittles of the law," would yet have a special propriety, if exemplified afterwards by those which even in Christ's estimation formed the lesser commandments, or Table of the Law (comp. Mat. xxii. 37–39). Indeed, throughout the whole Sermon there are clear indications that the duties
which our Lord had specially in view to enforce, were those towards their *neighbours*, incumbent on all who would be his disciples. Thus we saw that according to one division of the Beatitudes (pp. 187, 188), grafted on the single root of Poverty of spirit, were three pairs of graces, in each of which the first and personal grace has for its indispensable complement and fruit, a virtue having reference to *others*. Christ exhorts his disciples (v. 13–16) to impart their salt and light to *others*. They are enjoined (v. 19) not merely to "do," but to "teach" men these "least commandments." The only remark which our Lord makes on that model of prayer which he gave to his disciples, is for the purpose of enforcing a forgiving spirit towards *others* as indispensable to the acceptance of their prayers, as He had before (v. 23, 24) required the removal of every angry feeling towards a brother as a previous condition to presenting any offering before the Lord:

> For if ye forgive men their trespasses,
>     Your heavenly Father will also forgive you:
> But if ye forgive not men their trespasses,
>     Neither will your Father forgive your trespasses.
> **Matt. vi. 14, 15.**

And finally, the summing up of the main body of the discourse, in which he declares wherein the true spirit of the law and the prophets consists, is:

> Therefore all things whatsoever ye would that men should do to you,
>     Do ye even so to them.

The presumption therefore is, that these five commandments are the representatives of the Second Table of the Law, which teaches our duty towards our brethren. The only commandment of the five which is not clearly and indisputably of this character is the third, "Thou shalt not forswear thyself," &c.; but even this evidently shews by its conclusion,¹ that it refers to the mutual communications between Christian brother and brother.

¹ But let your communication be, *Yea, yea*; *Nay, nay*;
> For whatsoever is more than these cometh of evil.
> **Matt. v. 37.**
We shall best be enabled, however, to judge of this connexion by placing in juxtaposition the Second Table of the Law, as already given on a former page (p. 139), and the five commandments quoted by our Lord.

The Second Table of the Law.

A 1. Thou shalt not kill.  
B 2. Thou shalt not commit adultery.  
C 3. Thou shalt not steal.  
D 4. Thou shalt not bear false witness against thy neighbour.

A 1. Thou shalt not kill.  
B 2. Thou shalt not commit adultery.  
C 3. Thou shalt not covet thy neighbour's house;  
   Thou shalt not covet thy neighbour's wife,  
   Nor his man-servant, nor his maid-servant,  
   Nor his ox, nor his ass,  
   Nor any thing that is thy neighbour's.

The commands quoted by our Lord, Matt. v. 21-48.

A 1. Thou shalt not kill.  
B 2. Thou shalt not commit adultery.  

Again, ye have heard that it was said to them of old time,  

A 1. Thou shalt not kill.  
B 2. Thou shalt not commit adultery.  
C 3. Thou shalt not forswear thyself;  
   But shalt perform unto the LORD thine oaths.

Ye have heard that it hath been said,  
   An eye for an eye,  
   And a tooth for a tooth.

C 3. Thou shalt love thy neighbour,  
And hate thine enemy.

1 The introductory formulas (Ye have heard, &c.), it will be observed, agree exactly with the arrangement given; the first two corresponding with each other, and the last two in like manner, while the central formula differs from both.
Here the first and second commandments in each table are the same. The central laws in each too are evidently identical (D & D): for as Christ came to "fulfil" or complete the law, Thou shalt not forswear thyself," with the explanations given by our Lord, will be seen to be only the fourth commandment of the Second Table (D) in its Christian fulness and spirituality, all "false witness" borne against our neighbour being now declared to be false swearing against God, and breaking our oaths and covenant unto the Lord, to whom we and our neighbour belong, and before whom we have solemnly engaged to love our neighbour even as Christ has loved us. Truth thus forms the centre of both arrangements—"truth in the inmost parts" or heart. Our Lord so far altered the sequence of the commandments, that he might, as before in the Decalogue, indicate, by the position which he assigns to the precept enjoining truth, the central place which this virtue must hold in the discharge of every duty to our fellow men. "Love" to our neighbour must proceed "out of a pure heart." The most perfect truthfulness, as before the Lord, in all we say and do, must intimately pervade all the relations which we bear one towards another.

Three of the five commandments in each table being thus evidently identical, the presumption is, that in the remaining two adduced by our Lord, we have an equivalent for the rest of the Second Table of the Decalogue.

And such, we believe, will be found on examination to be the case. The last two commandments quoted by our Lord, "An eye for an eye," &c. and "Thou shalt love thy neighbour," &c., as explained by Him, are, it appears to us, the "perfected" form of the third great fundamental law, "Thou shalt not steal," which guards the third constituent of the Life of Man, the Life of the Kingdom or Community.

If it be asked, What then has become of the Tenth Commandment? Has the most spiritual of all the commandments of the Second Table of the Decalogue,—a commandment which seems already to transcend the limits of mere outward law, and by laying its injunction on the very thoughts and springs of action of the human heart, to anticipate that new covenant under which God engages to his people to "put His law in their inward parts, and write it in their hearts," (Jerem. xxxi. 33)—no representa-
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tive or equivalent in Christ's perfected law? None, we answer—most appropriately and significantly: no distinct, separate representative is given of what forms the living principle which pervades and leavens all the commandments, as now transfigured and glorified by Christ. This is the new, spiritualized form which he imparts to each of the commandments. The check is laid no longer on the murderous hand, but on the murderous thought (ver. 21–26)—on the slightest indication of impure desire in the heart (ver. 27–32)—on the selfishness which would steal and take for itself, instead of giving readily to all, what has been bestowed for the good of the whole (ver. 38–48)—on the untruthfulness which requires any stronger confirmation than the simple Yea and Nay (ver. 33–37).

Only four commandments of the Second Table of the Decalogue have thus their distinct equivalents. But to preserve the significant number five (the complementary half of the entire Decalogue, and which presupposes the other half as re-enacted without change by Christ), the third commandment of the Second Table of the Law, constituting the guardian law of the National Life in its most elementary form, is represented on its negative and positive sides by two commandments, relating to the duties of the members of a state, the first in their individual, and the second in their collective capacity. The first, or more negative law, "An eye for an eye, and a tooth for a tooth," was intended, by the severity of the penalty attached, to prevent every violation of the rights of their fellow citizens by members of the same community: while the second enjoined the positive duty which ought to unite all the members of the same community in mutual love to each other ("Thou shalt love thy neighbour"), and in jealous defence of their national life against every deadly opponent ("and hate thine enemy."). Our Lord's comments on both of these laws are directed principally against the perversions of them by the Scribes. Neither, in its genuine and original import, has been abrogated by him.

The commandment, "Thou shalt not steal," lays down in its simplest form the principle which must regulate the social duties of men in both relations; namely, that each must restrict himself to that which God has assigned to him as his possession, and that none is to interfere with that which belongs to others.

For the enforcement of this principle in the first of these rela-
tions, that of the members of a state to each other, and as the measure of punishment for each infringement of it, the commandment laid down in Moses' legislation, is the law of strict Retributive Justice—Like for Like—"an eye for an eye, and a tooth for a tooth." Whoever violates the social rights of others, as he hath done, so shall it be done to him. Whatsoever he hath taken, let like be taken from him. This great fundamental principle has undoubtedly not been repealed by our Lord. It forms the basis on which the Civil Law of every country rests; and the magistrate is ordained of God to be an avenger executing strict justice on each exactly as he has done to his neighbour, as a witness to that eternal righteousness of God, which, as our Lord declares in a subsequent part of this discourse, shall be the rule of God's procedure at the last day, "With what measure ye mete, it shall be measured to you again." Matt. vii. 2.

This law was designed specially and principally, as we see by examining all the three passages in which it occurs in Moses' law, as a direction to the magistrate to regulate his decisions in awarding the due measure of punishment for every violation of the law; in its relation to the injured party, it was calculated, even in its literal form, instead of fostering, to limit and subdue the spirit of revenge which would always exact more than the strict equivalent for the offence. Doubtless it implied a permission to the aggrieved individual to bring the offender before the constituted authorities of his country, and to require compensation for the injury which he had sustained. But it would appear from the corrective comments of our Lord, that the interpretation put upon the precept by the Pharisees had been, that it not only permitted, but enjoined the injured party to demand full redress, and represented (in accordance with the spirit of the world) the resentment of wrong as proper and indispensable for the maintenance of one's due place and rights in society. In opposition to this perversion, Christ declares that the great law of his kingdom is never to resist evil with evil: that instead of always standing upon, and demanding, our rights, the meek, yielding, giving disposition must be that of his disciples.

The fundamental law of the National Life, as if He had said,

1 Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21.
laid down in the Decalogue with regard to what belongs to others, is, "Thou shalt not steal:" and when another has taken ought which belonged to thee, Moses' law permitted, not required, to receive equal compensation for that which had been taken from thee: "but I say unto you," that the true spirit of this law is not to ask this compensation, except when no gentler methods of repressing your brother's wrong will avail. Not only shalt thou not steal, or take unjustly what is not thine own, but thou shalt not take that which is legally thine own. Be ready, at least ever in spirit, to yield to injuries whether affecting, 1. your person (represented by "smiting on the one cheek"), 2. your property ("If any man will take away thy coat," &c.), or, 3. your liberty ("Whosoever shall compel thee to go a mile," &c.): and when any thing has been taken from you, be not desirous to take that which the law allows as an equivalent. If thy brother feels himself in any way confined and restrained by thee, and should be led by this feeling even to smite, or in any other way to make demands upon thee, retaliate not. Nay, feeling thyself strong under the protection and blessing of Him to whom thou hast committed himself, be ready, as the stronger, to yield to the weaker. Give, out of thy abundance, to him whose state of destitution asks it of thee. Not the taking, grasping, self-engrossing spirit of the world must be that of my followers; but the giving, yielding, liberal charity, which "seeketh not her own," but her neighbour's good. The spirit in short of this, the negative side of the law for the life of the Christian community, may be summed up in the words of Paul, "Remember the words of the Lord Jesus, how he said, It is blessed rather to give than to take." (Acts xx. 35.)

1 These three examples form an anticlimax, descending from the greater to the less injury:
1. Attacking the very person—and in person.
2. Attacking the property—and through the law—to use for the benefit of the individual.
3. Attacking the rights—and through the despotic custom of the state—to use for the public service.

2 The words and order of the original are, Μακάγεν ἵνα μᾶλλον δίδωσιν καὶ λαμβάνων. Neander supposes that Paul may have borrowed these words from the passage before us (Matt. v. 39–42), and have condensed its substance into this aphoristic form. At all events, they express in concise terms its spirit. The first word Μακάγεν, "Blessed,"
The second, or more positive law given by Moses for the constitution of the National Life is, "Thou shalt love thy neighbour, and hate thine enemy;" the first clause requiring the members of the community to be united closely to each other by the bonds of love, and the second, jealously to defend their national existence against every deadly opponent. That such was the original import of this commandment appears from Levit. xix. 18, from which the first clause is taken, "Thou shalt not avenge, nor bear any grudge against the children of thy people: but thou shalt love thy neighbour as thyself." Here it is evident that the word "neighbour," in its strict acceptation, refers to the Israelites, since they are described in the first clause as "the children of thy people." And though the latter words, "and hate thine enemy," are not found in as many terms in the Old Testament, there is no need, if we will only take the words aright, and not in the sense put upon them by the Scribes, to deny that they express the spirit of it. "No one," as Trench has justly remarked, "need shrink from allowing this, if only he will keep in mind that they were addressed to Israel solely as the theocratic people, as having therefore no enemies but those who were God's enemies (Psalm cxxxix. 21, 22)—hating them therefore only as God hates them,—hating, that is, the evil in them, and not hating any thing besides. The precept was no concession to man's weakness, but a summons to holiness, to a keeping themselves unspotted from the world that surrounded them."

This, however, differed widely from the interpretation of the Pharisees, who taught that it was not only permitted, but enjoined to hate all of another nation, simply because they were foreigners, and who characterized them by such opprobrious epithets as "dogs" and "sinners of the Gentiles," although their own law already made exceptions with regard to certain nations (Deut. xxiii. 7), and contained frequent intimations that God would one day call all nations to the knowledge of His salvation (Gen. xii. 3; Deut. xxxii. 43; Psalm lxxii. 17, &c.) As being in the

would seem to point to the discourse of the Lord, known as the Sermon of the Beatitudes or Blessings, (which begin with the words Μαθαίων, "Blessed," and the great subject of which was to teach what is the character, which will render men truly "blessed."

1 Exposition of the Sermon on the Mount, by R. Chenevix Trench, p. 71.
midst of nations, all of whom were idolaters and enemies of God and holiness, the Israelites were to count them as their enemies, and keep aloof from all connexion with them: still even in the case of those wicked nations in Canaan, whom they were ordered utterly to destroy, and “save alive nothing that breatheth,” they were taught expressly that it was only because this severity was absolutely necessary for the preservation of their own national life as a people of God, that this injunction was given; “lest they teach you to do after all their abominations which they have done unto their gods:” (Deut. xx. 18) “so will the anger of the Lord be kindled against you, and destroy thee suddenly” (Deut. vii. 4). This severe injunction was not confined to foreign nations; but when any of their brethren tried to seduce them from God, he was to become to them “as an heathen man,” and be counted as an enemy. “If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people (Deut. xiii. 6–9). It is the same hatred and dread of sin that still speaks under the New Testament, in those words of Christ, “If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple,” (Luke xiv. 26.)

But under the law, in accordance with its character, the fear of sin and of contamination from others to one’s self holds the most prominent place. That all-prevailing spirit of love, which, having destroyed at the root the sin which is within man’s own heart, goes forth in the majesty and might of meekness to subdue all the evil and enmity of the world without, it was reserved for the Gospel of Christ to manifest and unfold in its fulness. The Gospel, while it does not do away with any of the relations of society, yet modifies and expands them. Through Christ, the middle wall of partition betwixt Jew and Gentile is broken down; and we are taught, and enabled to regard with feelings of love, all, however much opposed to us, whether as national or personal enemies, and
to seek their true and highest welfare. This all-comprehensive principle of love, with which our Saviour concludes his enumeration of the duties of the Second Table of the Law, sums up and embraces in itself the whole, and gives the standard and rule by which the application of the others is to be regulated. More especially it will be found to give the positive fulfilment or completion to the negative law of the Social Life, “An eye for an eye, and a tooth for a tooth.” This law permitted self-defence, by an appeal, if necessary, to the magistrate. So far from being annulled by our Lord, it is in the truest sense fulfilled and perfected. In extreme cases, when every other method fails, a literal appeal to the justice of the law is not forbidden; but Jesus “shews unto us a more excellent,” and, for most cases, much more effectual “way.” The great principle which it involves is the right of Retaliation: that is, of repelling injury from one’s self. The only legitimate object that one can propose to himself in exercising this right is to disarm the injurious person: to render him so sensible of his injustice that he shall not repeat it. Now, our Lord teaches us that we are never to return evil for evil—never to resist evil in this sense. But in the higher sense, we are to resist evil to the uttermost, to endeavour its entire extinction; to strive to render our brother so sensible of his injustice, that he shall never repeat it. After therefore commanding us in the first place, negatively, never to resist evil with evil, as this only aggravates it;—doubly, by our doing evil ourselves, and next, provoking our neighbour to a second retaliation;—but, on the contrary, to exhibit the meek, yielding, giving disposition; he proceeds, secondly, to point out the positive mode of resistance to evil, which his followers are to pursue: namely, as Paul, with an evident reference to this passage, has expressed it (Rom. xii. 21), to “overcome evil with good.” “Love your enemies.” Love is the only effectual means by which evil can be subdued and finally overcome. This is the great method which our “heavenly Father” has adopted for overcoming the evil in our hearts, by meeting and outbidding every advance of evil on our parts by a still greater and overpowering manifestation of grace and love on His own, until for those who shewed the most inveterate enmity and rebellion against Him, He even gave up His own Son to death to prove His love and anxiety for their salvation. This is the high
and holy model which Christ calls upon his disciples to follow. If we would be "the children of our Father who is in heaven" (v. 45), we must not only passively exhibit a meek, unresisting spirit of patience and long-suffering under every provocation, but we must actively put forth every energy of love to outbid and overpower every new excess of enmity and evil.¹

SECTION XVIII.

To explain, however, more fully the reason why such prominence is given to the National Life in our Lord's perfected form of the Second Table of the Law, that two commandments are assigned to it in order to illustrate it both on its negative and positive sides, and that these, in His arrangement (see p. 229) are made to stand alone by themselves (G), and distinct from the Laws of the Individual and Family Life (A and B), we must entreat the attention of the reader to a short historical detail; by which it will appear that now, for the first time, under the Christian dispensation, was the world prepared for this life being adequately constituted. God, under his three great remedial dispensations, the Noachic, the Abrahamic, and the Christian, has been gradually training mankind to the apprehension and due observance of their relations and reciprocal duties, beginning with the simpler, and elevating their minds slowly, and as they were able to bear it, to the contemplation of the higher and more complicated: but it is not, as Mr Worsley² has well observed, until the necessity for the law has been brought out and felt by the deadly fruits which its transgression produces, that God explicitly promulgates the law. Fearfully had even the primary relation of Individual to Individual been misapprehended and outraged in the antediluvian world. This was exemplified first in the case of the original

¹ Compare the illustration given of this passage in pp. 10, 11.
² We beg to acknowledge our great obligations to Mr Worsley for many of the ideas and expressions in this Section.
brother-pair, when Cain rose up against Abel and slew him: and so rapid was the progress of audacity in crime, that in the seventh generation from Adam, Lamech, in the intoxication of his triumph at the invention of the sword by his son Tubal-cain, having resented to blood an affront put upon him, quiets the fears of retaliation entertained by his wives by the arrogant assumption to himself of a vengeance and power, now in his hands, far mightier than God's:

Adah and Zillah, hear my voice!
Ye wives of Lamech, hearken to my speech!
A man have I slain for his wound to me,
[Even] a young man for my hurt.
If Cain was to be avenged sevenfold,
Truly Lamech seventy and sevenfold.

So wide-spread and incurable became the disregard of this primal law of humanity, and so universal the corruption of mankind, that nothing could avail but the entire extinction of the race, and the recommencement of a new world with the only untainted family. Murderous wrath, as we clearly gather from the narrative, was the Master-sin of the Antediluvian World. "The earth was filled with violence" (Gen. vi. 11). "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth" (Gen. vi. 13). Immediately after the flood, when now the necessity for a restrictive law was made so fearfully apparent, God issued His command, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 5, 6). Under the Noachic dispensation, accordingly, the Individual Life would seem to have been reverenced and jealously guarded: for, from this period dates the institution, prevalent among all early nations of the East, of the Goel or Blood-avenger. Some beginnings, too, were made for the constitution of the Family Life; but there was an "entire failure in the constitution of the Life of the Kingdom," as mani-

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1 The literal translation of Gen. iv. 22 is: "And Zillah, she also bare Tubal-cain, the sharpener of all cutting-instruments in brass and iron."

2 This poetical address, which Herder has styled "The Lay of the Sword," as being commemorative of the first formation of that weapon, is remarkable as being the most ancient specimen of poetry extant. It already exhibits all the distinctive characteristics of Hebrew parallelism.
fested by the division and dispersion at "Babel, the city of confusion."¹

The Family Life, however, did not receive its full and adequate constitution till under the next economy, the Abrahamic, more fully developed, in a subsequent stage, into the Mosaic dispensation. It is most interesting to trace how admirably every circumstance was adapted to beget in the children of Abraham the family affections, and to lead them all to regard each other as brethren; and as the Abrahamic merged into the Mosaic economy, how this family relation gradually extended and expanded itself into the National. All the ties which connect and endear men to each other were united in their case. All had one common parentage, and counted it their highest pride and honour to be the children of Abraham. Fellowship in suffering and long-protracted bondage in Egypt, drew still closer the ties between them, and produced a community of interest and feeling, of hopes and fears, which were doubly strengthened by their common deliverance, with all its wonderful circumstances. How innumerable were the common bonds with which the Lord next encircled this family, whom “only He knew of all the families of the earth” (Amos iii. 2), that he might enlarge and elevate the sympathies of the Family, into those of the higher and more comprehensive relation of the Community or Nation! One God, One Law, One Temple, One High Priest: to them, as they could boast in exclusion of all other nations, “pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: theirs were the fathers, and of them, as concerning the flesh, the Christ was to come” (Rom. ix. 4, 5).

Thus wonderfully have “the sympathies and views of this people been woven together into one web,” as has been observed in a late interesting publication, that they might exhibit to the world an example of the intimate union and mutual love which are indispensable to the true constitution of the Family and National Life. “It is a fact which is the miracle of history and the wonder of the world, that the ties which unite this people seem to be indissoluble. While other nations have risen, and reigned, and fallen; while the ties which united them have been sundered,

¹ Worsley’s Province of the Intellect in Religion, p. 39.
and their fragments lost amidst earth's teeming population, the stock of Abraham endures, like an incorruptible monument of gold, undestroyed by the attrition of the waves of time, which have dashed in pieces and washed away other nations, whose origin was but yesterday, compared with this ancient and wonderful people."

But although some provision was thus made under the Mosaic dispensation for the constitution of the National Life, still it was more on its outward side that it was regarded. There were wanting still the internal law, and the living apprehension of the relations and duties involved in this life, to train mankind to its worthy observance. This the Gospel of Christ alone could supply.

The laws laid down by Moses for its constitution are, as we have said, twofold: 1. "An eye for an eye," &c.; and 2. "Thou shalt love thy neighbour and hate thine enemy." Neither of these laws has been abrogated by our Lord. It is only from the first being still in force that a Christian is justified in demanding redress for any injury, however aggravated, or in an extreme case, when his own life is threatened, in defending life with life. The outward law, as given by Moses, still stands good: but it is explained and modified by the internal Christian law "ever dwelling, as it were, over against it, and exercising, with regard to it, a friendly and corrective antagonism, that, namely, of accepting evil, and imparting good." To this Christian law we are enabled to render an intelligent and thoroughly cordial obedience only by realizing and fully apprehending that new and higher relation to which Christ has raised us, by which we are taught to regard ourselves and our neighbours not as distinct individuals with separate interests, but as members of the same body in Christ Jesus. As in the material body, the sounder parts often willingly take upon themselves the pain derived from a diseased limb in order to lead to its cure, are ready to resign for it part of their clothing and comforts, to aid it with their service, and in a word, to "give" to it all the assistance which its need

1 Philosophy of the Plan of Salvation. By an American Citizen, p. 22.
2 See Worsley, pp. 292, 318, &c.
3 Compare "Whosoever shall smite thee on thy right cheek, turn to him," &c.
4 "If any man will sue thee at the law, and take away thy coat," &c.
5 "Whosoever shall compel thee to go a mile," &c.
"asketh"—so, by the new relation in which Christians feel themselves placed through Christ, they that "are strong" are enabled "to bear the infirmities of the weak," and to exhibit a tenderness and sympathy, otherwise unattainable, towards a disordered and offending member, as if forming part of themselves. The great distinction, therefore, between the outward law as given by Moses, and the new law as given by our Lord, consists in this, that the first "contemplates each member of the community in his distinctness from all other members, while its corresponding inward and specially Christian law contemplates him in his unity with the other members."  

The same is true of the second law given of old time for the constitution of the National Life, "Thou shalt love thy neighbour and hate thine enemy," and its perfected form as given by our Lord. The former contemplates each nation in its distinctness as an individual member of the great and ever-growing community of nations; the latter regards it in its genuine Christian and spiritual unity with all the rest.

Here, as in the previous case, there is no real contradiction between the new law laid down by Christ, and the older Mosaic precept. Without the external law being still in force, no Christian nation would possess the right of defending its existence and liberties against the encroachments of others by war. "Without a law permitting and enjoining each nation to maintain the integrity of its own national being against all assailants, to maintain this integrity by no lukewarm and merely outward resistance, as though our sense of right, or knowledge of God's will, were rather dragging us back, than urging us forward in this warfare, but with a most real and determined hostility, with heart and soul, as well as life and limb and worldly goods;—without this underlying ground of a true Christian patriotism, there can be no full, no worthy and final development of that real and universal brotherhood among Christian nations, as well as Christian men, in virtue of which brotherhood alone, it is possible for war to cease among men."

Christ, neither in his teaching, nor by his own example, sanctions those shallow cosmopolitan views, which ignore all genuine
patriotism. What love, specially to that people to whom, according to the flesh, he belonged, breaks out often in such exclamations as, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37). "Preach in my name among all nations, beginning at Jerusalem," (Luke xxiv. 47). The relation which the individual bears, and the duties which he owes, to the country which gave him birth, have not been abrogated by our Lord, but still remain in their original force: they are only corrected and elevated by the higher relation in which He teaches His disciples to regard themselves as placed. The Christian now forms a member of the great spiritual community of Christians: in this new relation he regards none as truly his enemies but those who are the enemies of Christ and of his body: and even these, as they are still part of God's great family whom He is using every means to reclaim, and are yet capable of entering into God's kingdom and being made "fellow-citizens with the saints," he is enabled by Christ to view in this relation, and to exhibit to them a portion of that "perfect" (Matt. v. 48) and all-comprehending love, wherewith they are regarded by their "Father which is in heaven." Released from every narrow and exclusive prejudice, his enlarged heart can embrace every individual of every nation, and in his lofty vocation as Peace-maker, his prayers, and contributions, and efforts are earnestly directed to hasten that blessed consummation when "all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ:" when "all shall be blessed in Christ, and all shall call Him blessed."

Viewed in this comprehensive light, both senses of the word, "enemies," will be found to coincide. Whether we regard our national or personal enemies, the outward and lower law stands good, "Hate thine enemy;" but it is purified and perfected by the inward and higher Christian law, "Love your enemies." An enemy is one who would injure our wellbeing, whether in our character as members of a Christian state, or as members of the great spiritual community of believers. In either respect Christ says to us, "Ye have heard that it hath been said, Thou shalt hate thine enemy; but I say unto you, Love your enemies." "I
came not to destroy, but to fulfil the law." Therefore, while I still say unto you, in the true sense of the Old Testament, "Hate your enemies," those who hate and oppose you as being one of a divinely constituted community, with the same hatred wherewith you are called upon to hate all God's enemies, saying and feeling like David, "Do not I hate them, O Lord, that hate thee? I hate them with perfect hatred" (Psalm cxxxix. 21), yet I say unto you at the same time, Love your enemies. Hate that which is evil in them. Love that which is good in them, or susceptible of being improved into good. Hate them, as you hate, or ought to hate yourselves for being evil: but love them, notwithstanding, as you love yourselves. Hate the evil in them which opposes itself to God's purposes and appointments, and fear not to extirpate it unsparingly and unpityingly if necessary, just as you would hate a diseased member of your own body, yet would cut off at last only after long forbearance and tender reluctance to smite, when your actual existence is endangered. In fine, the spirit of the commandment is, "Hate your enemies," "Love your enemies," as God and Christ hate and love their enemies; shewing the most entire and uncompromising enmity to all sin, while yet you are ready to give up all that is nearest and dearest to you for their salvation.

Thus, for the first time under the Christian dispensation, could the copestone be placed on the legislation which was to regulate the Life of man in his third and highest relation as a member of the Christian Nation or Community: and hence the peculiar propriety of our Lord's dwelling so fully on the subject, and appropriating two commandments for its full and consummated constitution.

In conclusion, if it be inquired, Is the whole Decalogue to be understood as here re-enacted and confirmed by our Lord as binding upon his followers? We answer unhesitatingly in the affirmative.

If it be objected, What trace do you find of the First Table of the Decalogue? "How are you justified in assuming that to be implicitly a portion of the Sermon on the Mount, which is thus explicitly rejected from it?" To this we reply in the words of Mr Worsley, "The First Table of the Decalogue is not promulgated by our Lord from the Mount, because it had already been promulgated in its fulness, in its permanent form and import, from Sinai,
the mount of God's earlier legislation; and because it was not consistent with the spirit of our Lord's teaching, that he should disparage the inherent, and enduring, sovereign authority of any portion of the divine law already given in its completeness, by a mere repetition of all or any of the commandments contained in that portion."

"The First Table of the Decalogue, like the absolutely Holy Being whose name it is appointed to guard, is the same yesterday, to-day, and for ever; it is not so with that Second Table, ordained to guard this great and holy Name, not in its own abiding objective holiness, but as put upon man, whose being, essentially variable and mutable, essentially capable, in God's order and under God's methods, of an ever-heightening degree of spirituality, requires, at one period of its development, a less spiritual, at another, a more spiritual form and import to be given to the law under which he has to live."

This consideration we hold to be exceedingly important in its bearing on one of the great questions of the day. If just, it settles definitively the point, that the Sabbath is binding in all the strictness of the Fourth Commandment on every Christian. In incorporating into His legislation on the Mount, and giving its perfected form to the Second and Lesser Table of the Law, and rejecting from His kingdom whosoever should break, or teach others to break, one of these least commandments, it is surely implied, a fortiori, that Christ has adopted and sanctioned in all its integrity the Greater Table, requiring of his followers to keep and observe, as unchanged and unchangeable, every thing enacted in its commandments relating to the service and worship of His Father. The commandment therefore stands firm to the Christian, sanctioned anew by his Lord, of observing the Sabbath in its entire abstinence from all unnecessary secular work, and undistracted devotion of every thought unto God, and to peaceful and delighted communion with Him, that he may return purified and invigorated by this hallowed intercourse to the occupations of the world, and thus be prepared to engage in them in the true spirit of the Christian requisition, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

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1 Worsley, p. 129.
SECTION XIX.

In the second great division of Christ's argument to prove that he "came not to destroy, but to fulfil the Law," he proceeds, as we before remarked, to consider the practical side of the question, how and in what spirit his disciples are to carry into practice what he has now taught to be the requisition of the law: and in opposition to the three great defects of the Pharisees' righteousness, he requires, 1. a devotedness in act (vi. 1–18), 2. a singleness of heart (vi. 19–34), and 3. a clearness of spiritual discernment (vii. 1–12), to which the Scribes and Pharisees were utter strangers. In this second head we find the same threefold division as we have before shewn to prevail in the Beatitudes and Lord's Prayer, but in the reverse order.

In all our righteousness, whether it respects, Body, Soul, or Spirit—Hand, Heart, or Head—the supreme and universal reference must be to God. In all we do, and feel, and think, God must be all in all:

1. As to our acts. We must do all to be seen of God and not of men. (vi. 1-18).

2. As to our feelings. We must love God alone, and not the world. Our heart must be in heaven and not in earth. We must seek first the kingdom of God and his righteousness. (vi. 19-34).

3. As to our thoughts or judgments. We must judge with a constant reference to God's judgment; striving first, before attempting the reformation of others, to clear our own inward vision: asking of God spiritual discernment to "know good gifts" from evil. (vii. 1-12).

Our Lord has in this second head reversed the order, and begun with "doing" first (vi. 1), because the practical fulfilment of righteousness was here the principal subject: and thus leading our minds backwards from the actions to the feelings which
prompt them, and the *thoughts* from which these take their rise, he ends with the spiritual discernment by which the Christian is required to "judge all things" (vii. 1–12). Still, in order to shew that this last is but a means to an end, he recurs back to, and sums up all in the *practical* conclusion, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

In each of these three subdivisions, there are certain points connected with the parallelistic arrangements which deserve our attention.

In the first (vi. 1–18), we have three pairs of two-lined triplets, very similar in structure.

**I. Duty to our Neighbour.**

- Therefore, when thou doest thine alms,
  Do not sound a trumpet before thee,
  As the hypocrites do in the synagogues and in the streets,
  That they may have glory of men;
  Verily I say unto you,
  They have their reward.

- But when thou doest alms,
  Let not thy left hand know,
  What thy right hand doeth,
  That thine alms may be in secret;
  And thy Father which seeth in secret,
  Himself shall reward thee openly.

**II. Duty to God.**

- And when thou prayest,
  Thou shalt not be as the hypocrites are:
  For they love to pray standing in the synagogues, and in the corners of the streets,
  That they may be seen of men:
  Verily I say unto you,
  They have their reward.

- But thou, when thou prayest,
  Enter into thy closet,
  And when thou hast shut thy door,
  Pray to thy Father which is in secret:
  And thy Father which seeth in secret,
  Shall reward thee openly.
Moreover when ye fast,  
Be not, as the hypocrites, of a sad countenance;  
For they disfigure their faces,  
That they may appear unto men to fast:  
Verily I say unto you,  
They have their reward.  

But thou, when thou fastest,  
Anoint thine head, and wash thy face;  
That thou appear not unto men to fast,  
But unto thy Father which is in secret;  
And thy Father, which seeth in secret,  
Shall reward thee openly.

These three stanzas, relating each to a separate department of human duty, exhibit a striking symmetry in form, and correspondence in meaning and expression. In each, the first triplet stands in direct contrast to the second: for whilst the first holds up to our abhorrence the hypocrisy, which marred every act of righteousness performed by the Scribes and Pharisees, the second enjoins the diametrically opposite spirit, as that which must actuate the true Christian. Still though thus differing from each other, the first six lines of each stanza bear a close relation to the last six. In the first stanza, for instance (and the same is true of the other two), the first line of each triplet states the duty to be performed ("Therefore, when thou doest thine alms": "But when thou doest alms.") Then follows an exhortation as to the mode in which it is to be performed, by way of warning, especially what error ought to be avoided. ("Do not sound a trumpet

1 The stanza on prayer is no exception to this. "Enter into thy closet, and when thou hast shut thy door," implies a warning, that otherwise the secret thought might steal in, that perhaps our private devotions are not altogether unperceived.

"Pray to thy Father which is in secret." The words "which is in secret" are not superfluous; but point to the motive which must solely actuate the suppliant. If God seeth in secret, the prayer must be in secret. We must retire into the innermost chamber of the heart, and have our whole mind fixed singly on Him who seeth the heart. In short, the same profound knowledge of the deceitfulness of the human heart is here exhibited as in the startling paradoxical expression in the first stanza, "When thou doest thine alms, let not thy left hand know what thy right hand doeth." Our
before thee, as the hypocrites do," &c. "Let not thy left hand know what thy right hand doeth." The fourth line assigns the real motive\(^1\) in the respective cases of the Pharisee and the Christian, to the discharge of the duty, ("That they may have glory of men:" "That thine alms may be in secret"): while the last two lines assure us that each party "shall reap as he sows." ("Verily I say unto you, They have their reward." "And thy Father which seeth in secret, shall reward thee openly.")

In the arrangement of the stanzas, it is observable that the duties incumbent on the Christian towards his fellowmen are placed first, even before those that are due to his God. This is in exact conformity with what we have seen to be the great object of our Lord's discourse, viz. to perfect the Second Table of the Law, which prescribes the duties which man owes to his neighbour, to elevate the minds not only of his Apostles but of all Christians to the contemplation of the high relations which they are called on to bear to their fellowmen of being peacemakers, charged to have the same anxiety and love for others, as being members of the same family and body, as for themselves, so that in the words in which he sums up the whole, they should learn, in "all things, whatsoever ye would that men should do to you, do ye even so to them."

Prayer is thus most appropriately made to occupy the central place among the Christian's duties: and by this position, the symmetry of the threefold arrangement is preserved, notwithstanding the important additions (vi. 7–15) made to the section on prayer, since the longer division is enclosed by two exactly equal on both sides.

In the second subdivision (vi. 19–34), the first three stanzas are closely connected together.

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1 See the preceding note.
19. Lay not up for yourselves treasures upon earth,
Where moth and rust doth corrupt,
And where thieves break through and steal:
20. But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth corrupt,
And where thieves do not break through nor steal:
21. For where your treasure is, there will your heart be also.

22. The light of the body is the eye:
   If therefore thine eye be single,
   Thy whole body shall be full of light.
23. But if thine eye be evil,
   Thy whole body shall be full of darkness.
   If therefore the light that is in thee be darkness,
   How great is that darkness!

24. No man can serve two masters:
   For either he will hate the one,
   And love the other:
   Or else he will hold to the one,
   And despise the other.
   Ye cannot serve God and Mammon.

We have here a warning,

1. Against the double heart.
2. Against the double eye.
3. Against the double service.

The three stanzas describe the effects of worldliness on each of the three different parts of man's nature:

1. The heart will no longer love God, if seeking its treasure in the world.
2. The spirit will no longer discern or know God, if darkened by looking at worldly objects.
3. The powers will no longer serve him.

The heart here, contrary to every common rule (see p. 183) is placed first. We have not, however, far to look for the explanation of this anomaly. In the enumeration of the three great defects of the pharisaical righteousness, the present section (vi.
19–34) forms the central one which relates to the heart, whose anxiety as to all worldly possessions it is its leading object to repress. It was necessary therefore that the prominent place should be assigned to the heart in the first paragraph.

The connexion of the three stanzas marks the close sympathy between the three different parts of our nature.

1. If the heart's affections are diverted to earth, it is because,

2. The spiritual eye has permitted its brightness to be dimmed by the entrance of worldly cares; and,

3. The result will be the unavailing attempt to reconcile the incompatible services of two opposite masters, God and Mammon.

The connexion between these three stanzas, and the three which follow, evidently is:

Ver. 25. Cease therefore to be anxious about the world. Why such anxiety, for instance, about food and raiment, since God, having freely bestowed the greater gifts, the life (a), and body (b), will surely bestow the less—the provision necessary for their preservation.

For (ver. 26, 27), as to food for the life, God provides even for the fowls of the air (a);

And (ver. 28–30) as to raiment for the body, He provides for the flowers of the field (b);

Therefore (ver. 31–33) be anxious about neither; but let your first and principal concern be the kingdom of God and His righteousness.

Ver. 34 forms the conclusion from the whole.
Therefore I say unto you,

Be not anxious for your life, what ye shall eat,
Nor yet for your body what ye shall put on.
Is not the life more than meat?
And the body than raiment?

Behold the fowls of the air:
For they sow not, neither do they reap,
Nor gather into barns:
Yet your heavenly Father feedeth them.
Are not ye much better than they?

Which of you by his anxious can add one cubit to his life?

And why are ye anxious about raiment?
Consider the lilies of the field, how they grow;
They toil not, neither do they spin;
And yet I say unto you,
That even Solomon in all his glory,
Was not arrayed like one of these.

If then the grass of the field,
Which to-day is, and to-morrow is cast into the oven,
God thus clothe,
Shall he not much more clothe you, O ye of little faith?

Therefore be not anxious, saying,
What shall we eat? or, What shall we drink?
Or, Wherewithal shall we be clothed?

For after all these things do the Gentiles seek:
For your heavenly Father knoweth that ye have need of
these things;
But seek ye first the kingdom of God,
And His righteousness,
And all these things shall be added unto you.

Be not therefore anxious about the morrow:
For the morrow will be anxious about the things of itself,
Sufficient unto the day is the evil thereof.

We would suggest, for the reader's consideration, whether the

1 By this rendering, which is that of the best modern commentators, this line and
the next are brought into perfect parallelism, the former most appropriately closing the
first comparison; and the latter introducing the second. For the metaphorical applica-
tion of measures of length to life, compare Psalm xxxix. 5, "Behold, thou hast made
my days an handbreath," &c.
threefold arrangement of this latter division of the section may not have reference to the three principal attributes of God (see p. 195), Goodness, Wisdom, and Power, corresponding to the Heart, Spirit, and Power of the first division. The connexion of the two divisions would thus be: Such being the effects of worldliness on your own heart, knowledge, and power (ver. 19–24), beware of giving way to it, since it will lead you to question the goodness, knowledge, and power of your heavenly Father towards you (ver. 25–34). For,

1. Anxiety about worldly things betrays a distrust of God's goodness, so clearly demonstrated in having already given us the blessings of the life and body, nay, even in the care which He takes in feeding the fowls of the air and arraying the lilies of the field (25–30).

2. It implies a distrust of God's knowledge, as if He did not "know" (ver. 32) that we "have need of these things"—an undiscerning conception of God, such as only Gentiles, who know not God, and therefore think that God doth not know, might be expected to exhibit (ver. 31–33).

3. It shews a distrust of God's power. To each day He apportions its trials, and for each He vouchsafes the power sufficient to sustain them. To add to-morrow's burden to that of to-day is temptingly to ask of God to impart more power than He has promised to bestow, as if we doubted the supply for to-morrow.

We come now to the third and last qualification of that righteousness which Christ requires of his disciples, as necessary to fit them for their great vocation of being His Peacemakers to diffuse His gospel to all the earth, namely, the possession of true spiritual discernment.
SCRIPTURE PARALLELISM.

MAT. vii. 1–12.

1. Judge not, that ye be not judged,
2. For with what judgment ye judge, ye shall be judged:
   And with what measure ye mete, it shall be measured to you again.

   We must acquire spiritual discernment to judge,

1. How to give.

3. And why beholdest thou the mote that is in thy brother's eye,
   But considerest not the beam that is in thine own eye?
4. Or how wilt thou say to thy brother, Let me pull out the mote
   out of thine eye,
   And behold a beam is in thine own eye?
5. Thou hypocrite, first cast out the beam out of thine own eye;
   And then shalt thou see clearly to cast out the mote out of thy
   brother's eye.

2. To whom to give.

6. Give not that which is holy unto the dogs;
   Neither cast ye your pearls before swine;
   Lest they trample them under their feet;
   And turn again, and rend you.

3. What to give.

7. Ask, and it shall be given you:
   Seek, and ye shall find:
   Knock, and it shall be opened unto you.

8. For every one that asketh receiveth;
   And he that seeketh findeth;
   And to him that knocketh it shall be opened.

9. Or what man is there of you,
   Whom if his son ask bread,
   Will he give him a stone?
10. Or if he ask a fish,
    Will he give him a serpent?

11. If ye then being evil,
    Know how to give good gifts unto your children,
    How much more shall your Father which is in heaven,
    Give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you,
    Do ye even so to them:
    For this is the LAW and the PROPHETS.
"Judge not, that ye be not judged." Not all judging in any sense whatever is here condemned, for "he that is spiritual judgeth all things," 1 Cor. ii. 15; and our Lord, in ver. 6, requires of his disciples to mark those whose characters resemble dogs or swine; and in ver. 15–20 to "beware of false prophets," of whom they are to judge "by their fruits." The judging here forbidden, is all uncharitable judging—"judgment without mercy"—"judging before the time," forgetting that this world is the place for mercy, and that so long as life lasts, the greatest sinner may return: judging others, in fine, in a different spirit from that in which we should desire ourselves to be judged by God.

This section, we consider, forms an Epanodos, the leading proposition of which is the negative proposition, "Judge not (but with mercy), as ye would not be judged;" to which the positive conclusion, or last member of the Epanodos (ver. 12) aptly corresponds, "Whatsoever ye would that men should do to you, do ye even so to them."

Love here, as elsewhere, forms the grand and final rule for the Christian's guidance, and is "the fulfilling of the law," (see ver. 12). The intermediate paragraphs exhibit the usual threefold division, and define more particularly the requisites for the attainment of a just spiritual discernment.

"Judge not." Judgment is God's. In exercising your spiritual discernment for the behoof of others, recollect that reproof, not judgment—correction, not punishment—is your duty. As a physician of souls, it is yours not to wound, but to heal—to probe only to cure. In judging, therefore, in the only sense in which it is permitted you, spiritual discernment must be exercised in three different respects, to distinguish,

1. How to apply the remedy with the requisite skill and tenderness (ver. 3–5).
2. To whom to apply the remedy, so as not to waste your energies on improper objects (ver. 6).
3. What are proper remedies, or "good gifts"—a knowledge to be attained only from personal experience of our own wants, and the granted supply of the requisite blessings (ver. 7–11.)

*Compare the final commandment (v. 43–48) of the other principal division of the subject of the Sermon.*
SCRIPTURE PARALLELISM.

1. (vii. 3-5). We must learn how to apply the remedy. Here the great rule is, "Physician, heal thyself." How unreasonable and inconsistent to attempt the cure of others' sins, while sin still darkens our own spiritual vision! Be careful first to purge out every defect from your own eye, and then only will you see clearly, and have learned with the requisite tenderness, how to remove any blemish from the eye of your brother.

2. (vii. 6). We must learn to discriminate the persons to whom we are to apply the remedy. "Judge," I have said, "none." Condemn no one as reprobate and beyond the possibility of grace: still, you must discriminate such as, in their present state, are incapable of appreciating the blessings of the gospel. Its gifts are "holy," and not to be profaned. Its truths are "pearls," and not to be cast before those who would trample them in the mire. Confound not, therefore, our Lord exhorts, that unmerciful judgment of others which I condemn, with that spiritual discernment, which you must acquire if you would avoid wasting your energies and endangering your safety, in casting away the offer of the gospel before rabid persecutors, or sensual despisers of every heavenly gift (compare p. 43). "The spiritual man," so far from not judging of others in this sense, "judgeth all." He must learn to be a discerner of spirits, to distinguish the nature of each case, and the characters of all with whom he has to do.

3. (vii. 7–11). We must discriminate what are the proper remedies for each case. See that your gifts are truly "good gifts"—not stones to him who asks for bread, not serpents to him who asks for a fish—not useless, not hurtful to the receiver—gifts bestowed with a free, wise, and loving hand. But who is sufficient for these things? Whence should we, who are so "poor," have these gifts to bestow? We, who are so blind, find and lead the way, without falling into the ditch, to the strait gate that leadeth to life?—"Cast the beam out of thine eye! "Give"—that which is holy—pearls—yet not to all!—Anticipating the objection, the Lord replies,

Ask, and it shall be given you:
Seek, and ye shall find:
Knock, and it shall be opened unto you.

"Every good gift, and every perfect gift is from above" (James i. 17). "If any of you lack wisdom, let him ask of God, that giveth
to all men liberally and upbraideth not" (James i. 5). "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and anoint thine eyes with eye salve, that thou mayest see (Rev. iii. 18). "Freely ye shall receive, freely give" (Matt. x. 8). God is ready to give all good things to them that ask Him, and He can discern what is truly good. God's promises are boundless. "Open thy mouth wide, and I will fill it" (Psalm lxxxi. 10). "Prove me now, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10), and then you will be enabled "out of the good treasure of the heart to bring forth good things" to others (Matt. xii. 35).

(vii. 12.) Strive then to be like God: and as ye would that He should not judge you but in mercy, that He should treat you tenderly, apply the remedy suitable to your particular case, give unto you liberally and with wise discernment what will be truly good for you, even though in your folly you should ask amiss, let the same feelings actuate you in all your dealings with your fellowmen. Measure to them the measure you would have meted to yourself.

But while I say, All things whatsoever ye would that your Father should do to you, do ye even so to your fellowmen, and would make the boundless loving-kindness of your God the measure and motive of your treatment of your brethren, let the simple rule for its application in each case be, in order to enable you to enter fully into the wants and feelings of your brethren: Suppose them placed in your circumstances, and you in theirs; and as "ye would that they should do unto you, do ye even so to them;" for in this great principle of love to man, as the expression of your gratitude and love to God for His infinite love towards you, and carried out in the spirit which I have now unfolded to you, may be summed up "the Law and the Prophets."

In the climax, so vividly depicting the growing earnestness and energy that must characterize our pursuit of heavenly blessings,

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1 This seems evidently implied by the illative conjunction "Therefore— all things," &c.
Ask, and it shall be given you:
Seek, and ye shall find:
Knock, and it shall be opened unto you,

there seems to be an evident reference to the threefold division of our nature, Head, Heart, and Hand, which obtains in the Beatitudes.

We ask, because we are poor, and are conscious of our wants.
We seek, because we have lost, and mourn for the loss.
We knock, lest we should be excluded, and put forth every energy, that we may gain admission into the kingdom of God.

This is the invitation to poor, lost, outcast humanity,—denied free access to the tree of life, turned out into the wilderness of this world, and banished from the paradise of God,—to ask, seek, and knock perseveringly for re-admission to the forfeited privileges.

Taken in connexion with the context, the exhortation is: In all attempts to impart spiritual blessings to others, take care that they be attended ever with the full consciousness and feeling of your own deficiencies, and urgent efforts for their removal. “Give,” the Lord had said, “that which is holy” to others, but not indiscriminately. Give—but before you can give, you must yourself have obtained.

1. Remember you are poor. “Ask, then, and it shall be given you.”

2. Your heart is estranged from God. You have lost the way to the kingdom of God, and are wandering far from righteousness. “Seek and ye shall find.” “Seek first,” and above all things, “the kingdom of God and his righteousness.”

3. All your energies are needed, not to force the way to the tree of life—for Cherubim and a flaming sword have been placed to guard the entrance, lest man should presumptuously attempt to enter in dependence on his own strength, and “put forth his hand, and take also of the tree of life, and eat, and live for ever”—but as an earnest suppliant, strive to “enter in at the strait gate,” “knock and it shall be opened unto you.” Thus only will you be fitted to know, to sympathize with, and effectively to administer to the wants of others.

The Conclusion follows, which will be found to be eminently practical, teaching us in every case to test both ourselves and
others by *acts*, by the fruit of our doings, and never to stop short till we come to the consummation in deed. Like the other parts of the Sermon, it consists of three divisions.

1. (vii. 13, 14). We are reminded that it is not enough to *ask* the way to Zion, or to *seek* the gate: we must go forward and *knock*, and not rest till we are admitted to enter in at "the strait gate." The gate is mentioned first before the way that leads to it, to remind us ever to keep the *end* in view, never to weary or faint in the way, but "forgetting the things which are behind, and reaching forth unto those which are before," to be continually pressing forward till we arrive at the goal, and secure admission into the city and paradise of God.

2. (vii. 15–20). In judging of others, we are to look not at the professions, but at the deeds of those false teachers who might mislead us.

3. (vii. 21–27). In judging of our own conduct and advancement, we are, in like manner, to look not at professions but at deeds.

The conclusion of the Sermon, it will be observed, returns back again to its beginning, and sums up, in three practical exhortations, the substance of all that has been said.

1. "Enter ye in at the strait gate," &c. With the description of the various stages of that narrow way that leads to this strait gate, our Lord had begun his discourse. It is the narrow way of that self-emptying, sin-mourning, meekly-suffering disposition,—so opposed to the way of the world,—which, renouncing every selfish and worldly pursuit, hungers and thirsts after righteousness; that difficult path which requires of man to be like his God, full

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1 It seems surprising that commentators should so generally have misconceived the figure here employed, when they had before them the parallel passage in Luke xiii. 24, "Strive to enter in at the strait gate," which in the next verse (25) is explained to be the door which admits into the kingdom of God, and (ver. 29) to the marriage feast. As Tholuck and Stier remark, we rarely meet with gates which lead to ways, but a way leads to the gate of the city or house to which the traveller is going; when he has reached the gate, he is at the end of his journey, and has but to "knock, that it may be opened" to him (Mat. vii. 7), and that he may "enter," ver. 21, and v. 20. In like manner, "the broad way that leadeth to destruction" conducts to "the wide gate," at which those who enter "go down" instantly "to the chamber of death."

A remarkable parallel is found in the Table of Cebes, ch. 12, cited by Olshausen. ὃς ἵππος τὸν δίκτυον τίνα μικρόν καὶ δίκτυον τὸν μεγαλόν θείον, ὃς ἐν παλαιόν ἐξελίσσει, ἄλλα παλαιὸν ἄλλῳ παρέχεισθαι. "You see then a certain small door, and a certain way leading to the door, which is not much frequented, but very few travel by it."
of mercy, purity, and peace—"perfect even as his Father in heaven is perfect;" which permits no license to the pilgrim to turn aside nor to relax, but requires of him, holding on his course through persecutions and trials, to be obedient unto death. Our Lord therefore, in conclusion, exhorts the Christian never to weary nor faint, until the goal be reached; and pressing at length through that strait gate that admits to heaven, the last remains of human frailty shall drop off, and the perfected saint, clothed in the spotless robe of Christ's righteousness, shall be by Him "presented faultless before the presence of God's glory with exceeding joy."

2. In the Body of the Discourse, our Lord had contrasted, 1. The teaching of the Scribes and Pharisees with his own (v. 21–48), and 2. Their practice (vi. 1—vii. 12). The warning against false teachers (vii. 15–20) refers to the former, and 3. The warning against trusting to profession in ourselves without practice (vii. 21–27), to the latter.

The parallelisms in the two first paragraphs have already been illustrated (pp. 57 and 213). For the illustration of those in the last paragraph we are indebted to Bishop Jebb.

Not every one that saith unto me, Lord, Lord, Shall enter into the kingdom of heaven, But he that doeth the will of my Father which is in heaven.

Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; Depart from me; Ye workers of iniquity!

"The poetical grandeur of this passage," remarks Bishop Jebb, "is excelled only by its moral dignity: we should dwell with delight on the vivid personifications and rapid transitions, here condensed into a few words, if the solemnity of the subject and occasion did not fill us with the deepest awe. On such a passage it were injurious to offer detailed criticism. I shall only desire the reader to contrast the loquacity of their confident appeal, with
the majestic brevity of our Lord's reply; and to observe that each
clause of that reply is, in regular order, opposed to a clause of the
appeal:

a Lord, Lord, have we not prophesied in thy name?
   a I never knew you:
b And in thy name have cast out devils?
   b Depart from me:
c And in thy name done many wonderful works?
   c Ye "workers of iniquity!"

We would only suggest in addition, for the consideration of the
reader, whether in this threefold division there may not perhaps
be traced a reference to the threefold division of our nature.

a. Have we not in spirit been so enlightened as to be lights to
   others?
   b. Have we not in heart been so purified, as to cast out impure
      spirits out of others?
   c. Have we not in act been empowered to perform miracles?
       To which the Saviour replies:
       a. My Spirit never knew you, nor savingly enlightened your
          mind.
       b. My heart and yours never drew night together.
       c. My power never worked effectually within you.

Therefore whosoever heareth these sayings of mine, and doeth them,
I will liken him unto a wise man,
Which built his house upon the rock;
   And the rain descended,
   And the floods came,
   And the winds blew,
   And fell upon that house;
And it fell not; for it was founded upon the rock.

And every one that heareth these sayings of mine, and doeth them not,
Shall be likened unto a foolish man,
Which built his house upon the sand:
   And the rain descended,
   And the floods came,
   And the winds blew,
   And struck upon that house;
And it fell: and great was the fall thereof!

1 Jebb's Sacred Lit. p. 232.
An extract from Jebb's remarks on this passage will form an appropriate conclusion to a commentary which owes its origin to the valuable work of the Bishop.

"In these two connected stanzas, the language may be justly termed picturesque. The marked transition in each of them, from a long and measured movement, to short rapid lines, and the resumption, at the close, of a lengthened cadence, are peculiarly expressive. The continual return, too, in the shorter lines, of the copulative particle (a return purely Hebraic, and foreign from classical usage), has a fine effect: it gives an idea of danger, sudden, accumulated, and overwhelming."

"Some niceties of phraseology and construction in this passage ought not to pass unnoticed. In the case of the prudent man, our Lord says, 'I will liken him.' In the case of the foolish man, 'he shall be likened.' The distinction here would seem to be studiously designed. When the wise and fruitful bearer is to be characterized, our Lord himself institutes the comparison: when the foolish and unprofitable listener, it is otherwise managed; the comparison is then matter of common fame; he shall be likened; as though he were unworthy of Christ's own personal attention. With this may be compared a similar passage in 1 Sam. ii. 30.

Them that honour me, I will honour;
And they that despise me, shall be lightly esteemed.

"The verbal distinction in our Lord's discourse has been observed by some, who give it a milder, and perhaps, on the whole, a juster colouring. For example, the following Scholium of Photius: 'To signify the impossibility of becoming prudent, without the assistance and inspiration of God. Wherefore he saith, I will liken him to a prudent man, for the purpose of expressing, 'I will give my assistance and co-operation, in order that his buildings may neither fall, nor moulder away!' But of the foolish man, he saith not I will liken him, but he shall be likened; as though he were to say, let him blame himself for his rashness, and his punishment; for when, by the pursuit of virtue, he ought to have attained the kingdom of God, he has, by meddling in wickedness, made himself a partaker of torment. Thus the possession of virtue is accomplished by our own diligence, and by the grace of God: but the practice of evil is super-
induced by viciousness of mind, and by an abuse of free will.' Bengel pointedly says, 'Salutaria Deus ad se refert: mala a se removet.' [Whatever is good, God ascribes to himself: evil He disowns.] Of this benevolent decorum, there are frequent examples in the New Testament: it may be accounted a kind of Euphemism.¹

"Again; in the case of the prudent man, we read:

And fell upon  And it did not fall.
 καὶ προσέπτων   καὶ δυν ἴπτω

In the case of the foolish man:

And struck upon  And it did fall.
 καὶ προσέκοψαν   καὶ ἴπτω

"The verb προσέπτω [to fall upon] is more forcible than προσέκοψα [to strike upon]: the rain, the floods, the winds, fell prone with violence, upon the prudent man's house, and it did not fall; they struck, or impinged with less of downright impetuosity, on the foolish man's house, and it did fall.

"The departure from strict verbal parallelism in the closing line of the Sermon on the Mount, is beautifully expressive: in the case of the wise man there is a most judicious return to the immoveable rock; in the case of the foolish man, no final mention is made of the sand: the rock remains; the sand, we are left to imagine, was swept away by the overwhelming deluge: no vestige is produced, either of the edifice, or of the site on which it stood; and the last impression left upon the mind, is that of irretrievable destruction."²

SECTION XX.

The examples already adduced ought, I think, to be sufficient to substantiate the correctness of the principles of arrangement

¹ Bishop Jebb has devoted a whole Section to its illustration. Some of his examples are Luke xii. 8, 9, and Rom. ix. 22, 23.
contended for in this volume, as regulating the composition of a large portion of Scripture. But as I have occasion to know that there are certain minds so constituted, as to admit with the greatest difficulty the idea that the sacred writers should have given attention to such minute particularities of number and order, it may tend to disarm their prejudices, if I add a few passages taken from various books of Scripture, which, by the application of the principles of parallelism, fall at once naturally and without constraint into definite order. Several of these examples shall be taken from German authors, who have been following the same course of investigation. The very circumstance, that different minds have, without communication, arrived at similar conclusions, goes far to prove that these are no fancies of an individual speculator carried away by his own imaginations, but that they are legitimately deducible by sound induction from the Word of God itself.

As an instance of an arrangement somewhat different from any of the preceding, and proving that attention was paid to the numbering of the verses so early as the days of Moses, I shall first give the valedictory song which he composed and delivered to the Israelites immediately before his death. In this noble composition, we have summed up and concentrated in one point the whole work of Moses' life and mission, which was a ministration of condemnation, intended to shut up his countrymen unto the salvation to come. It consists of three strophes, the first and last each of eighteen verses, with a central strophe of seven verses.

Strophe I. (1–18) contrasts the perfectly holy and righteous character of God (A), and the tender paternal love which He has shewn to Israel (A), with the unholy and unrighteous character of his people (B), and the ungrateful return which the hardness of their hearts will make for all His benefits (B).

Strophe II. (19–25) warns them of the fearful retribution which will overtake them for their rejection of God—of their rejection by Him, and the substitution of another people, whom He will take for himself in their stead.

Strophe III. (26–43) reveals the ultimate end of God's dealings with His people, viz. that, while looking to the character of Israel, they deserve utter extermination (C and C), yet looking to His own character and the glory of His Name, His rejection of them
will not be final (D and D); but after His judgments have accomplished their intended purpose of working in them, beyond every other people, a deep and settled conviction that Jehovah is the alone source of exaltation and depression, He will at length have mercy upon them, take them again as His people, cause His dealings with them to redound to the salvation of all nations, and put down every enemy of His kingdom and people.

THE SONG OF MOSES.

Deut. xxxii. 1-43.

1. Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.

2. My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender herb,
And as the showers upon the grass:

3. Because I will publish the name of the Lord;
Ascribe ye greatness unto our God.

A. Character of God.

4. The Rock—his work is perfect:
For all his ways are judgment:
A God of truth and without iniquity,
Just and right is He.

B. Character of Israel.

5. Corruption—in him? Nay. His children are their own blemish!
A generation perverse and crooked!

A. God's Treatment of Israel.

6. Do ye thus requite the Lord,
O foolish people and unwise?
Is not he thy father that hath bought thee?
Hath he not made thee and established thee?

1 The Masoretes would almost appear to have been aware of the division here given, since they distinguish the first word of v. 4, "the Rock," by a very large letter, and the first of v. 6 by another.
7. Remember the days of old,
   Consider the years of many generations:
   Ask thy father—and he will shew thee;
   Thy elders—and they will tell thee:

8. When the Most High divided to the nations their inheritance,
   When he separated the sons of Adam,
   He set the bounds of the people
   According to the number of the children of Israel.

9. For the Lord’s portion is his people;
   Jacob is the lot of his inheritance.

10. He found him in a desert land,
    And in the waste howling wilderness;
    He led him about, he instructed him,
    He kept him as the apple of his eye.

11. As an eagle stirreth up her nest,
    Fluttereth over her young,
    Spreadeth abroad her wings, taketh them,
    Beareth them on her pinions:

12. So the Lord alone did lead him,
    And there was no strange god with him.

13. He made him ride on the high places of the earth,
    That he might eat the increase of the fields;
    And he made him to suck honey out of the rock,
    And oil out of the flinty rock;

14. Butter of kine and milk of sheep,
    With fat of lambs,
    And rams of the breed of Bashan, and goats,
    With the fat of kidneys of wheat;
    And thou didst drink the pure blood of the grape.

B. Israel’s Treatment of God.

15. But Jeshurun waxed fat, and kicked:
    Thou art waxen fat, waxen gross, overgrown with fatness;
    Then he forsook God which made him,
    And lightly esteemed the Rock of his salvation.

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

17. They sacrificed unto devils, not to God:
    To gods whom they knew not,
    To new gods that came from their neighbours,
    Whom your fathers feared not.

18. Of the Rock that begat thee thou art unmindful,
    And hast forgotten God that formed thee.
II.

The fearful retribution awaiting Israel from God.

19. And when the Lord saw it, he abhorred them, Because of the provoking of his sons, and of his daughters.
20. And he said, I will hide my face from them, I will see what their end shall be: For they are a very froward generation, Children in whom is no faith.
21. They have moved me to jealousy with that which is not God; They have provoked me to anger with their vanities: And I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22. For a fire is kindled in mine anger, And shall burn unto the lowest hell, And shall consume the earth with her increase, And set on fire the foundations of the mountains.

23. I will heap mischiefs upon them; I will spend mine arrows upon them.
24. They shall be burnt with hunger, and devoured with burning heat, And with bitter destruction: I will also send the teeth of beasts upon them, With the poison of serpents of the dust.
25. Without, the sword shall bereave, And in the innermost chambers, terror; Both the young man and the virgin; The suckling with the man of gray hairs.¹

III.

The end of Israel.

C. Extermination—were Israel's desert alone regarded.

26. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

D. Ultimate mercy—because God's own glory is involved.

27. Were it not that I feared the provoking of the enemy, Lest their enemies should behave themselves strangely, And lest they should say, Our hand is high, And the Lord hath not done all this.

¹ See p. 21.
C. Reasons for C.

1. Israel's folly.

28. For they are a nation void of counsel,
Neither is there any understanding in them.
29. O that they were wise, that they understood this,
That they would consider their latter end!
30. How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had shut them up?
31. For their rock is not as our Rock,
Even our enemies themselves being judges.

2. Israel's corruption.

32. For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
33. Their wine is the poison of dragons,
And the cruel venom of asps.
34. Is not this laid up in store with me,
And sealed up among my treasures?
35. To me belongeth vengeance and recompence;
Their foot shall slide in due time:
For the day of their calamity is at hand,
And the things that shall come upon them make haste.

D. Reasons for D.

God must manifest in Israel the opposite ends of judgment:

1. When directed against his own people.

36. For the Lord shall judge his people—
And [then] repent himself for his servants,
When he seeth that their power is gone,
And there is none left, bond nor free.
37. And he shall say, Where are their gods?
Their rock in whom they trusted?
38. Which did eat the fat of their sacrifices,
And drank the wine of their drink-offerings?
Let them rise up and help you,
And be your protection.
39. See now that I, even I, am He;
And there is no god with me.
I kill, and I make alive;
I wound, and I heal:
Neither is there any that can deliver out of my hand.
2. When directed against irreclaimable enemies.

40. For I lift up my hand to heaven,
   And say, I live for ever.
41. If I whet my glittering sword,
   And mine hand take hold on judgment;
   I will render vengeance to mine enemies,
   And will reward them that hate me.
42. I will make mine arrows drunk with blood,
   And my sword shall devour flesh:
   With the blood of the slain and of the captive;
   From the heads of the chiefs of the enemy.
43. Rejoice, O ye nations, his people:
   For he will avenge the blood of his servants,
   And will render vengeance to his adversaries,
   And will be merciful unto his land, to his people.

The first strophe consists of 18 verses, which are thus subdivided. Moses begins (ver. 1–3) with “calling heaven and earth to record against Israel” (see Deut. xxxi. 28), and to attend, if his people will not, to the divinely inspired warning which he is about to utter, which, to all who have ears to hear, is calculated to drop as the rain on the tender plants, and to produce the plentiful fruits of righteousness: for, ver. 3, the subject of his song is the praise of the great and terrible name of the Lord, who will be glorified in every event, both by His judgments and by His mercies.

After this short introduction, he proceeds in ver. 4 and 5 to contrast the opposite characters of God, and of the children whom He has adopted.

A. ver. 4. God in himself, and in all His dealings, however severe, with His people, is and will prove himself to be the Rock—immovable, unchangeable, their sole refuge. All His ways are judgment: a God of truth, and without iniquity, just and right is He. Like himself, His work is perfect: if it be marred, the fault is not in him. Hence the contrast in

B. ver. 5. “Is there corruption in Him?” Nay. His children

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1 Such, as the Masoretic accents shew, seems to be the correct translation of this passage. See Commentarius ad Canticum Mosis, cura C. Vitringa. Pp. 43-49. Theologischer Commentar zum Pentateuch. Von M. Baumgarten. 1844, &c.
are their own blemish." They are "pervasive," not "just;" "crooked," not "right." 1

These two propositions are then taken up successively, and enlarged on in two stanzas descriptive of the very opposite treatment of Israel by God, and of God by Israel; viz.:

A in A (6–14), 9 verses, forming, with ver. 4, 10 verses;
B in B (15–18), 4 verses, forming, with ver. 5, 5 verses:

so that the righteousness and goodness of God to Israel are thus dwelt upon twice as fully, as the unrighteousness and perverseness of Israel towards Him. In accordance with this, it seems to be, that ver. 4, which introduces the subject of God's righteousness, consists of four lines, while that describing Israel's unrighteousness (ver. 5) consists only of two.

The end of A is marked by a five-lined stanza (ver. 14), the last line of which standing apart by itself forms a full cadence and pause (see p. 26), before passing on to contrast the treatment of the Lord by His ungrateful people. This is the only five-lined stanza in the song with the exception of ver. 39, where it is employed, in like manner, to mark the close of a previous subject, where the transition is to be made from the direct address to Israel, now thoroughly humbled and brought to a sense of God's all-directing providence, to the vengeance which God shall take upon their enemies, and the call to the Gentiles to acquiesce and rejoice in the restoration of Israel, as fraught with blessings to themselves. This may be accidental: yet we have already seen instances where changes in the stanzas were intended to point out to the reader the transitions in the sense.

STROPHE II.

The beginning of the central strophe is marked by the transition to "the Lord," ver. 19, from "Jeshurun," which had begun B. Its verses from the sacred number seven, divided, as usual, into 3, 1, 3. Its central verse (22) forms the central verse also of

1 In the Hebrew יָשָׁר, right, straight, in allusion to which they are called afterwards, ver. 15, "Jeshurun," יָשְׁרוּן, the "right, or righteous people," which, by their profession as God's people, they were bound to be, and shall yet one day become.
the entire song, the very focus and point of concentration of the whole, when God's wrath is represented as kindled to the utter-most, and reaching down to the inmost centre of the earth.

For a fire is kindled in mine anger,  
And shall burn unto the lowest hell,  
And shall consume the earth with her increase,  
And set on fire the foundations of the mountains.

To a people accustomed to trace a symbolical meaning in numbers, no more significant number could have been chosen for such a purpose than 22, the point where the Hebrew Alphabet reaches its climax. It is enclosed by three times seven verses on either side.

**STROPHE III.**

The last strophe, like the first, contains two propositions, C and D, the first relating to the character of Israel, and the second to *that of God*: and these two are in like manner enlarged on in two divisions, *C* and *D*, so that the third strophe is parallel and antiphonal to the first.

*C.* (ver. 26). I said, I would scatter them into corners, &c.  
that is = They deserve utter extermination.

*D.* (ver. 27). Were it not that I feared the provoking of the enemy, &c.  
that is = But the glory of my name requires that mercy should triumph over justice.

These two propositions are then enlarged upon and enforced each by two topics or reasons in 8 verses, *C* and *D*, which are subdivided into 4 and 4, beginning each with *For*.

*C.* = They deserve utter extermination (ver. 26).

*C.* For, 1st, v. 28. They are a nation void of counsel, &c.

v. 29. O that they were wise, that they understood this,  
That they would consider their latter end!

that is, the fearful end, or doom, to which their infatuated conduct will lead them; referring to ver. 20, “I will see what their end shall be.”

1 An additional proof, were such needed, that the “nation” here described is that of the Israelites, and not their enemies, as Castalio and other commentators maintain.
V. 30. How can they be so devoid of understanding—exclaims Moses, transferring himself in thought into those future times, as if he were a spectator of the calamities of his people—how is it that they do not perceive, that the reversal of the promise made to them of superiority over their enemies (Levit. xxvi. 8, comp. Deut. xxviii. 25), by their enemies, on the contrary, being so far superior to them, is owing not to the might of their adversaries, but to the Lord's having "shut them up" in their hands! How can they be guilty of the very error into which their idolatrous enemies are prone to fall, saying, ver. 27, "Our hand is high, and the Lord hath not done all this," since ver. 31, "their rock is not as our Rock, even our enemies themselves being judges!"

For, 2dly, v. 32, 33, they are become entirely corrupted!

But, v. 34, their iniquity is treasured up before God (comp. Job xiv. 17, Hos. xiii. 12, Rom. ii. 5) against the day of wrath and vengeance, which, v. 35, shall overtake them in due time, and shall make haste and not tarry.

D. But the glory of my name requires, that mercy should finally triumph over justice. (ver. 27).

D. For, 1st, v. 36, "the Lord shall judge his people" for their rebellion: but when his judgments shall have accomplished their intended purpose in leading them to acknowledge God's hand in every event that befalls them, then He will "repent himself for

1 It has been a question much contested among critics whether "judge" is here to be taken in an unfavourable or favourable sense, as the verb "

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D. But the glory of my name requires, that mercy should finally triumph over justice. (ver. 27).

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1 It has been a question much contested among critics whether "judge" is here to be taken in an unfavourable or favourable sense, as the verb "

For the Lord shall judge his people [for their rebellion],

And [then] repent himself for his servants,

which tallies most aptly with the confession which on their conversion will be extorted from Israel:

See now that I, even I, am He: &c.

I kill—and I make alive;

I wound—and I heal;

that is, both judgment and mercy belong to the Lord.

Did any doubt, however, remain, it would be dissipated by reference to Heb. x. 30, where the unfavourable sense alone is apposite, as the author is warning the Hebrew Christians against apostasy. "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall [for judgment or vengeance] into the hands of the living God."
his servants." This, however, will not be until they are brought so low that all hope shall seem to be at an end (v. 36), till God, by His long abandonment of them, shall have seemed deaf to their cries for help, and to have referred them, like their fathers of old (see Judg. x. 13, 14), to the vanities which they have chosen, for deliverance from their evils (ver. 37, 38): until at length they shall have indelibly engraven upon their own hearts the conviction, and be prepared to teach to all the nations the truth which they are, alas! so slow to learn, that every event and thing, whether prosperous or adverse, life and death, health and pestilence, success and defeat, all are to be referred to the immediate and direct agency of Him "who worketh all in all"—without whom "a sparrow falleth not to the ground," and by whom "the very hairs of our heads are all numbered." (Ver. 39).

For, 2dly, (ver. 40–42), every enemy who exalteth himself against the Lord must be humbled. If not even his own people shall escape judgment, how fearful will be the vengeance which shall overtake his adversaries, who will take no warning from His dealings with His people whom He has set up on high to be a light and a beacon to others, or who, instead of sympathizing with them, take delight in their persecutions and sufferings!

The song accordingly concludes with a call to all the nations to rejoice in the mercies which the Lord has in store for Israel, since their own blessings are intimately involved in theirs.

"Rejoice, O ye nations, his people"—if now by Israel's rejection taken for a time to be God's people (see ver. 21), much more so by their restoration, if only they are taught wisdom and submission by God's dealings with Israel; for "if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles; how much more their fulness!"

1 There is nothing in the Hebrew answering to the word "with" inserted by our translators, or to the μητι of the Seventy, whose version St Paul follows in Rom. xv. 10: but the meaning is substantially the same, as the call addressed to the Gentiles "Rejoice, O ye nations," must be understood in connexion with the announcement just made of God's ultimate mercy to Israel, and is equivalent to Rejoice along with Israel.
Our next example shall be Deborah's Song of Triumph (Judges v.), on occasion of the signal victory which Israel obtained over the forces of Jabin king of Canaan, who "for twenty years had mightily oppressed the children of Israel," and whose army was commanded by Sisera, a general terrible for his valour and conduct. This noble burst of patriotic song may challenge comparison with the finest specimens of lyric composition of any age or country. The strophical arrangement is that given by Bertheau, in his Commentary on the Book of Judges, contained in vol. vi. of the "Kurzgefasstes exegetisches Handbuch zum Alten Testament." The translation is modelled after the spirited version of Milman, to imitate in some degree the rhythmical flow of the original; but follows still more closely the Hebrew, preserving, as nearly as the idiom of the English language will permit, the very order of the words, and the characteristic expressions and repetitions in the original language.

The song is most symmetrically divided into three strophes, of three times three verses each, with an introductory and concluding verse at the beginning and end, out of the regular rhythmical structure (vv. 1 and 30), while the commencement and close of the central strophe are in like manner distinguished by a self-excit ing apostrophe, addressed by the poetess to herself (ver. 11, and ver. 20, last line), standing out from the regular structure of the poem.

After the introductory verse, the first strophe describes the state of Israel previous to the victory: the first three verses (2–4) looking back to the glories of Israel's first separation as a people by the mighty God of Israel; the second three (5–7), to the times of hostile oppression, consequent on their desertion of God; the last three (8–10), summoning all classes to join in a song of praise for the happy change. This strophe may be regarded as introductory, since the song of triumph begins properly with the second strophe.

The central strophe is preceded by an animated apostrophe of Deborah to herself and Barak, as the leaders of the triumph
(v. 11). She then in three stanzas, each of three verses (12–20), gives a glowing description of the mustering of the tribes, and of the battle,—and lastly, scarce pausing for an instant at the decisive moment of the fight, in a single line\(^1\) to excite herself to a fresh outburst of song, she hurries on in Strophe III. (21–29), to describe the flight and entire discomfiture of the hostile army, and the miserable end of its chief—summing up the whole in the concluding verse (v. 30) with a solemn invocation to Jehovah to overwhelm with like destruction all His enemies, and to vouchsafe a glorious triumph to them “that love Him.”

I.

1. For the leaders taking the lead in Israel,
   For the people offering themselves freely,
   Praise ye Jehovah!

2. Hear, O ye kings! give ear, ye princes!
   I to Jehovah, I will lift the song,
   I will sound the harp to Jehovah, God of Israel.

3. Jehovah! when thou camest forth from Seir,
   When thou marchedst out from the field of Edom,
   The earth trembled, the heavens also poured down,
   Yea, the clouds poured down waters!

4. The mountains quaked before Jehovah,
   Yonder Sinai, before Jehovah, God of Israel!

5. In the days of Shamgar, son of Anath,
   In Jael’s days, untrodden were the highways,
   Through winding by-paths stole the travellers.

6. Ceased had the leaders in Israel, they ceased,
   Until that I, Deborah, arose,
   Till that I arose, a mother in Israel.

7. They chose new gods:
   THEN—war was in their gates!
   Was buckler seen, or lance,
   Among forty thousand in Israel?

8. My heart is to the nobles of Israel!
   To those who freely offered themselves of the people!
   Praise ye Jehovah!

\(^{1}\) Attached to v. 20, and not forming a separate verse, which would have deranged another symmetry in the numbers, on which I shall remark afterwards, as confirmative of the correctness of Bertheau’s arrangement.
9. Ye that ride on snow-white asses,
   Ye that sit at ease on couches,
   Ye that plod on foot the way—catch up the song

10. From the voice of the archers by the watering places:
    There they recite the righteous deeds of Jehovah,
    The righteous deeds of his rulers in Israel.
    THEN—came down to the gates the people of Jehovah!

II.

11. Awake, awake, Deborah!
    Awake, awake, utter a song!
    Rise up, Barak, and lead thy captives captive, thou son of Abinoam!

12. THEN—"Come down [I said], ye remnant of nobles, of people!
    "O Jehovah, come down for me, amidst the mighty!"

13. Out of Ephraim [came] those whose dwelling is by Amalek;
    After thee [came] Benjamin, amongst thy host;
    Out of Machir came down the rulers;
    From Zebulon, those that bore the leader's staff.

14. And one were the princes of Issachar with Deborah;
    Issachar and Barak were as one:
    They burst into the valley on his footsteps.
    By the water-channels of Reuben,
    Great were the proposing of hearts!—

15. Why sat'st thou still amid thy sheepfolds?
    To listen to the bleatings of the flocks?
    At the water-channels of Reuben,
    Great were the expositions of hearts!

16. Gilead lingered on the farther shore of Jordan;
    And Dan, why tarried he by his ships?
    Asher sat still on the ocean-strand,
    And harboured secure in his creeks.

17. But Zebulon was a people that risked their souls unto death,
    And Naphtali, on the high places of the field.

18. On came the kings—they fought:
    THEN—fought the kings of Canaan,
    By Taanach, by Megiddo's waters:
    No prize of silver won they!

19. From the heavens they fought—
    Fought, in their courses, the stars against Sisera:

20. The river Kishon swept them away,
    That river of battles, the river Kishon.
    Tread on, my soul, in might!
The poem opens with an introductory verse, calling upon all the Israelites to praise the Lord for the new spirit of courage and
self-devotion infused into rulers and people. Then, in three times three verses, the prophetess describes the state of Israel previous to the victory.

In the first three verses (2–4), she calls upon the neighbouring princes and all the mighty of the earth to listen in submission and reverence to the praises of the might of Jehovah, the God of Israel—and she naturally reverts to the time when He first entered into covenant with them as His people, and the manifestation then made of the glory and power of Him, before whom all nature trembles.

5–7. Quickly, however, the time passed away that a lively sense of God's presence and power nerved the arm of His people in every conflict with their enemies. In striking contrast to that earlier period, the prophetess describes the late wretched state of despondency and oppression in Israel, when the highways were deserted and all traffic ceased, from dread of the enemy. The cause, however, was but too apparent. "They chose new gods," and deserted the Rock of Israel.

8–10. In the next three verses, she expresses her own heartfelt sympathy with those of the princes and people who had shewn themselves zealous in the cause of the Lord, and she calls on the three several ranks of the people to join the warriors, in praising Jehovah for the new spirit which He had infused, and the deliverance which He had wrought for Israel. "Then,"—ver. 7, in the years that are past—"war was in their gates." But a new spirit came over the people; and with their altered tone, as remarkable a change was wrought in the appearance of the land. "Then," the strophe ends, bringing into marked prominence by the characteristic word of the song Then (which indicates the various stages of its progress), the remarkable change when the people boldly issued forth from their places of concealment (compare 1 Sam. xiii. 6), to appear again in the place of public resort and council:

Then, came down to the gates the people of Jehovah!

1 Jehovah is here represented as coming in majesty by Edom, from the land of promise where He had revealed himself to the fathers of the nation, to Mount Sinai, in order to meet with His people: whereas, in Deut. xxxiii. 2, Moses describes only His descent from Mount Sinai to enter into covenant with them, when "Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the Mount." Exod. xix. 17.
The Mustering of the Tribes to Battle, and the Victory.

Having in the introductory strophe called on all of every rank to join in the song of triumph, Deborah preludes the central strophe by a sudden apostrophe to herself and Barak to celebrate the victory just obtained (ver. 11), herself by the strains of the song, and Barak by leading forth his captives in triumphal procession.

"Then"—she resumes (v. 12), reiterating the emphatic word with which the first strophe had closed; and she carries back the hearer to the time when first her rousing appeals sounded in the ears of the people, and her cry was raised to Jehovah to vouchsafe to her His presence and blessing. In the two first stanzas she brings before us the various tribes of Israel preparing for the combat: in the first three verses (12–14), those who willingly offered themselves; in the next three (15–17), those who failed to respond to the summons. It will be observed, however, that the two classes are not strictly confined to their respective stanzas. Through a skilful arrangement, the halting of Reuben between two opinions is graphically depicted by assigning the first two lines, describing the promising commencement of their deliberations, to the first stanza; while the preponderating number, the last four lines, in which the untoward issue is recorded, class them with those who declined to come "to the help of the Lord."1 To com-

1 This is one of the most remarkable proofs that I have yet met with, of the great accuracy of the Masoretic punctuation. On a first consideration, everyone would have been inclined, with Ewald and Bertheau, to pronounce it decidedly erroneous in the present instance, and to maintain that the last two lines of ver. 14 ought to have been joined to the second stanza, and to begin v. 15. The parallelistic division into stanzas now first reveals the superiority of the other punctuation.

In another aspect, however, which the parallelism develops, these two lines are connected with ver. 15, as they form together with it an Epanodos:

By the water-channels of Reuben,
Great were the proposing of hearts!
Why sat'at thou still amid thy sheepfolds?
To listen to the bleatings of the flocks?
At the water-channels of Reuben,
Great were the exposing of hearts!

There is a remarkable paronomasia, or play of words, in the second and sixth lines of the original, which it has been attempted, very imperfectly, to reproduce in the
pensate, however, for the two lines of the first stanza, occupied by Reuben, which promised at first so fair, but ended in disappointment, the last two lines of the second stanza celebrate the distinguished self-devotion of Zebulon and Naphtali, that the enumeration might conclude, as it began, with the praise of those who shewed themselves zealous in the service of the Lord.

The last stanza (18–20) describes the conflict and the utter disappointment of the proud hopes of the enemy, the very elements conspiring together for their destruction.

STROPHE III.

The Sequel of the Battle—the flight; death of the hostile chief; and disappointment of every vain hope of the enemies of the Lord and his people.

The last strophe, like the two former, consists of three times three verses, with a supernumerary verse at the close.

The first stanza begins with a description of the flight; from which the prophetess turns abruptly to curse the inhabitants of Meroz, who refused, even when the victory was gained, to aid their countrymen in cutting off the Canaanites in their flight; and commends, in marked contrast, the conduct of Jael, a stranger to Israel, though allied to them by blood, who so identified herself with their cause, as to feel called upon to cut off the chief of that accursed race, of whom Israel was commanded to "destroy all that breathed," Josh. x. 40.

translation. The word first employed to denote the deliberations of Reuben is commendatory: הָיָּדוּעַ שָׂפִיק , expressive of their high resolves, or "proposings of heart." By the reiteration of almost the same words to mark the issue of their deliberations, the poetess seems at first to repeat her commendation; but by the slight change of a letter, it is converted into a biting sarcasm הָיָּדוּעַ שָׂפִיק — disclosures by searchings—"exposings of heart."

I am happy to find that Dr Robinson, in his translation of this song in vol. i. of the American Biblical Repository, agrees with me in regarding this paronomasia as no mere unmeaning change, as other commentators seem to have done. His imitation of the paronomasia is—

Among the streams of Reuben,
Great were the revolvings of heart.

Among the streams of Reuben,
Great were the revolvings of heart.
The death of the chief occupies the next stanza (24–26).

Suddenly, by a beautiful transition, the scene is changed; and in the last three verses (27–29), the mother of Sisera is introduced in impatient expectation, yet confident of her son's triumphant return, and consoling herself for the delay with the thoughts of the rich booty anticipated; the several articles of which she is represented, with the vanity and frivolity so characteristic of an Eastern female, as counting over in imagination, "repeating, amplifying, and pausing on each, as if already in her possession."\(^1\)

The overwhelming reverse that awaits her vain exultations is strikingly indicated by the sudden and unexpected apostrophe of the prophetess,

So perish all thine enemies, O Jehovah!

Then (ג אז), as has been already remarked, is the characteristic word of this song,\(^2\) marking out distinctively by its recurrence each progressive stage of the action in the poem. Where it first occurs in the middle of Strophe I. (ver. 7), it marks the miserable state of the country in the times of Israel's apostasy from the Lord.

Then, war was in their gates!

In ver. 10, at the close of Strophe I., it preludes, and repeated at the commencement of Strophe II. (ver. 12) it emphatically marks, the striking change now effected by the stirring appeals and exhortations of Deborah.

Next, in ver. 18, it brings vividly before us the first furious charge of the confederate kings rushing upon their long-oppressed and despised foes:

On came the kings—they fought:
Then fought the kings of Canaan.

Lastly, at the commencement of Strophe III. (ver. 21), it points

\(^1\) See this passage finely illustrated in Lowth's Lectures on Hebrew Poetry, Lect. XIII.

\(^2\) So אָז, "only" is the characteristic word of Psalm lxxxiii.; נְּצַח, "for ever," of Psalm lxxxiv.; הַיָּיאֵם, "exalt," of Psalm lxxv.; יָאֵר, "fear," of Psalm lxxvi. &c.
to the critical turn of the fight, when the enemy was broken and fled in headlong haste from the field.

Placed thus graphically, with fine pictorial effect, at the prominent points of action in the Song, this particle has at the same time been skilfully employed by the poetess to subserve another purpose—to indicate the division of the strophes. It stands at the beginning of a verse only where it is intended to distinguish the commencement of Strophe II. and Strophe III. We are thus furnished with a strong confirmation of the correctness of Bertheau's arrangement.

But a still more decisive proof of its correctness is at once made apparent to the eye, by restoring, as we have done, the whole poem to its original symmetrical form, and numbering aright its verses. While the lines (ver. 1, 11, the last line of ver. 20, and ver. 30) intended to point out the divisions of the strophes stand in one view out of the rhythmical order, they are, by a nice adjustment, made consistent with another arrangement, which runs side by side without interference with the first. The whole song, it will be observed, contains three Ten or 30 verses, each strophe consisting of exactly 10 verses. The necessity of preserving this arrangement intact, at once explains the reason why the transition from Strophe II. to Strophe III. is distinguished only by a single line, attached to verse 20, and not by a whole verse.

SECTION XXII.

The examples next to be adduced exhibit so remarkable evidence of artificial arrangement, that it will be difficult even for the most incredulous to resist the force of it. They are taken from Hengstenberg's Commentary on the Psalms, in which the symmetry of the strophical arrangements, and numerical divisions noted, does not strike the reader so forcibly as it would otherwise do, if it had been represented in a visible form to the eye. For some slight deviations from his arrangements which I have permitted to myself, in order to render the symmetry still more com-
plete, the reader may compare his Commentary, a work which is, or ought to be, in the hands of every Biblical Scholar.

Hengstenberg has shewn that Psalms civ., cv., and cvi. form a connected series, or trilogy of Psalms, composed towards the end of the Babylonish captivity, when the Lord was beginning to shew some tokens of returning favour towards His people—perhaps immediately after the capture of Babylon by Cyrus the Great. They are evidently designed to comfort the Jews in their present weak and distressed condition, and to encourage them to look forward with confiding trust to the promised deliverance, by arguments deduced from God's works of Creation, of Providence, and of Redemption. The structure of these Psalms is most symmetrical, and the similarity in all three so remarkable, that it seems impossible we can be mistaken in attributing it to studied design on the part of the composer. Each Psalm is divided into seven parts or strophes: in each the central division is a single verse, round which the other six are grouped, and which forms the cardinal point on which the whole subject of each Psalm turns. In the two last Psalms this central verse is the same, ver. 23; the first three strophes, or first half of the Psalm, ending with the alphabetical number, 22. The connexion of the three Psalms is further indicated by their being the first in the whole collection that end with Hallelujah, and the last Psalms of the Middle or Fourth Book.

Psalm civ.

The subject of this Psalm evidently is the praise of God from the works of creation, and from the careful provision which He has made for the welfare of His creatures. The praise of God, however, from nature is here, as Hengstenberg says, not the end, but the means to an end. The great object of the Psalmist is thereby to awaken in the people of the Lord, now suffering under oppression from the heathen, the assurance that much less can He be unmindful of the moral world, but that there shall be a final triumph of the godly over the wicked.

The first and last verses of the Psalm evidently separate themselves from the rest, being both triplets, both containing the same expression, "Bless the Lord, O my soul," and by their including
between them the substance or quintessence of the Psalm. When we look at them in connexion, we see that the Psalmist's object is to shew that the "greatness, honour, and majesty" of the Lord, v. 1, which are so conspicuous in all His works of nature, as developed in the intermediate verses, shall be consummated (v. 35) in the wicked "being no more." God made the earth to be inhabited by creatures who would shew forth His praise: whoever, therefore, obstructs His glory, shall "be consumed out of the earth."

Verse 18 as evidently stands apart by itself. It does not connect immediately with the preceding verses which treat of the watering of the earth for the support of its plants and animals—much less with those that follow. It stands in the middle between both, being the point of transition from the one to the other. It forms the central verse of the Psalm (there being 17 verses on either side of it), around which the whole turns, it being expressive of the idea, that no part of God's creation is deprived of His providential care. Even the hunted wild goats find a refuge from their pursuers in the bare mountain summits, and that "feeble folk," the conies, take shelter in their rocks. "If God then so care for the meanest of His creatures, will He not much more care for you, O ye of little faith!" is the inference which the Psalmist would have the Church to draw from the whole Psalm. Though hunted as the wild goats, and feeble as the conies, the Lord is to them a high rock and refuge.

This central verse has on either side of it one strophe of 4 verses, and another of 12. "The signature of the world, and of the people of God (see pp. 159, 160) are appropriately conjoined together in a Psalm, the object of which is to deduce from what God has done for the former, what He will do for the latter. The first strophe of 12 verses (Strophe III.) is subdivided into 7 (resolving itself into 4 and 3), and 5: in the other (Strophe V.) the 12 is subdivided into 5 and 7 (resolving itself into 3 and 4)." The strophical arrangement may be thus represented:

<table>
<thead>
<tr>
<th>Verses in Strophes</th>
<th>1</th>
<th>4</th>
<th>12</th>
<th>1</th>
<th>12</th>
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<tr>
<td>Or subdivided</td>
<td>1</td>
<td>4</td>
<td>4+3+5</td>
<td>1</td>
<td>5+3+4</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

These figures read the same either way, backwards or forwards.
A meditation on God's wondrous care for all his creatures manifested in His works of nature, as a pledge that He will never forget His Church, and suffering people.

I.

Bless the Lord for His greatness and glory, as displayed in His works:

1. Bless the Lord, O my soul! O Lord my God, thou art very great; Thou art clothed with honour and majesty.

II.

in the glorious light, and the formation of the heavens and the earth;

1st Day. 2. Who coverest thyself with light as with a garment: Who stretchest out the heavens like a curtain:

IIId Day. 3. Who layeth the beams of his chambers in the waters: Who maketh the clouds his chariot: Who walketh upon the wings of the wind:

4. Who maketh his angels spirits; His ministers a flaming fire:

5. Who laid the foundations of the earth, That it should not be removed for ever.

III.

in the exclusion of the overwhelming floods of waters from the dry land;

IIId Day. 6. Thou coveredst it with the deep as with a garment: The waters stood above the mountains.

7. At thy rebuke they fled; At the voice of thy thunder they hasted away.

8. They go up by the mountains; they go down by the valleys, Unto the place which thou hast founded for them.

9. Thou hast set a bound that they may not pass over; That they turn not again to cover the earth.

which yet He waters by sending streams into its valleys;

10. He sendeth the springs into the valleys; Which run among the hills.

11. They give drink to every beast of the field: The wild asses quench their thirst.

12. By them shall the fowls of the heaven have their habitation, Which sing among the branches.
and rain, where those could not avail, for the nourishment of man and beast.

13. He watereth the hills from his chambers: The earth is satisfied with the fruit of thy works.
14. He causeth the grass to grow for the cattle, And herb for the service of man; That he may bring forth food out of the earth;
15. And wine that maketh glad the heart of man, And oil to make his face to shine, And bread which strengtheneth man's heart.
16. The trees of the Lord are full of sap; The cedars of Lebanon which he hath planted;
17. Where the birds make their nests: As for the stork, the fir-trees are her house.

IV.

Even the mountain summits are fitted for a refuge to living creatures.

18. The high hills are a refuge for the wild goats; And the rocks for the conies.

V.

Thence let us ascend to the contemplation of the sun and moon, and the blessings which they confer on God's creatures on earth:

IVth Day. 19. He appointed the moon for seasons: The sun knoweth his going down.
20. Thou makest darkness, and it is night: Wherein all the beasts of the forest do creep forth.
21. The young lions do roar after their prey, And seek their meat from God.
22. The sun ariseth, they gather themselves together, And lay them down in their dens.
23. Man goeth forth unto his work And to his labour until the evening,
and returning again to the earth and to the depths below, we find them teeming with living creatures.

Vth Day. 24. O Lord, how manifest are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
25. So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
26. There go the ships:
There is that Leviathan, whom thou hast made to play therein.
All depend on God for support, for life and death; as after the Flood, He can make all again new.
27. These wait all upon thee,
That thou mayest give them their meat in due season.
28. That thou givest them they gather:
Thou openest thine hand, they are filled with good.
29. Thou hidest thy face, they are troubled:
Thou takest away their breath, they die, and return to their dust.
30. Thou sendest forth thy Spirit, they are created:
And thou renewest the face of the earth.

VI.
All, even the mightiest, shall conduce to God's praise.

VIth Day. 31. The glory of the Lord shall endure for ever:
The Lord shall rejoice in his works,
32. He looketh on the earth and it trembleth:
He toucheth the hills, and they smoke.
33. I will sing unto the Lord as long as I live;
I will sing praise to my God while I have my being.
34. My meditation of him shall be sweet:
I will be glad in the Lord.

VII.
The wicked, therefore, cannot continue to oppose His glory and His Church.

35. Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the Lord, O my soul.
Praise ye the Lord.

Hengstenberg draws attention to the fact that the name Jehovah, or the Lord, occurs in this Psalm 10 times in all (including Hallelujah), 3 times in the first half, and 7 times in the second.
The order of the days of creation is in general followed in the description of the Psalmist. Thus we have the work of the first and second days in v. 2–5, of the third in v. 6–18, of the fourth in v. 19–23, of the fifth in v. 24–26, and an allusion to the seventh in v. 31.

"The differences are occasioned not merely by the distinction between the poet and the historian, and by the circumstance that, whilst the historian regarded the creation itself, the Psalmist regards it here only as it is still continued in the preservation of nature, but also by the Psalmist's object being not to represent the greatness of God in nature generally, but specially in His providential care of living creatures. The subject of the Psalm is the praise of God from His works, all of which He has wisely ordered so that His living creatures are fully cared for. This explains why in the series of days the sixth day, on which He gave life to these creatures, is entirely omitted. His careful provision for this life was the single object which the Psalmist had in view to enforce in all the topics which he has handled," and hence there is no stanza specially devoted to it.

The student may compare, with these remarks of Hengstenberg's, on the omission of the work of the sixth day, the reasons which have been assigned above, pp. 230, 231, for the omission of the Tenth Commandment in our Saviour's renewal of the Second Table of the Law in the Sermon on the Mount.

Psalm cv.

God's care for His people, as evinced in the works of nature, was the subject of Psalm civ. His care for them even in their distress and bondage, as evinced in history, is the subject of Ps. cv. The middle verse is the 23d (with 22 verses on either side).

Israel also came into Egypt;
And Jacob sojourned in the land.

This being the central verse round which the whole subject turns, it is evident that the Psalm was written during the Babylonish captivity, of which the former bondage in Egypt is here regarded as a counterpart and emblem. The reason for the Psalmist's enlarging so fully on the history of Joseph (17–22)
becomes strikingly apparent, the moment we perceive that he sees in Daniel a second Joseph, sent in like manner before the great body of his people to the land of captivity, and raised, by his interpretation of the dreams of the monarch, from a state of servitude, to hold the second place in the kingdom, that he might be a protector for his people. The history of the past is here presented as a mirror in which to view the present; and the argument is:

—As in the earlier part of the history of our forefathers, we see a counterpart of that superintending care and providence which have watched over us hitherto (1–22) previously to our sojourning in this land of our captivity, which answers to the Egypt of those days (v. 23); so let us feel assured, from the sequel of that history, that the same power and faithfulness will deliver us now which effected our previous redemption from the bondage of Egypt (v. 24–45).

This Psalm, like the preceding, is divided into seven strophes, the first and last of which consist of 7 verses, subdivided, according to Hengstenberg, into 4 and 3, or rather, as it appears to me, into 3, 1, 3. The 3 decades that remain are grouped round v. 23 as their middle point, forming two strophes on either side of it; the first of these in both cases (Strophes II. and V.) consisting of 5 verses, and the second (Strophes III. and VI.) consisting of 10 verses, resolving themselves into subdivisions of 3, 4, 3—or 3 and 7, this last again subdividing into 4 and 3.

This will be rendered still more apparent, when stated thus:

<table>
<thead>
<tr>
<th>Verses in strophes</th>
<th>7</th>
<th>5</th>
<th>10</th>
<th>1—5</th>
<th>10</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Or subdivided</td>
<td>7</td>
<td>5</td>
<td>3 + 4 + 3</td>
<td>1</td>
<td>5</td>
<td>3 + 4 + 3</td>
</tr>
</tbody>
</table>

PSALM CV.

I.

The judgments and wonders of the Lord in the past history of His people, as ground of joyful hope for the future, if (central ver.) they "seek His face evermore," and "remember His marvellous works" (v. 5).

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.

II.

For the Lord remembers for ever His covenant made with their fathers,
of the permanent possession of Canaan.

8. He hath 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;
    Yes, very few, and strangers in it.

III.

True to it, He protected them in every danger.

13. When they went from one nation to another,
    From one kingdom to another people;
14. He suffered no man to do them wrong:
    Yea, he reproved kings for their sakes;
15. [Saying], Touch not mine anointed,
    And do my prophets no harm.

When for a time He sent them to a strange land, yet He sent before
them one of their own brethren (as Daniel now) for their protection.

16. Moreover he called for a famine upon the land:
    He brake the whole staff of bread.
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.
Whom, for interpreting his dreams, the king of the land set to be over his princes.

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 pleasure;  
   And teach his senators wisdom.

IV.

So Israel came to Egypt then, as now to Babylon.

23. Israel also came into Egypt;  
   And Jacob sojourned in the land.

V.

But God redeemed them thence by great signs:

24. And he increased his people greatly;  
   And made them stronger than their enemies.
25. He turned their heart to hate his people,  
   To deal subtilly with his servants.
26. He sent Moses his servant;  
   And Aaron whom he had chosen.
27. They shewed 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.

VI.

by plagues inflicted on their enemies, first alarming and disgusting:

Plague 1. 29. He turned their waters into blood,  
   And slew their fish.
Plague 2. 30. Their land brought forth frogs in abundance,  
   In the chambers of their kings.
Plague 3. 31. He spake, and there came divers sorts of flies,  
   And lice in all their coasts.
2. then destructive to the food of man and beast:

Plague 5. 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.

Plague 6. 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.

3. touching at last the life of man, so that their enemies pressed gifts upon them to depart.

Plague 7. 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.

VII.

By His care for His People in the Wilderness, and giving them the Promised Land, God has demonstrated (central v.) His remembrance of His Covenant.

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.

42. For he remembered his holy promise,
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.
Praise ye the Lord.

In the first and last strophes, which each consist of seven verses, I have said that I consider the threefold division to be more correct than that given by Hengstenberg. By adopting this division in Strophe I., the central thought (v. 4), to which the minds of the people would be directed as the great means of hastening the fulfilment of their hopes of deliverance would be,
Seek the Lord, and his strength:
Seek his face evermore:

and, according to the usual connexion in the threefold division, this idea is carried on and unfolded in the third member of the arrangement (v. 5–7):

Remember his marvellous works that he hath done, &c.

This would give a more pointed significance to the beginning of Strophe II., which commences the great subject of the Psalm to which Strophe I. was introductory. "Remember," ye, "the Lord's marvellous works" (v. 5), for (v. 8) "He hath remembered his covenant for evermore."

In the closing Strophe (VII.) accordingly, which consists, like the first, of seven verses, after the long intermediate details given, the whole would be most appropriately summed up in what becomes the central verse (v. 42), if we adopt the threefold division.

For he remembered his holy promise,
And Abraham his servant:

while at the same time, by the closing verse (45), the hearers were brought back again to the central thought of Strophe I., reminding them of the condition necessary on their part for obtaining their desired return, and of the purpose for which God settled their fathers in the land of promise:

That they might observe his statutes,
And keep his laws.

Here, however, a formidable objection presented itself, which threatened to wrest from them all the hopes which the arguments of these two Psalms had awakened. Are not the sins of the people greater than can be forgiven? To this the answer is

Psalm cvi.

True, is still the central thought of its 1st Strophe,

Blessed are they that keep judgment,
And he that doeth righteousness at all times.

This is the great end, and the distinguishing character of God's
people, at which they must ever aim: still, our sins part not between us and the Lord:

"for he is good;
For his mercy endureth for ever." (v. 1).

We call to mind the sins of our fathers (6–43), manifold and aggravated as they were, and confess that ours have been equally heinous: still when they cried unto Him (v. 45),

He remembered for them his covenant,
And repented according to the multitude of his mercies.

Now, therefore, that (central verse of Strophe VII. v. 46) He has begun to shew signs of returning favour to His people, we are encouraged to hope and pray for the forgiveness of our sins, and that "the Lord our God" will turn and "save us, and gather us from among the heathen" (v. 47).

The circumstances of the people are here defined precisely. A change for the better is preparing for Israel, since God has turned the minds of their heathen masters towards them (v. 46). Still, however, they are in captivity (v. 47). The time, consequently, is towards the end of the Babylonish captivity, probably immediately after the conquest of Babylon by the Medo-Persian power, and answers exactly to the circumstances under which Daniel offered up the prayer contained in his ninth chapter, with which this Psalm presents some remarkable correspondences. Both use the expressions, "We have sinned, and have committed iniquity, and have done wickedly" (Dan. ix. 5, Ps. cvi. 6), taken from Solomon's prayer at the dedication of the Temple, 1 Kings viii. 47. As the Psalmist first connects God's remembering his covenant to His people, with their remembering His works (cv. 5 and 8), observing His statutes (cv. 42 and 45) and keeping His judgments (cv. 3 and 4), and then goes on to confession of sins, (cvi. 6, &c.) ; so we find the same threefold connexion in Daniel ix. 4, 5. "I prayed unto the Lord my God, and made my confession and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned and have committed iniquity, and have done wickedly, &c.

"The beginning and close of Ps. cvi., each consisting of five
verses, form together a decade. The name Jehovah (the Lord) occurs in them in all seven times, four times in 1–5, and three times in 44–48. The statement of the sins of the people occupies four strophes, of which the first (Strophe II.), consisting of 7 verses, recounts the sins in Egypt, Strophes III. and V., each consisting of 10 verses, the sins in the wilderness, and Strophe VI., in like manner, consisting of 10 verses, the sins in Canaan.” The first three strophes of the Psalm are separated from the last three by that remarkable intercession (v. 23), which Moses made for the Israelites, after their grievous apostasy from the solemn covenant so lately entered into with the Lord at Mount Sinai, and which, by this position, is made the central point of contemplation in the whole Psalm. The prominence given to this act of Moses, and afterwards (v. 28–31) to a similar act of Phinehas, can, in Hengstenberg’s judgment, be adequately explained only on the supposition, that the Psalmist had in his eye the intercessory act and prayer of Daniel (chap. ix.; comp. Ezek. xiv. 14, 20), by which he “stood before the Lord in the breach, and turned away his wrath” from his people.

The strophical division may be thus represented:

\[5 \cdot 7 \cdot 10 \cdot 1 \cdot 10 \cdot 10 \cdot 5\]

The tens seem very variously subdivided in this Psalm. In Strophe III., the division is \(3 + 3 + 4\); in Strophe V., \(4 + 4 + 2\); in Strophe VI., \(5 + 5\).

**PSALM CVI.**

*The grace of the Lord, greater even than our fathers' sins, a ground of hope for the future.*

**I.**

*God’s mercy, everlasting, especially to the righteous (central v.), encourages us to pray for His salvation.*

Praise ye the Lord.

1. O give thanks unto the Lord; for he is good: For his mercy endureth for ever.
2. Who can utter the mighty acts of the Lord? Who can shew forth all his praise?
3. Blessed are they that keep judgment,
   And he that doeth righteousness at all times.

4. Remember me, O LORD, with the favour that thou bearest unto thy people:
   O visit me with thy salvation;
5. That I may see the good of thy chosen,
   That I may rejoice in the gladness of thy nation,
   That I may glory with thine inheritance.

II.

We confess that we with our fathers have sinned grievously.

1. Sins of the fathers in Egypt; yet the Lord (central v.) rebuked the Red Sea before them.

6. We have sinned with our fathers,
   We have committed iniquity, we have done wickedly.
7. Our fathers understood not thy wonders in Egypt;
   They remembered not the multitude of thy mercies;
   But provoked him at the sea, even at the Red Sea.
8. Nevertheless he saved them for his name's sake,
   That he might make his mighty power to be known.

9. He rebuked the Red Sea also, and it was dried up:
   So he led them through the depths, as through the wilderness.

10. And he saved them from the hand of them that hated them,
    And redeemed them from the hand of the enemy.
11. And the waters covered their enemies:
    There was not one of them left.
12. Then believed they his words;
    They sang his praise.

III.

Sins in the wilderness. a. Three before the Law.

1. Against God's "counsel"—not waiting His time and way.

13. They soon forget his works;
    They waited not for his counsel:
14. But lusted exceedingly in the wilderness,
    And tempted God in the desert.
15. And he gave them their request;
    But sent leanness into their soul.
2. Against His chosen servants.

16. They envied Moses also in the camp,
   And Aaron the saint of the Lord.
17. The earth opened and swallowed up Dathan,
   And covered the company of Abiram.
18. And a fire was kindled in their company;
   The flame burned up the wicked.

3. Against God himself directly.

19. They made a calf in Horeb,
   And worshipped the molten image.
20. Thus they changed their glory
   Into the similitude of an ox that eateth grass.
21. They forgot God their saviour,
   Which had done great things in Egypt;
22. Wondrous works in the land of Ham,
   And terrible things by the Red Sea.

IV.

Yet the intercession of Moses (as of Daniel now) averted God's wrath.

23. Therefore he said that he would destroy them,
   Had not Moses his chosen stood before him in the breach,
   To turn away his wrath lest he should destroy them.

V.

b. Three sins after the Law; pardoned, but after severe tokens of God's displeasure.

1. Refusal to enter Canaan, after return of the spies.

24. Yea, they despised the pleasant land,
   They believed not his word;
25. But murmured in their tents,
   And hearkened not unto the voice of the Lord.
26. Therefore he lifted up his hand against them,
   To overthrow them in the wilderness:
27. To overthrow their seed also among the nations,
   And to scatter them in the lands.

2. Idolatrous worship of Baalpeor.

28. They joined themselves also unto Baalpeor,
   And ate the sacrifices of the dead.
29. Thus they provoked him to anger with their inventions;
   And the plague brake in upon them.
30. Then stood up Phinehas and executed judgment;
   And so the plague was stayed.
31. And that was counted unto him for righteousness
    Unto all generations for evermore.
3. Murmuring for water at Kadesh.

32. They angered him also at the waters of strife,
    So that it went ill with Moses for their sakes;
33. For they provoked His Spirit;
    And he spake unadvisedly with his lips.

VI.

Sins of the sons in Canaan.

They spared and imitated the idolatrous heathen;

34. They did not destroy the nations,
    Concerning whom the Lord commanded them;
35. But were mingled among the heathen,
    And learned their works.
36. And they served their idols:
    Which were a snare unto them.
37. Yea, they sacrificed their sons
    And their daughters unto devils,
38. And shed innocent blood,
    Even the blood of their sons and of their daughters,
    Whom they sacrificed unto the idols of Canaan:
    And the land was polluted with blood.
    and God gave them up to the heathen to chasten them.
39. Thus were they defiled with their own works,
    And went a-whoring with their own inventions.
40. Therefore was the wrath of the Lord kindled against his people,
    Insomuch that he abhorred his own inheritance.
41. And he gave them into the hand of the heathen;
    And they that hated them ruled over them.
42. Their enemies also oppressed them,
    And they were brought into subjection under their hand.
43. Many times did he deliver them;
    But they provoked him with their counsel,
    And were brought low for their iniquity.

VII.

Still when they cried, God heard, and shewed signs of relenting, as now.

(central v.)

44. Nevertheless he regarded their affliction,
    When he heard their cry:
45. And he remembered for them his covenant,
    And repented according to the multitude of his mercies.
46. He made them also to be pitied
    Of all those that carried them captives.
47. Save us, O Lord our God,
And gather us from among the heathen,
To give thanks unto thy holy name,
And to triumph in thy praise.
48. Blessed be the Lord God of Israel
From everlasting to everlasting:
And all the people saith, Amen.
Praise ye the Lord.

The reason why the sins in the wilderness are dwelt upon with such fulness, as to occupy two strophes, Hengstenberg considers to be, because the Psalmist saw in the exclusion of the fathers, on account of these, from the land of Canaan, a figure of the present exile from it of their posterity.

It will be observed that, along with the previous sin in Egypt at the Red Sea (Strophe II.), the sins here enumerated amount to seven, three in Strophe III., and three additional in Strophe V. These Hengstenberg regards as intended to stand in contrast with the seven "signs and wonders," wrought for the deliverance of God's people, which are enumerated in Psalm cv. 29–36, in accordance with Deuter. xxxii. 6, "Do ye thus requite the Lord, O foolish people and unwise?" So in the Books of Moses, he remarks, the ten temptations, of which the Israelites were guilty against the Lord, stand opposed to the ten "signs and wonders" exhibited in their redemption. "Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the

1 The plague of "darkness" does not form one of the series enumerated in Psalm cv., as might appear at first sight, on looking to verse 28, "He sent darkness, and made it dark." For 1st, this, which in the history is the ninth plague, if placed before all the others, would disturb the order of the plagues, which otherwise, with a slight deviation, is exactly observed: but 2dly, if these words be understood to apply literally to the plague of darkness, the second line of verse 28, "And they rebelled not against his word," would contradict the history (Exod. x. 27); for it was not till after the tenth and last plague, that Pharaoh and the Egyptians at length ceased to resist the Lord. The "darkness" in verse 28, therefore, though alluding to the ninth plague, is a figurative expression (as in Isaiah xlv. 7, 1. 3) for evil, or calamity in general, under which the Psalmist, before entering on the detail of the individual plagues, includes and sums up the whole series; representing Egypt as if all the time resting under a dark cloud of God's displeasure which had lowered down upon it, charged with the impending disasters.
land which I swore unto their fathers." Numb. xiv. 22. The sentence of exclusion from the land of Canaan did not go forth against the Israelites, till they had filled up the number of their iniquities, by shewing their hearts to be equally hardened as that of Pharaoh.

It is generally supposed that the "ten times" mentioned in Numb. xiv. 22, is an indefinite number. It will be found, however, on examination, that they are distinctly specified, and amount exactly to this number. As usual, they seem to be arranged with remarkable precision, the ten being divided into two equal sections, between which there is a marked parallelism.


2. Water. Exod. xv. 33. They murmur for water at Marah.

3. Manna. Exod. xvi. 2. They murmur for bread and flesh in the wilderness of Sin.

4. Manna. Exod. xvi. 20. They left of the manna till the morning, "and Moses was wroth."

5. Manna. Exod. xvi. 27. Some went on the seventh day to gather it. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"


7. Exod. xxxii. They make the Golden Calf. "And there fell of the people that day about three thousand men," v. 28, by the hands of the Levites.

8. Numb. xi. 1. They murmur at Taberah. "And the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp," v. 1.


10. Fear of enemies. Numb. xiv. 1. They refuse to enter Canaan on the return of the spies.
Here, it will be observed, the first and last of the ten transgressions of the Israelites (1 and 10) are connected, both bearing the same character of distrust of the living God from the fear of man. If we separate these, as the beginning and concluding sins of the series, we find that the first sin of the remaining four, in each division, was murmuring for water (Nos. 2 and 6): after which follows in each division a group of three sins connected together; in the first division, by their all having regard to manna; in the second, by the punishment of death now for the first time being inflicted in each of these cases, by way of warning before the final sentence should go forth, that all their carcases should fall in the wilderness.

The seven sins selected by the Psalmist seem, in like manner, to be arranged around the sin of the Golden Calf as a centre.

2. Lusting for bread. "Lust of the flesh."
3. Envying Moses and Aaron. Rebelling against God's chosen ones.
5. Sin on the report of the spies. Distrust of God, from the fear of man.
7. Sin at Meribah, or Kadeshbarnea. Rebelling against God's chosen ones ("Hear, now, ye rebels, must we fetch you water," &c., Numb. xx. 10), and provoking them to sin, so as to cause their exclusion from the promised land.

SECTION XXIII.

The next example is again taken from Bertheau, being the beginning of the Book of Proverbs, according to the arrangement given in his Commentary.
SCRIPTURE PARALLELISM.

CHAP. I.

Title, Author, and Object of the Book.

1. The Proverbs of Solomon, the Son of David, King of Israel:
2. a To know wisdom and instruction;
   b To perceive the words of understanding;
3. a To receive the instruction of wisdom,
   b Justice, and judgment, and equity;
4. a To give subtilty to the simple,
   b To the young man knowledge and discretion:
5. a A wise man will hear, and will increase learning;
   b And a man of understanding shall attain unto wise counsels;
6. a The words of the wise, and their dark sayings.

Requisites on the part of the Learner.

7. The fear of the Lord is the beginning of knowledge:
   But fools despise wisdom and instruction.¹
8. My son, hear the instruction of thy father,
   And forsake not the law of thy mother;
9. For they shall be an ornament of grace unto thy head,
   And chains about thy neck.

The young must early make their choice.

1. Sinners present their allurements.

The allurements offered.

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 watch 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:

The consequences of compliance.

15. My son, walk not thou in the way with them;
    Refrain thy foot from their path:

¹ I have taken the liberty here of altering Bertheau's arrangement, by joining verse 7 not with the first six verses, as he has done, but with verses 8 and 9.
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.  

2. *Wisdom presents her invitations.*  
   *Her earnest cries and exhortations.*  

20. Wisdom crieth without;  
    She uttereth her voice in the streets:  
21. She crieth in the chief places of concourse,  
    In the openings of the gates:  
    In the city she uttereth her words, [saying],  
22. How long, ye simple ones, will ye love simplicity?  
    And the scorners delight in their scorning,  
    And fools hate knowledge?  
23. Turn you at my reproof:  
    Behold I will pour out my Spirit unto you,  
    I will make known my words unto you.  

*Warnings against neglecting them.*  

24. Because I have called—and ye refused;  
    I have stretched out my hand—and no man regarded;  
25. But ye have set at nought all my counsel,  
    And would none of my reproof:  
26. I also will laugh at your calamity;  
    I will mock when your fear cometh;  
27. When your fear cometh as desolation,  
    And your destruction cometh as a whirlwind;  
    When distress and anguish cometh upon you.  

*The fearful consequences of obstinate neglect.*  

28. Then shall they call upon me—but I will not answer;  
    They shall seek me early—but they shall not find me.  
29. For that they hated knowledge,  
    And did not choose the fear of the LORD:  
30. They would none of my counsel:  
    They despised all my reproof.  
31. Therefore shall they eat of the fruit of their own way,  
    And be filled with their own devices.  
32. For the turning away of the simple shall slay them,  
    And the prosperity of fools shall destroy them.  
33. But whoso hearkeneth unto me shall dwell safely,  
    And shall be quiet from fear of evil.
Chap. II.

But the cry of Wisdom must be met with corresponding earnestness.

1. My son, if thou wilt receive my words, 
And hide my commandments with thee;
2. So that thou incline thine ear unto wisdom, 
And apply thine heart to understanding;
3. Yea, if thou criest after knowledge, 
And liftest up thy voice for understanding;
4. If thou seestkest her as silver, 
And searchest for her, as for hid treasures;

Resulting Benefits.

1. Wisdom, as regards God, and divine duties:

5. Then shalt thou understand the fear of the Lord, 
And find the knowledge of God.
6. For the Lord giveth wisdom: 
Out of his mouth cometh knowledge and understanding,
7. He layeth up sound wisdom for the righteous: 
He is a buckler to them that walk uprightly.
8. He keepeth the paths of judgment, 
And preserveth the way of his saints.

2. Wisdom, as regards Man, and social duties:

9. Then shalt thou understand righteousness, and judgment, 
And equity; yea, every good path.
10. When wisdom entereth into thine heart, 
And knowledge is pleasant unto thy soul;
11. Discretion shall preserve thee, 
Understanding shall keep thee:

Preserving thus the young from the seductions

1. of wicked Men:

12. To deliver thee from the way of the evil man, 
From the man that speaketh froward things;
13. Who leave 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:
2. of wicked Women:

16. To deliver thee from the strange woman,  
   Even from the stranger which flattereth with her words;  
17. Which forsaketh the guide of her youth,  
   And forgetteth the covenant of her God.  
18. For her house inclineth unto death,  
   And her paths unto the dead.  
19. None that go unto her return again,  
   Neither take they hold of the paths of life.  

_and ending in a happy issue._

20. That thou mayest walk in the way of good men,  
   And keep the paths of the righteous.  
21. For the upright shall dwell in the land,  
   And the perfect shall remain in it.  
22. But the wicked shall be cut off from the earth,  
   And the transgressors shall be rooted out of it.

The introductory six verses (i. 1–6) form in reality a long title in the style of ancient works. Ver. 1 states what, according to modern usage, would be counted the proper Title of the Book; ver. 2 states its twofold object: a, to impart _practical_ wisdom and instruction to the _young_; b, to increase the _contemplative_ knowledge even of the _experienced_: a, being expanded in a (ver. 3, 4); b in b (ver. 5, 6).

The rest of Chap. I. is addressed to the young, and is divided into three sections.

1. The first three verses (7–9) prescribe the indispensable requisites on the part of the learner for reading the Book with profit and attaining to true wisdom. First and above all (ver. 7) there must be "the fear of the Lord," and a desire to learn of Him, without which even the first step to the attainment of wisdom cannot be taken; and secondly, (ver 8, 9) as the proof and invariable accompaniment of this disposition, let there be that greatest ornament to the character of the young, a reverential regard to the instructions of their parents, as being the representatives of God upon earth. (See p. 143)

In the next two sections, consisting, the first of ten verses, and the second of fourteen (twice _seven_), the young are reminded of the momentous choice which they are called upon to make.
2. On the one hand (10–19), sinners will solicit them to join in their evil practices. This section consists of ten verses, distinctly subdivided into five and five, the beginning of each stanza being marked by the address "My son." The first five verses describe the allurements offered by the wicked; the last five, the ruinous consequences of listening to their enticements.

3. On the other hand, (20–33), Wisdom presents her invitations. This section consists of fourteen verses, subdivided into three times four verses, with two concluding verses.

In the first four verses (20–23), Wisdom is represented as addressing loud and earnest calls to the young, both of warning and of encouragement.

In the next four (24–27), she deters from neglect of her invitations from fear of the consequences, lest she requite their neglect when calamity begins to overtake them.

Finally, in the last four (28–31), she describes in full the irremediable consequences of this neglect if obstinately persisted in:—the whole being summed up and enforced in two closing verses (32, 33) pronouncing the inevitable certainty of a coming judgment fraught with destruction to the despisers of her words, but with safety and peace to the obedient.

Chapter II

carries on the subject begun in Chap. I, and exhorts to earnest search after wisdom, by describing the beneficial effects which will flow from its attainment. Its alphabetical number of verses (22) divides into two halves containing eleven verses each, which again are subdivided into 4 + 4 + 3.

First division of eleven verses, 1–11.

First four verses (1–4).—We have heard in the former chapter, how earnestly Wisdom seeks to gain the young: but her invitations must be met with a corresponding earnestness on their part, "Wisdom crieth without," i. 20: but thou must "cry after knowledge," ii. 3. "She uttereth her voice in the streets," i. 20: but thou must "lift up thy voice for understanding," ii. 3. If these conditions are fulfilled (these first four verses import)
"Then"—the two benefits recounted in the next two stanzas of four and three verses will result, the beginning of each of these stanzas being distinguished by the words:

Ver. 5. Then shalt thou understand—
Ver. 9. Then shalt thou understand—

First benefit (ver. 5–8): Then shall be vouchsafed to thee by the Lord, who alone can give it, the "fear of the Lord" (i. 7), and the spiritual "wisdom" of which it "is the beginning."

Second benefit (ver. 9–11): Then also shalt thou attain unto that "discretion and understanding" which lead to the discharge of the social duties of man to man—to "understand righteousness, and judgment, and equity; yea, every good path."

The first four verses constitute the protasis, or antecedent term of a proposition; the next two groups of four and three verses form the apodosis, or consequent term.

Second division of eleven verses, 12–22.

The second division is subdivided with equal distinctness as the first into groups of 4, 4, and 3. The first two groups specify the two great dangers from which the young will be preserved by listening to the instructions of wisdom.

1. (v. 12–15) from the seductions of wicked men;
2. (v. 16–19) from the seductions of wicked women; who would entice the unwary to forbidden gains and pleasures.
3. (v. 20–22) In the last group of three verses, the choice of this "better part" is enforced, as in the end of Chap. 1., by a reference to the blessings promised to the righteous, and the destruction denounced against the wicked.

The two first groups begin each with the words, "To deliver thee," and the seducers in both are characterized first by their speech, ver. 12 and ver. 16, and then by their paths, ver. 13–15 and ver. 17–19.
SECTION XXIV.

Isaiah has also followed the strophical arrangement in the composition of his prophecies. Let us take as examples chap. i. in the earlier prophecies, and chap. liii. in the later.

Chap. I. comprises a single prophecy complete in itself, the design of which evidently is "to shew the connexion between the sins and sufferings of God's people, and the necessity of further judgments, as means of purification and deliverance."

It is divided into three strophes, of which the first and last, consisting each of eight verses, subdivided into $3 + 2 + 3$, are antithetically parallel.

Strophe I. (2–9) describes the present state of corruption of God's people (2–4), incurable by any ordinary discipline (5, 6), which had already been carried so far, that their country was in desolation, and all but utter ruin. (7–9).

Strophe III. (24–31) predicts, in contrast, a future state of purity and prosperity, which, however, can only be brought about by passing them through a fiery discipline which will purge out every impurity (24–26), redeem them unto righteousness, but destroy impenitent transgressors (27, 28), whose vain confidence shall utterly fail them, and prove the means of their destruction. (29–31).

The intermediate Strophe II. of 14 verses (10–23), rejects as ineffectual the only two methods that might seem capable of averting the necessity of this fiery discipline; the 1st, which the people would be ready to urge as a plea for suspension of judgment, their punctilious observance of religious worship (10–12), which, however, the Lord declares only aggravated their guilt by its hypocrisy (13–15); and the 2d, the method of genuine repentance and reformation proposed by the Lord himself (16, 17); which indeed, however great their past transgressions, would be accepted (18–20); but which, alas! is now hopeless from their total corruption (21–23): and therefore cannot be effected by any means less severe than the thorough purgation, to which in Strophe III. the Lord declares himself obliged to resort.

1 Prophecies of Isaiah, Earlier and Later, by Joseph Addison Alexander.
The subdivisions of the strophes are:

Strophe I. and III. resolve themselves into $3 + 2 + 3$;
Strophe II. resolves itself into $6 + 2 + 6$; in which the sixes are still farther subdivided into $3 + 3$.

The beginnings of each of the strophes (and also of the principal subdivision of Strophe II. ver. 18), are marked by the Lord being introduced in each as speaking.

ISAIAH, CHAP. I.

1. The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

I.

2. Hear, O heavens, and give ear, O earth! For the Lord hath spoken.
I have nourished and brought up children, And they have rebelled against me.

3. The ox knoweth his owner,
And the ass his master's crib;
But Israel doth not know,
My people doth not consider.

4. Ah sinful nation! a people laden with iniquity!
A seed of evil-doers! children that are corrupters!
They have forsaken the Lord;
They have provoked the Holy One of Israel unto anger;
They are gone away backward.

5. Why should ye be stricken any more?
Ye will revolt more and more:
The whole head is sick, and the whole heart faint.

6. From the sole of the foot even unto the head there is no soundness in it:
But wounds, and bruises, and putrifying sores;
They have not been closed, neither bound up,
Neither mollified with ointment.
7. Your country is desolate,
   Your cities are burned with fire:
   Your land, strangers devour it in your presence,
   And it is desolate, as overthrown by strangers.
8. 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.
9. Except the LORD of hosts had left unto us a very small remnant,
   We should have been as Sodom,
   And we should have been like unto Gomorrah.

II.

10. Hear the word of the LORD, ye rulers of Sodom!
   Give ear unto the law of our God, ye people of Gomorrah! [LORD;
11. To what purpose is the multitude of your sacrifices unto me, saith the
   I am full of the burnt-offerings of rams, and the fat of fed beasts;
   And I delight not in the blood of bullocks, or of lambs, or of he goats.
12. When ye come to appear before me,
   Who hath required this at your hand, to tread my courts?
13. Bring no more vain oblations;
   Incense is an abomination unto me;
   The new moons and sabbaths, the calling of assemblies, I cannot away
   It is iniquity, even the solemn meeting.
14. Your new moons, and your appointed feasts my soul hateth:
   They are a trouble unto me;
   I am weary to hear them.
15. And when ye spread forth your hands, I will hide mine eyes from you;
   Yea, when ye make many prayers, I will not hear;
   Your hands are full of blood.

16. Wash you, make you clean;
   Put away the evil of your doings from before mine eyes:
17. Cease to do evil; learn to do well;
   Seek judgment, relieve the oppressed;
   Judge the fatherless, plead for the widow.
18. Come now, and let us reason together, saith the LORD:
   Though your sins be as scarlet, they shall be as white as snow;
   Though they be red like crimson, they shall be as wool,

19. If ye be willing and obedient,
   Ye shall eat the good of the land:

20. But if ye refuse and rebel,
   Ye shall be devoured with the sword:
For the mouth of the LORD hath spoken it.

21. How is the faithful city become an harlot!
   It was full of judgment;
   Righteousness lodged in it; but now murderers.

22. Thy silver is become dross,
   Thy wine mixed with water:

23. Thy princes are rebellious, and companions of thieves;
   Every one loveth gifts, and followeth after rewards;
   They judge not the fatherless;
   Neither doth the cause of the widow come unto them.

24. Therefore saith the LORD,
   The LORD of hosts, the Mighty One of Israel;
   Ah, I will ease me of mine adversaries,
   And avenge me of my enemies:

25. And I will turn my hand upon thee,
   And purely purge away thy dross,
   And take away all thy tin:

26. And I will restore thy judges as at the first,
   And thy counsellors as at the beginning:
   Afterwards thou shalt be called,
   The city of righteousness, the faithful city.

27. Zion shall be redeemed with judgment,
   And her converts with righteousness.

28. And the destruction of the transgressors and of the sinners shall be to-
   And they that forsake the LORD shall be consumed.

29. For they shall be ashamed of the oaks which ye have desired,
   And ye shall be confounded for the gardens that ye have chosen.

30. For ye shall be as an oak whose leaf fadeth;
   And as a garden that hath no water.

31. And the strong shall be as tow,
   And the maker of it as a spark,
   And they shall both burn together,
   And none shall quench them.
Let us next examine, in the Later Prophecies, Chap. liii. of Isaiah. This remarkable passage, as we might expect, bears the marks of being most carefully considered and systematically arranged. The 3 last verses of Chap. liii. evidently constitute part of the same context and subject; and the whole is divided into three strophes, the 1st and IIId consisting of 3 verses each, and the central strophe, of 9 verses. They form an Epanodos, in which the exaltation and success of the Messiah, consequent upon his humiliation, are made the most prominent objects, by being placed first and last, in strophes of 3 verses each; while yet Messiah's sufferings constitute the central subject, which is dwelt upon with greater fulness in 3 times 3 verses, the very centre of which, and of the whole arrangement, is the Atonement (liii. 4–6, and especially the central verse of these three, v. 5).\footnote{For the observation of this arrangement, I may say that I am indebted to Hengstenberg; for though his proposed division in the Dissertations appended to his Commentary on the Psalms (IVter Band, p. 242) is erroneous, it first drew my attention to the fact that the numbers of the verses in the Prophets might be equally significant, and indicative of the internal connexion, as in the so-called Poetical Books. I have just met, however, with a striking confirmation of the correctness of the division here given. Stier, in a note to p. 409 of his "Jesaias, nicht Pseudo-Jesaias," gives the identical arrangement here proposed into "five times three verses, of which liii. 4–6 forms the cardinal point," with the additional remark that Chap. liii. forms the very centre of the Later Prophecies of Isaiah, which consist of 27 chapters (xl-xlvi).}

The train of thought may perhaps be more clearly perceived by a short analysis according to the strophical arrangement.

I.

LIII. 13. Messiah's success and exaltation
14. Shall be proportionate to his humiliation.
     As his sufferings shocked his countrymen,
15. So the Gentiles shall regard him with profound reverence.
II.

LIII. 1. We, Jews, though prepared by previous revelations, believed him not.
2. His mean condition offended our worldly expectations.
3. We despised and rejected him for his sufferings.
4. But these sufferings were ours, though we knew it not.
5. To make atonement for us, he endured them;
6. By the appointment of the Lord.
7. Hence he was a meek, obedient, unresisting sufferer.
8. “My people [the Lord speaks] oppressed and judged him, never reflecting that theirs was the guilt.”
9. Therefore, though “numbered with transgressors” in his death, his innocence was recognised in the grave allotted him after death.

III.

10. He shall reap the fruits of his sufferings, by the seed and everlasting kingdom given to him.
11. The travail of his soul shall bring salvation to many.
12. Power shall be given him for universal conquest, as the reward of his humiliation and continued work of intercession.

It is worthy of remark that the sufferings of the Messiah are distinctly brought forward in the central verse of each of the stanzas, even of the two which describe his exaltation and triumph.

I.

LII. 13. Behold my servant shall deal prudently,
He shall be exalted and extolled, and be very high.
14. As many were astonished at thee;
His visage was so marred more than any man,
And his form more than the sons of men:
15. So shall he sprinkle many nations;
Kings shall shut their mouths at him:
For that which had not been told them, they have seen;
And that which they had not heard, they have considered.
SCRIPTURE PARALLELISM.

II.

1. Who [of us] hath believed that which we had heard?
   And to whom hath the arm of the LORD been revealed?

2. For he shall grow up before Him as a tender plant,
   And as a root out of a dry ground;
   He hath no form nor comeliness;
   And when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of men;
   A man of sorrows and acquainted with grief:
   And we hid as it were our faces from him;
   He was despised, and we esteemed him not.

4. Surely our sins were the griefs which he bore,
   And our sorrows—he carried:
   Yet we—did esteem him stricken,
   Smitten of God, and afflicted.

5. But he was wounded for our transgressions,
   He was bruised for our iniquities:
   The chastisement of our peace was upon him;
   And with his stripes we are healed.

6. All we like sheep have gone astray;
   We have turned everyone to his way;
   And the LORD hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted,
   Yet he opened not his mouth;
   He is brought as a lamb to the slaughter,
   And as a sheep before her shearsers is dumb,
   So he openeth not his mouth.

8. From oppression and judgment he was taken away;
   And in his generation who regarded it?
   For he was cut off out of the land of the living,
   For the transgression of my people—theirs was the stroke.

9. And they had assigned him his grave with the wicked,
   But he was with the rich after his death:
   Because he had done no violence,
   Neither was any deceit in his mouth.
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SCRIPTURE PARALLELISM.

III.

10. Yet it pleased the Lord to bruise him; He hath put him to grief:
When his soul shall make an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied;
By his knowledge shall my righteous servant justify many;
For he shall bear their iniquities.

12. Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death;
And was numbered with transgressors;
And bare the sin of many,
And maketh intercession for the transgressors.

It will be observed that I have ventured to alter the translation of the 1st verse of Chap. liii. from that usually adopted. By the common rendering, "Who hath believed our report?" the prophet is represented, rather incongruously, first as speaking in the name of the prophets who had forewarned the Jews of "the sufferings of Christ and the glory that should follow," and then in the immediately subsequent verses, as classifying himself with his unbelieving countrymen who rejected the Messiah, ver. 3. "He was despised, and we esteemed him not," &c. A transition so sudden should not be assumed without pressing necessity. By the rendering here proposed, "Who [of us] hath believed that which we had heard?" this harshness is avoided, and the words become not the complaint of the prophets on account of the unbelief of their countrymen, but the lamentation of the Jews themselves over their long-continued blindness and infidelity, when they shall come at length with deep mourning to "look upon Him whom they have pierced." But it was the observation of the parallelism that led me principally to this interpretation. The word in the original which is rendered "our report" (ºf sh'mooã-thainoo), is evidently chosen with a distinct reference to the verb in the previous verse shām'oo, "they had heard," of which it is the verbal noun, and points attention to a striking antithesis between the last two lines of lii. 15 and the two lines of liii. 1.
SCRIPTURE PARALLELISM.

LII. 15. So shall he sprinkle many nations;
Kings shall shut their mouths at him:
  a For that which had not been told them they have seen;
  b And that which they had not heard they have considered.

LIII. 1. b Who [of us] hath believed that which we had heard?
  a And to whom hath the arm of the LORD been revealed?

Here a and α correspond, and the two central lines b and b. The Gentiles (a) have had their eyes opened, and "have seen" the marvellous salvation wrought by God through His Messiah, though they were prepared by no previous prophecies and dispensations of God; while (α) "the arm of the Lord," so evidently manifest in it, has not been revealed to the Jews, though accustomed to the previous revelations and interpositions of Divine power. Again (b), what the Gentiles "had not heard" before, they at once "have considered" and believed: but (b) what "we had heard" so often announced to us Jews by the word of God, "who hath believed?"

1 When we examine accurately the use of the word שומע, rendered in the authorized version "report," it appears rather extraordinary that a meaning should have been so generally attached to it, for which, so far as I can find, there is no authority in Scripture. It is a derivative from the verb שמר "to hear;" and the literal signification of the word as here used is, as in the margin of the Bible, our "hearing" or hearsay. Now, as every hearer presupposes, as a correlative, a speaker or reporter, and every hearsay implies a report, it is evident that in many cases the word which really signifies "hearsay" may, without impropriety or confusion, be translated "report." But this does not authorise us in all cases to regard them as identical, and to maintain that when we add a possessive pronoun for instance to the noun, "our hearsay" and "our report" are equivalent. "Our hearsay" is the news which we hear (this indeed is frequently added, as 1 Sam. ii. 24, "it is no good report [or hearsay] that I hear;" 1 Kings x. 7, "the fame which I heard, &c.): "our report" is the news which we report. In the former case we are the hearers: in the latter, the reporters. If we apply this to the instance before us, it is evident that in the words, "Who hath believed our hearsay," the prophet speaks not in the name of the reporters or prophets, but of the repentant Jews who had heard the word of God, but did not believe.

To justify this causative or Hiphil meaning attributed to שמע (= "what we have caused others to hear"), appeal is made to an alleged similar signification of its Greek equivalent ἀκοῇ. This assertion seems to be equally groundless, and founded on the same mistake. The instances to which Hengstenberg appeals (Christologie, i. 322, 1st edition), are three. The first is Rom. x. 16, in which Paul has quoted the Septuagint translation of the passage before us, τις ἀκοENCIES [ἐκ] ἀκοENCIES ἡμῶν. Now it is rather remarkable that the context refutes the meaning of "report" here attributed to ἀκοENCIES. The point of the succeeding words, ἐγὼ εἰς πίστιν ἐγὼ ἀκοENCIES, is in a great measure lost by our not possessing a proper equivalent in our language for ἀκοENCIES. The literal transla-
This view is in beautiful accordance with the representations of all the previous chapters. In these the prophet had insisted much on the privileges which Israel enjoyed, as being instructed beforehand by God himself of the salvation to come, while the Gentiles were left to the worship of dumb idols, which could neither speak nor profit. Thus in chap. xli. 22–27 the Lord challenges the idols and idol-worshippers:

22. Let them bring them forth, and shew us what shall happen:
   Let them shew the former things, what they be,
   That we may consider them, and know the latter end of them;
   Or declare us things for to come.
23. Shew the things that are to come hereafter,
   That we may know that ye are gods:
26. Yea there is none that sheweth, yea, there is none that declareth,
   Yea there is none that heareth your words.
27. I first say to Zion, Behold, behold them:
   And I give to Jerusalem one that bringeth good tidings.

The Lord appeals to the fulfilment of all his former promises and predictions to Israel as the pledge and earnest that ought to insure their faith in the higher promises of the Messiah, and his great salvation.

XLII. 9. Behold the former things are come to pass,
   And new things do I declare,
   Before they spring forth, I tell you of them.
XLVIII. 3. I have declared the former things from the beginning;
   And they went forth out of my mouth and I shewed them;
   I did them suddenly, and they came to pass.

ination of the context would be, “But they have not all heard submissively (διδόκλησιν) the gospel. For Esaias saith, Lord, who hath believed our hearing [i.e. what we have heard]. So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard?” Nothing can be clearer than that the primary reference here is not to the reporters, but to the hearers. His second example is Gal. iii. 2, “Received ye the Spirit by the works of the law, or by the hearing of faith?” Here Law and Faith are opposed, and the characteristic requisitions of each, works and hearing. And the Apostle demands of the Galatians, whether it was by their working which the Law requires, or by their hearing, which Faith requires, that they received the Spirit. In both cases it was they, the Galatians, that had to work, that had to hear. Bengel’s note is, έκ ευστομίας εύστομον, εκ ακοής ειδον. Exquisite sic denotatur natura fidei, non operantia sed recipiend. Hengstenberg’s third example is not more favourable to his view. 1 Thess. ii. 13, παραλαβόντες λόγον ἀκοῆς τοῦ Θεοῦ, “when ye received the word of God which ye heard of us.” Here, unless we will confound altogether λόγος and ἀκοή, we must consider the first as denoting the Gospel as spoken by the preacher, and the second, as received by the hearer.
But he predicts Israel's unbelief notwithstanding.

**XLII. 19.** Who is blind, but my servant?  
Or deaf, as my messenger that I sent?  
Seeing many things, but thou observest not:  
[Sent] to open ears! but he heareth not.

Nothing is so frequently reiterated throughout these chapters as the call to Israel to "hear." Thus,

**XLII. 18.** Hear, ye deaf!"  
23. Who among you will give ear to this?  
Who will hearken and hear for the time to come?

Compare xliv. 1, xlvi. 3, 12, xlviii. 1, 6, 8, 12, 14, 16, 18. Particularly in the previous chapter li., three of the stanzas begin,

**LI.** 1. Hearken to me, ye that follow after righteousness.  
4. Hearken unto me, my people.  
7. Hearken unto me, ye that know righteousness.

It is in strict keeping, therefore, with the general strain of the previous chapters, that in the verses before us, the conduct of the Gentiles who had not before heard of Christ, and yet did consider and believe the glad tidings of his appearance when announced to them, should be contrasted with the perverseness and unbelief of God's own people, who "had heard," and yet would not hear, as He had already complained of them:

**XLVIII.** 6. Thou hast heard, see all this;  
And will not ye declare it?  
8. Yea, thou hearest not; yea, thou knewest not;  
Yea, from that time thine ear was not opened.

**SECTION XX V.**

I shall conclude with giving the arrangement of that surpassingly eloquent passage, so full of consolation to the humble Christian, which forms the magnificent conclusion of the doctrinal part of St Paul's Epistle to the Romans.
Romans viii. 28–39.

28. And we know that all things work together for good
   A  To them that love God,
   B  To them who are the called according to his purpose.

29. For whom he did foreknow,
    He also did predestinate to be conformed to the image of his Son,
    That he might be the firstborn amongst 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? God,
    that justifieth?

34. Who is he that condemneth Christ that died, yea rather that is risen again?
    Who is even at the right hand of God, who also maketh intercession for us?

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 hath loved us.

38. For I am persuaded that neither death, nor life,
    Nor angels, nor principalities,
    Nor things present, nor things to come,
    Nor powers,
    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.
All things without exception, however adverse or overwhelming they may appear, we are here assured, work together to further and perfect the character of true Christians. These are characterized both on the human and the Divine side: 1st, by a reference to that wonderful change that has been wrought in themselves, by which they have been brought from a state of enmity, to the love of God; and 2dly, by a reference to the eternal purpose and electing love of God towards them. These two characteristics regulate the division which pervades this passage.

All things concur for good,

1. (A) "To them that love God;"

2. (B) "To them who are the called according to his purpose."

The second of these, as so frequently in the Scriptural arrangements, is first enlarged upon in verses 29–34 (B); and the first is then taken up in verses 35–39 (A): so that the whole passage forms an Epanodos, or Introverted Parallelism, in which the Christian's love to God occupies the first and last place.

After the statement of the general proposition in ver. 28, the Apostle first enlarges on the "purpose" of God in vv. 29–34 (B). All things must work together for good to them who are the called according to his purpose. For He foresaw from the first, and made full provision for the utmost extent of the corruption, weakness, and necessities of the sinner induced by the fall, and arranged all the necessary steps for the recovery and advancement to the end of His redeemed (29, 30). And if God be thus for the believer, who can be against him? (31). In giving His Son, He has given all—a Saviour who has done and suffered, and will perfect every thing that is requisite for the salvation of his people (32–34).

We are thus brought naturally to the 2d division. If such are the amazing tokens of that love which God and Christ have shewn towards us, "who shall separate us from the love of Christ?" Every one who has bestowed reflection upon this passage must confess the great difficulty of deciding to which to give the preference of the two opinions which have divided interpreters so much—whether our love to Christ, or Christ's love to us is here intended. The majority of modern commentators incline to the latter opinion, the arguments for which have been well stated by Mr Alford in his valuable Greek New Testament. "The first of these [opinions,
that our love to Christ is here meant] is held by Origen, Chrysostom, Theodoret, Ambros, Erasm. al. But the difficulty of it lies in consistently interpreting ver. 37, where not our endurance in love to Him, but our victory by means of His love to us, is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question. The second appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay, more, that it is by that love that we are enabled to obtain the victory over all such adversities. And, finally, he expresses his persuasion that no created thing shall ever separate us from that Love, i.e. shall ever be able to pluck us out of the Father's hand.  

On the other hand, some of the arguments for the opposite opinion appear so strong, that it appears almost impossible to set them wholly aside. The natural and obvious inference that would strike any one on first reading these words, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril or sword?" would certainly be, that not Christ's love to the believer, but the believer's love to Christ, must be here intended. "None can imagine," says Doddridge, "that Christ would love a good Christian the less for enduring such extremities for his sake" [Comp. ver. 36]. "It is not conceivable," argues Barnes, "how afflictions, &c. should have any tendency to alienate Christ's love from us: but their supposed tendency to alienate our love from him might be very strong. The persecutions and trials to which Christians are exposed on account of their professed attachment to him, might be supposed to make them weary of a service that involved so many trials."

But, above all, if this passage is, as commentators generally allow, one of the most highly consolatory to be found in the whole compass of God's Word, as being designed and calculated to remove the utmost fears of believers, it seems of necessity that there should be here a reference to the greatest of all fears to the believer, lest his love to his Lord should give way amidst the se-

verity of the trials to which his faith is exposed. In his dark
hours of despondency, what is the anxiety which presses most
heavily on the mind of the trembling sinner? Not surely, may
not God change? but shall not I change? Amidst the nu-
merous temptations with which I am beset by the devil, the
world, and the flesh, but above all, when I look to my own weak
and evil heart, so deceitful above all things and desperately wicked,
may not my love to Christ wax cold, and my soul be eternally
lost? Here is the true cause of fear: and this the argument
must meet, if it is to be of any avail. It seems impossible, there-
fore, to doubt that, to this extent, reference must be made to the
believer's love being kept firm, under every circumstance, to his
God and Saviour: and if our arrangement be at all correct (which
the beautiful symmetry thus introduced into the passage scarcely
permits us to doubt) a return is here made (in ver. 35–39) to the
first characteristic of Christians (A), that they are those "that
love God," and consequently, as "all things" are declared to
"work together for their good," these trials, so far from weakening
their love to their Lord, will only deepen and strengthen it. But
how? is the question. And here lies, we believe, the reconcilia-
tion of the two apparently adverse opinions. Whence did our
love to Him first originate? "We loved Him, because He first
loved us." That wondrous "love of God, which is in Christ
Jesus our Lord," first awakened a response in our bosoms, and
called forth a return of gratitude and love for such transcendent
and unmerited grace previously shewn unto us. How is our love
to be preserved from decay, and to receive those fresh accessions
which alone can enable us to overcome the sufferings to which all
who will live godly in Christ Jesus are exposed? Surely, only
by having recourse ever to the original source—by "the love of
God being shed abroad in our hearts by the Holy Spirit given to
us" (Rom. v. 5), by our being made, as the Apostle expresses it,
"more than conquerors through him that hath loved us." The
assurance, then, of our love being kept firm to God and His Son,
amidst the trials which we have to endure, is here based on its
only sure and steadfast foundation, their everlasting and unchanging
love towards the redeemed. If rightly understood, this passage
is one of the strongest to be found in favour of that most precious
and consoling doctrine, the perseverance of the saints. It fur-
nishes an antidote to the greatest fear of the believer. “Man only,” says Olshausen on this passage, “has the sad prerogative of being able to draw himself away from the Eternal Pitier (Psalm ciii. 13) by unbelief, the mother of all sin,” strangely overlooking, it would seem, the fact, that unless this the greatest, and indeed only fear is removed, nothing is gained by the assurance of the unchangeable nature of God and Christ’s love. It is against our own waywardness, against the possibility of any such “sad prerogative” still continuing to the believer, that we desire a security. And here, in the passage before us, we hold that this most consolatory assurance is furnished, “Who shall separate us from the love of Christ?” Let it be distinctly kept in view, that the only ground of such separation must be on the side of the believer, and not on that of Christ. No one could for a moment suppose Christ’s love ever to desert those who have once loved him, unless their love to him has first become cold. This triumphant question, therefore, ver. 35, with its corresponding answer, ver. 39, cuts off the only source of fear. Once vitally united to Christ, believers are safe: His Spirit becomes their animating spirit, His righteousness their righteousness, His love their love,—which is ever receiving fresh supplies out of his inexhaustible fulness. If the most difficult of all conquests has been once achieved in overpowering the deep-seated enmity of the natural heart, by the wondrous love of Christ exhibited in his death, and the breach that severed man from God has been healed, shall the work be left imperfect and abandoned, when all that remains to be done is to preserve the continuity of that union and love unimpaired? “If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.” (Rom. v. 10). “He which hath once begun a good work in the Christian, shall surely perform it until the day of Jesus Christ.” (Phil. i. 6). “Having loved his own which are in the world, Christ will love them unto the end.”¹ (John xiii. 1).

¹ It is objected to this doctrine, that distinct instances of apostasy of believers are mentioned in Scripture. All such cases are easily explicable on the ground of the deceitfulness of the human heart, which can long delude itself and others by fair appearances, where no real fundamental change has taken place, nor the love of self and the world given place to the supreme love of God. Look at the case of the rich young
I consider then this passage, which forms the climax of St Paul's enumeration of the privileges of the Christian, as teaching in unambiguous terms the doctrine that "the gifts and calling of God are without repentance" (Rom. xi. 29), and as designed to remove one of the strongest and most alarming of all objections started by the fears of believers to this truth, by giving them the blessed assurance that once they have been brought truly to love God, and to give themselves up unreservedly to the Lord, nothing within as well as without, not the strongest temptations that can assail to deter or seduce their hearts from perseverance in His love and service shall prevail: nay, that "in all these things they shall be made more than conquerors through Him that hath loved them:" for that Christ's unchanging love shall ever pour fresh supplies of love into their hearts, when ready to faint, so that no thing, nor being, inanimate or animate, in the whole compass of the universe, in time or in eternity, "shall be able to separate them from the love of God, which is in Christ Jesus our Lord."

In conclusion, we may remark, that we have here a proof that attention to the sacred numbers pervades the New Testament, as well as the Old, in enumerations of particulars. (See ver. 35, and ver. 38, 39). In the latter, the ten objects enumerated are distributed into three pairs of lines. This seems to afford some explanation of an anomaly which the commentators can account for, only by the supposition of "some confusion that has evidently crept into the arrangement," (Alford's Greek New Test. in 1.). According to "the very strong consent of the ancient MSS." (Alford), the order is not as in the authorized version, "nor angels, nor principalities, nor powers," but as given above:

For I am persuaded that neither death nor life,
Nor angels nor principalities,
Nor things present, nor things to come,
Nor powers,
Nor height nor depth,
Nor any other creature, &c.

man, who came running so eagerly to Jesus. How long had he deceived himself and others! And how long might he have continued to carry on that deception, had not the Discerner of hearts, by one testing demand, discovered to him and others the true object of his supreme love! If any after having long promised well, and done many things gladly at Christ's bidding, yet go away and return to the world, St John furnishes us with the true explanation. (1 John ii. 19). "They went out from us, but they were not of us: for if they had been of us, they would have continued with us."
The principle of the arrangement seems to have been to place *inanimate* and *animate* objects alternately, reserving "*creature*," which may apply to either, to the last line.

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**SECTION XXVI.**

**ESSAY ON THE PLENARY INSPIRATION OF SCRIPTURE.**

(See p. 225).

We cannot conclude without entering a decided protest against the practice, too common among German critics, of rejecting certain passages as unsuitable to the context, merely because they do not agree with the particular view which they have taken of the connexion. Thus we find Neander, in commenting on the Parable of the Labourers in the vineyard (Mat. xix. 30–xx. 16), unhesitatingly asserting that the words with which it is introduced and concluded, "Many that are first shall be last; and the last shall be first," cannot possibly denote the *punctum saliens* of the parable. The words, he alleges, are foreign to the scope of the parable. "We therefore cannot but suppose that this parable, so faithfully preserved, and bearing so indubitably the stamp of Christ, is joined to the words that precede and follow by a merely accidental link of connexion. In this supposition, which, indeed, has long been a certainty with me, I agree with Strauss and De Wette." Now, leaving the inspiration of Matthew out of view, and regarding merely the superior opportunities enjoyed by him of entering into the true meaning and connexion of Christ's parables, few, we believe, would hesitate which to prefer as their guide, Matthew or Neander, in case of difference of opinion between them, or to which to ascribe the failure in discernment.

But what becomes of the inspiration of Scripture, if even, on the most important of all subjects, the teaching of our Lord, we can-

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not trust to the accounts of the Evangelists, nor be sure that they do not give the parables and discourses which they detail in a connexion altogether erroneous, and which presents a false view of their scope and contents? What means the promise, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you?" (John xiv. 26). It may perhaps be said, that Neander attributes this mistake not to the Apostle Matthew, but to the Greek translator and compiler of the Gospel which we have under his name. But surely, if the promise was made by our Lord to his disciples of the infallible guidance of the Holy Spirit to suggest what and how they were to speak, merely when engaged in orally defending the truth before synagogues and magistrates, much more are we entitled to expect that this assistance would be vouchsafed to those whose writings were to be the directory of faith for the Christian church till the end of time.

This subject of the inspiration of Scripture is the great question of the day on which it is of essential importance for the student of Scripture to form a sound opinion. We are far from thinking it necessary to maintain that all the words reported by the Evangelists were spoken exactly in the order and on the occasion given, according to the too mechanical theory of most of our Harmonists. The office of the Evangelists was to convey to the church a faithful idea of the doctrine of the Lord; but since each regarded the truth, and was ordained to present it, from a different point of view, there must, as in a picture drawn of the same building from four different positions, be corresponding differences in the modes of representing it. Dr Da Costa has some observations well worthy of attention on this subject.

"As, from the very first, there was in the person of our Saviour a richness and fulness which were capable of being drawn upon, and behoved to be drawn upon, in various ways, so was it with the words which he uttered. None of the Evangelists presents these words with a complete literal fidelity, except only when, for example, St Mark gives us an idea of the actual language in which Jesus spoke, by rendering a few of his words in the Aramean, which was his national and everyday dialect. But all had the liberty, the right, the vocation,
to render the same words of our Lord, one in this, another in that
other particular connexion and order; one in a more, another in
a less fully developed manner; one with a copiousness of explana-
tion, another with more terseness and compression." It pertains
to the high authority of the sacred writers not always to render
literally their Master's words, but, as it were, to identify these
with their own inspired conceptions and expositions of them, in
such sort that often one cannot make, and that there is no need
of making, a distinction. Here we may apply our Lord's saying,
'He that heareth you heareth me.' When the Apostles or
Evangelists thus give our Lord's saying with their own para-
phrase or explanation, let it not be forgotten that they do so in
his Spirit, and by his Spirit, and that thus their Scriptures have
the same authority as the words of Jesus himself, and ought to
be considered as his authentic interpretation. Their word is his,
understood and rendered by one of their number as viewed in
one aspect, by another in another aspect."

This furnishes a satisfactory explanation of many of the vari-
tions in the different accounts of the Evangelists, without resort-
ing to the forced methods of reconciliation often attempted by
Harmonists. Thus only we think can the two different accounts
of the Lord's Sermon on the Mount, given by Matthew and Luke,
be satisfactorily reconciled. It is not therefore against Neander's
supposition, that certain passages may have been inserted by
Matthew, in his account of the Sermon on the Mount, from other
discourses of our Lord delivered on a different occasion, (though
we see no ground to believe this), that our objection lies, but
to his confident assertion of their inappositeness and inaccuracy,
which, if just, would to our apprehension strike at the root of any
consistent theory of the inspiration of Scripture.

We regret much to find Mr Alford giving the weight of his
authority to these lax views of the inspiration of Scripture, in a
work which will have so great an influence in forming the opi-
nions of the young men in our universities, as his excellent edi-

1 The Four Witnesses; being a Harmony of the Gospels on a New Principle, by
Dr Isaac Da Costa, p. 139.
2 The Four Witnesses, p. 18.—See also an admirable little work which has just
appeared on "The Characteristic Differences of the Four Gospels," by Andrew Jukes.
3 See p. 225.
tion of the Greek New Testament at present in progress. We trust that the purport of the following remarks will not be misunderstood, as if intended to detract from the real merits of the author, the value of whose labours, and the earnest truth-seeking spirit which pervades them, we gratefully acknowledge. But our high respect for Mr Alford only renders us the more anxious to warn students against what we consider his dangerous errors on a subject of vital importance. With regard to the inspiration of the Scripture, the more that we examine the subject in all its bearings, the more firmly are we convinced, that no other theory can be maintained with consistency, than that of its plenary inspiration; by which we understand "a supernatural divine influence upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak," and by which God, while He has availed himself in the fullest manner of all the variety of minds and talents which He has bestowed on His creatures, so as to give to Scripture that beautiful diversity and living interest which characterize the books of the different writers, has yet so overruled the product of their minds, that it is in reality and in the highest sense "the Word of God," and free from the imperfections and errors which necessarily attach to every mere human production.

This is the element which, entering into the inspiration of the Scriptures, distinguishes them so essentially from all other writings. On the great subject of the inspiration of the sacred writers in its full extent, we pretend not here even to enter. It would require a volume adequately to discuss it. We would only warn the student against one of the prevailing errors of the day, by begging him to keep clearly in view the distinction between the subjective and objective inspiration of the sacred writers, which have been confounded together by Mr Maurice, in his Essay on Inspiration. The first is an ordinary gift of the Holy Spirit, which they possessed in common with all believers; the second is wholly supernatural and peculiar to themselves, and has received the name of Inspiration par excellence. For the propriety, however, of applying the term to the former, we have the authority of two passages in the Book of Common Prayer of the Church of England adduced by Mr Maurice. "On the 5th Sunday after Easter," he says, "we ask 'Him
from whom all good things do come, that by His holy insp \_\_iration we may think those things that be good, and by His merciful guiding may perform the same.' And again in the Communion Service, we ask that 'the thoughts of our hearts may be cleansed by the inspiration of the Holy Spirit, so that we may perfectly love God, and worthily magnify His name.' In many respects, this subjective inspiration is far the more important gift of the two, and has received much less attention from theologians generally in the discussion of this momentous question of Inspiration than it deserves. They have been too exclusively occupied in enforcing the points in which the Inspiration of Scripture differs from that of the most highly spiritual of other writings, and have neglected to consider those in which they agree. We fully sympathize with Mr Maurice in his zeal to maintain the identity of that same Spirit—who, while He spake by the prophets, enabled them to enter with personal discernment and interest into those Divine truths which they were commissioned to set forth to others—with that Spirit, through whose inspiration alone we can now savingly "read, mark, learn, and inwardly digest" their words. We have no sympathy whatever with that dry, hard, literal theory of inspiration, which would represent the writers of Scripture as if they were mere mouthpieces through whom the Spirit of God gave forth his utterances. Those to whom the word of God came objectively of old time were almost invariably men who were prepared subjectively to enter into the meaning and spirit of the communications which they were ordained to utter. Without this preparation, indeed, they would have been ill qualified to impart to others the solemn truths with which they were charged. What, comparatively, would have been the effect of the Apostles' teaching even the grand discoveries of the Gospel, had they not themselves been "living epistles known and read of all men," fully pervaded and penetrated in their own innermost minds and hearts by that Spirit through whose inspiration they spoke? Still, though the objective inspiration was usually accompanied by the subjective, and both are so mingled and blended together in the sacred writings, that it is impossible for us to separate them, and to assign to each their respective spheres, they are not to be confounded together: and to prove to us the entire and generic distinction between them, a few cases are given in Scripture
where the external inspiration of the Spirit was vouchsafed, while the evil heart had refused to admit the internal. Balaam was constrained against his will to speak the mind of God, and to bless where he would have cursed, by Him who shewed that He could make a dumb unreasoning animal to be His mouthpiece if He willed it. Caiaphas, as high priest, was overruled to employ words which bore a meaning altogether different from what he designed, when he predicted the necessity of Christ's dying for the salvation of his people. That the more ordinary gifts of the Holy Spirit should not always accompany the extraordinary, we are assured by our Lord.

"Many will say to me in that day,
    Lord, Lord, have we not prophesied in thy name?
    And in thy name have cast out devils?
    And in thy name done many wonderful works?
    And then will I profess unto them,
    I never knew you:
    Depart from me;

The whole tendency, however, of Mr Maurice's Essay is to confound these two species of Inspiration. He is so intent on proving the identity of the Inspirer of the Prophets with that Spirit of truth who was to be poured out on all flesh, and who is now actually present in the midst of His church, that he forgets that there may be "diversities of gifts, but the same Spirit." The reader who will take Mr Maurice as his guide, rises from the perusal of his Essay with the impression, that there is no generic distinction between the inspiration of a prophet and of a poet, of an Isaiah and of a Homer, of a Paul and of a Seneca, of one of the writers of the Old or New Testament, and of a man of truly spiritual enlightenment of the present day. On this point it is that we join issue with Mr Maurice. Upon his theory, how comes it to pass, we would ask, what we scarce think he will question, that the Scriptures are so immeasurably superior to every other, the best and most spiritual of mere human productions? Whence come that wonderful freedom from prejudice and error which distinguishes these books, that remarkable condensation yet comprehensiveness, that calm consciousness of power and authority with which they speak?
Whence comes it that some of the most highly gifted and spiritually minded men, as Mr Maurice's Theological Essays are a signal proof, err so widely and grievously from the truth? For either he, or the majority of the most highly endowed men of Christendom have, by his own shewing, fallen into lamentable mistakes on momentous points of Christian doctrine. "I am not ashamed," he writes in his 1st Essay, on Charity, pp. 12, 13, "to say that the vehement denunciations of the general faith of Christendom which I have heard from Unitarians—denunciations of it as cruel, immoral, inconsistent with any full and honest acknowledgment of the Divine Unity, still more of the Divine Love, have been eminently useful to me. . . . I do not mean, because the hearing of these charges has set me upon refuting them; . . . but because great portions of these charges have seemed to me well founded; because I have been compelled to confess that the evidence for them was irresistible. And I have been driven more and more to the conclusion that that evidence does not refer to some secondary, subordinate point, . . . but that it concerns the grounds of our personal and of our social existence." Mr Maurice would not deny to many of those whose opinions he here so keenly denounces, as they would not deny to him, the possession of high spiritual gifts, and of that "holy inspiration" whereby Christians are enabled to "think those things that be good, and by His merciful guiding to perform the same;" and yet this holy inspiration has not, it appears, preserved them—or him—from deplorable error on the very essentials of Christian truth.

In denying, therefore, in toto, the generic distinction with regard to Inspiration between the Scriptures and all other writings whatever, we consider Mr Maurice's Essay highly calculated to mislead, from the very partial and one-sided view which he has taken of this as of most other subjects in his Theological Essays. If there exists no generic distinction between the inspiration of the Scriptures and the spiritual works of men, is there, we ask, any writing whatever since the days of the Apostles which Mr M. is prepared to receive as inspired in the same sense as the scriptural books?—and to style "the Word of God?" If not, Mr M. has gone far to prove the very point for which we contend. He feels that there is a something for which his theory does not
account, and which distinguishes these books emphatically from all others.

But in consistency Mr M. ought to go still farther than he has done. He will allow that the Holy Spirit is as truly present in the Church by his power, as by his wisdom. Those mighty operations of the Holy Spirit, by which souls dead in trespasses and sins are quickened into spiritual life, have not ceased, but blessed be God, shall continue to attest the power and presence of the Holy Spirit so long as Christ's church endures. These moral miracles, as they may be called, are still more important than those physical miracles which, by the extraordinary operation of the Holy Spirit, the apostles and early Christians were empowered to perform. Is Mr Maurice prepared in like manner, as consistency would require, to deny the generic distinction between these other ordinary, and extraordinary operations of the Holy Spirit? Does not the analogy of the two cases teach us, that as God, by the miraculous powers with which He endowed believers on the first outpouring of the Spirit, gave them the earnest and assurance of those still greater works which they were to be strengthened to accomplish by His power working mightily within them, so that wonderful perfection and freedom from error stamped externally upon God's word was intended to be the seal and confirmation of that spiritual and Divine wisdom which is contained within?

Let not the Student of Scripture be seduced to think that the question of its plenary inspiration is so very immaterial as Mr Maurice would represent it. To the interpreter it is most important. He whose mind is profoundly imbued with the conviction that the Scriptures are the words of Him that cannot err, and where alone pure unmixed truth is to be found, will tremble to make his own confined and partial views the measure of God's truth, and will weigh, with scrupulous reverence, whatever expressions seem opposed to his own favourite notions, and thus gradually will be led to correct his errors and to discard his prejudices, and may hope at length to attain to just, impartial, and comprehensive views of the whole counsel of God.

1. With regard to the extent of inspiration, whether it is plenary or not, it appears to us, that the sole and decisive criterion must be the testimony of Scripture concerning itself. On this
point we possess a most clear and unequivocal declaration. "All Scripture is given by inspiration of God." 2 Tim. iii. 16. Let any man fairly and honestly weigh the import of these words, and we cannot see how he can escape the conclusion that inspiration is here claimed for every portion of Scripture without exception.

Spoken by a Jew and to a Jew, respecting those Scriptures, every jot and tittle of which he knew were regarded with superstitious reverence by his countrymen, what less can these words of Paul mean than to assure Timothy, and all Christians whom his Epistle should reach, that the highest reverence which they could pay to every part of Scripture could not be misplaced? These words too primarily refer to the Old Testament, the inspiration of some of the historical books of which critics have had the greatest difficulty in allowing, and to confirm which, therefore, Paul's assertion must have been specially designed: but with equal force, as being the inspired utterance of an Apostle of Christ, they must apply to all the books of the New Testament, which it was the design of the Great Head of the Church, should hereafter be written and included in the canon of Scripture.

"All Scripture is given by inspiration of God." Here all the fine spun theories and distinctions as to different modes and degrees of inspiration ("superintendence," "elevation," "suggestion," &c.) are at once cut off. Who shall dare to make distinctions, where God has made none? We are astonished how so many good and wise men should have presumed to "darken counsel by words without knowledge," and sought to dive into matters so utterly beyond the comprehension of all, but those who have been the subjects of it, as inspiration. All such attempts,
too, to limit inspiration are utterly at variance with some of the most unquestionable facts which we know concerning it. According to the theories of those who would thus undertake to define the workings of God's Spirit, no inspiration, or the very lowest degree of it, is required by those who uttered historical or other truths of which they were already fully cognizant. Now let any one examine most of the speeches of the Apostles as recorded in the Acts, and he will, we believe, acquiesce in the opinion of Olshausen, quoted with approbation by Mr Alford, with regard to their general character. "We discover already in this first sermon all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of historical facts." And yet, with regard to these very speeches, we have the authoritative declaration of Christ himself: "Take no thought how or what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Mat. x. 19, 20). Neither as to manner nor matter were they to be left to themselves: and as Christ said of his own words, "The words that I speak unto you, I speak not of myself" (John xiv. 10), so he affirms of the words of His Apostles, "He that heareth you, heareth me." Let us tremble, therefore, to charge their words with error, lest haply we be found speaking against the Holy Ghost.

2. Every other theory of the inspiration of Scripture, but that which holds it to be plenary, appears to us to be derogatory to the word of God, nugatory, and self-confuting. If a human fallible element is admitted, it destroys the great characteristic of Scripture, that of being "the Word of God." The sacred writer, we are bid to suppose, is so far directed and upheld by God, and then suddenly left to himself—to stumble, it may be: then again he is taken up by the Spirit, who assumes the direction till the next occasion occur, when the human element may be indulged with comparative impunity to leave its traces on the record. The Scriptures thus cease to deserve the special appellation which they claim of being "the Word of God." They are the word of man, as well as the Word of God. They form, in

1 In his Commentary on Acts ii. 12–16.
fact, a strange patchwork of both, of truth and error, of infallibility and fallibility. What confidence can we place in a book as being a perfect revelation of the will and truth of God, which thus belies its own pretensions? If, when it speaks to us of earthly things, of which we can judge, we find it tripping, who shall believe it implicitly when it speaks to us of heavenly things? And where is the boundary line to be drawn between what is inspired and what is not? between what may be relied on as the infallible truth of God, and what is mixed up with human imperfection and error? Each inquirer will extend or contract the limits according to his own particular views. Mr Alford will tell us that it is only in minor historical details, chronological notices, &c., that error has crept in; and in the Evangelists, for instance, in the arrangement of the different events and discourses as put together by the compilers. But if this concession be granted to him, what right has he to refuse to Neander the farther liberty of supposing that in some instances the compiler may not have fully apprehended the bearing of the discourses which he records, and may have introduced some incongruous element which gives an erroneous view of our Lord's teaching?

Once depart from the fixed principle, that "the law of the Lord is perfect"—that "the Scripture cannot be broken," and we are launched into a sea of doubts and perplexities. No interpreter will be consistent even with himself, but will be guided by the caprice of the moment. Having no longer any sure guide, the soberest commentators may wander at times into utter extravagances, and attribute even to Apostles themselves belief in the

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1 But are these, we would ask, points of no importance? How different is the hue which may be imparted to the same events according to the connexion in which they are presented! This is precisely one of the weak points of Mr Alford's treatment of the Gospel narratives. He seems unaware that "events are classified and grouped according to their inner relations, rather than by their outward circumstances." His notions of the arrangement are those of time, instead of ideas. [This is evident from his argument, which would otherwise have no force: "If the arrangement itself were matter of Divine inspiration, then have we no right to vary it in the slightest degree," &c. (Vol. I. Proleg. p. 17.)] Hence several of the discrepancies which he finds between the Evangelists are of his own making, such as between Mat. viii. 18—ix. 1, and Mark iv. 35—v. 20, Luke viii. 22—39; and between Mat. viii. 19—22, and Luke ix. 57—60. Many instructive observations on this subject, and on the separate purposes and mutual relations of the four Gospels, will be found in two recent works, "The Elements of the Gospel Harmony,"—by Brooke Foss Westcott, and in Dr Da Costa's work, referred to above.
silliest fables of the Rabbins: for instance, that the smitten rock from which the waters gushed forth to allay the thirst of the Israelites, literally followed them throughout the whole of their journeyings in the wilderness.¹

Nay, to what length has this theory already conducted Mr Alford himself? Whether he is prepared to deny the inspiration of nearly all the writers of the historical books of Scripture, we are uncertain; but he has made an assertion with regard to Luke's Gospel, which by parity of reasoning virtually amounts to this. In the Prolegomena to Vol. I. p. 16, he says:—"It is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the arrangement to be adopted, and the chronological notices to be given, is clearly not...

¹ We were indeed not a little startled when we lighted on this comment of Mr Alford's on 1 Cor. x. 4, and, notwithstanding the unqualified terms in which elsewhere (see his note on 1 Cor. vii. 10) he speaks of the inspiration of the apostle, found him gravely representing Paul in the midst of a passage in which he is professing to unfold, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, the deep things of God," and the spiritual import of those symbolic privileges which had been vouchsafed to the Israelites of old, as mingling with these holy mysteries a puerile conceit, and inculcating, seemingly with the same apostolic authority as the rest of his explanation, belief in one of the silliest fables which even Rabbinical folly has devised!

Respect for the logical powers of Paul, leaving out of view his inspiration, might have saved him from such a charge. One great object of the Epistle is to reprove the Corinthians for that pride of "wisdom" (i. 22) which had led to so many disorders in their church, and he loses no opportunity of humiliating their pretensions to superior spiritual discernment, and twitting them with their ignorance; "I, brethren, could not speak unto you as spiritual, but as unto carnal, even as unto babes in Christ," iii. 1. "Know ye not that ye are the temple of God?" iii. 16. "Know ye not, that a little leaven leaveneth the whole lump?" v. 6. "Do ye not know that the saints, &c. vi. 2. Is it so that there is not a wise man among you?" vi. 5. And in the beginning of this very chapter, "Moreover, brethren, I would not have you ignorant," x. i. "I speak as to wise men," x. 15. See also vi. 3, 9, 15, 16, 19; viii. 1, 2; ix. 13, 24; x. 3; xii. 1, &c.

Is it then for a moment to be supposed that the great apostle of the Gentiles was so deficient in tact and judgment, as to counteract the whole force of his reasoning, and lay himself open to so severe a retort as he was certain to meet with from the opposing faction in Corinth, had he gratuitously professed a belief, which would find no sympathy from his Greek converts, in one of the most ridiculous of Jewish traditions?
justified according to his own shewing and assertion." Mr Alford expressly applies this reasoning only to the arrangement and chronological notices; but every one sees that it cannot be confined to these, but, if correct as to one point, must apply equally to every part of the history, as far as Luke is concerned. In short, his argument amounts to the denial of all inspiration to Luke, as a writer, and leaves him nothing but the authority due to "a faithful and honest compiler." His details, in his Gospel and Acts—so far as they have been obtained from "apostolic men," are inspired, but liable to the imperfections which they may have contracted in their transmission through a fallible organ. Thus at once we have deleted from the catalogue of inspired writings the Gospels of Mark and Luke (and in part of Matthew, see his Prolegomena to Vol. I. p. 25), and the Acts of the Apostles, and in the Old Testament, we suppose, all the historical books with the exception of the Pentateuch. And on what principle is this most extraordinary reasoning based? Does Mr Alford imagine that the possession of inspiration absolved the writer from the diligent exercise of his faculties, and the investigation of the subjects on which he was about to write? Does the promise that God shall "work in us effectually," release us from all obligation of working ourselves? John has said, in the conclusion of his Gospel, "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." Does John’s appeal to his testimony as being that of an eye and ear-witness detract from the inspiration of his Gospel? Are the Books of Moses less inspired and infallible, that the whole of the facts and events recorded in the four last books came under the immediate cognizance of the author? As we have already observed, not a single fact or reasoning, perhaps, in the speeches of the Apostles recorded in the Acts, was unknown to them previously to the delivery of their speeches. Was, therefore, the assertion less true, "It is not ye that speak, but the Spirit of your Father which speaketh in you?"

But the advocates for the theory of partial inspiration will be ready to rejoin, There are difficulties and apparent contradictions to be found in Scripture, which our theory enables us to concede to unbelievers, without endangering the inspiration of the whole Scripture by arguing for the infallibility of every jot and tittle of it.
This, we believe, touches the principal cause of difference between us and our opponents, who are equally zealous, in their own way, for the truth of God. They regard the subject in its bearing on the argument with the sceptic: we consider it with reference to the believer. But we would beg our friends to recollect, that every advantage which they claim for their theory, we attain by waiving the subject in the discussion with the sceptic, as one in which he is not specially concerned. The extent of the inspiration of Scripture is a question for those who admit its Divine origin, not for him who doubts or denies it altogether. The principal ground on which we maintain its infallibility and plenary inspiration, is the authority of the Word itself. Without entering on this question with the sceptic, we can urge upon him the same proofs, for the acceptance of the Bible as of Divine original, equally with the advocates for its partial inspiration, while we do not shock the faith of the plain, simple-minded Christian by telling him that he must give up as untenable his reliance on "every word of God as pure," and free from all admixture of error. If there are a few discrepancies still to be found which we have not been able as yet fully to reconcile, let us remember how many more, which seemed at first equally insurmountable, have vanished on closer examination, and redounded even to the confirmation of God's Word; and let this inspire confidence that those which still remain will gradually disappear with the light of advancing inquiry.

But, replies Mr Alford, there are palpable contradictions, which no explanation can ever clear away. In the Prolegomena to Vol. I. p. 17, we find him hazarding the following, we cannot forbear saying, rash assertion:—"In the last apology of Stephen, which he spoke, being full of the Holy Ghost, and with Divine influence beaming from his countenance, we have at least two demonstrable historical mistakes." One of the passages to which he refers is Acts vii. 15, 16: "So Israel went down into Egypt

1 The italics are Mr Alford's, not ours.—We will not reply with some, that we are not bound to uphold the correctness of every assertion made by Stephen, as not being one of the Apostles. We admit the soundness of Mr Alford's implied reasoning, that any error found in the apologetic discourse of one who spoke, "being full of the Holy Ghost" (compare also Acts vi. 10), would equally prove the fallibility of an Apostle or Evangelist.

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and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem." Now, reasoning on Mr Alford's own principles, we should say that it is next to demonstrable that there can be no mistake in this passage. In the first place, the improbability is great that Stephen could have committed such a blunder as that which Mr A. would here attribute to him. There is scarce a child to be found in one of our Sabbath schools who does not know that Jacob was buried not at Sychem, but at Hebron—that Joseph "and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite before Mamre." (Gen. l. 13)—and that it was not Abraham, but Jacob, who "at Shalem, a city of Shechem, bought a parcel of a field at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money." (Gen. xxxiii. 19). Can we then believe, that among a people so tenacious of the traditions of their fathers, there was a single Jew to be found in the days of the Apostles, who was ignorant that the remains of the three great patriarchs of the nation, Abraham, Isaac, and Jacob, all rested at Hebron,—or that two such mistakes as are here alleged could even by a slip escape from one so well read in the Scriptures as Stephen, or would not have brought down a storm of ridicule upon his head from an audience in such a temper as that which he then addressed?

But the question for Mr A. specially to answer is this. He considers mistakes on minor points of detail as of little or no importance. Supposing then Stephen capable of making such a slip, and escaping without reproof, was it worthy of Luke to retain in his report of his speech a mistake which, on Mr A.'s principles, he must have considered himself fully entitled to correct? This were a slavish adherence to the letter equal to the worst he censures in the Harmonists. What are we called upon by Mr A. to believe? 1. That Stephen was so foolish as to risk, by entering into minute details, betraying his ignorance, of which he must have been conscious, could he have committed the errors presumed; and, 2. That Luke either did not detect the blunders, or if he did, retained them from no imaginable motive! Ought we not, before charging men "full of the Holy Ghost" with such a
want of discernment, to suspect our own? It is one thing to assert that there are apparent contradictions and inconsistencies in Scripture which have never yet been fairly resolved; and quite another to pronounce with confidence that they are utterly irreconcilable and demonstrably mistaken. The very grossness of the blunders which Mr. A. here supposes, should have checked the temerity of his criticism, and led him to look elsewhere for the solution of the difficulty.

If our reasoning be just, it is of comparatively little moment whether any solution which we have to offer be the correct one or not. To do justice to our view would require more time and space than we can at present bestow. Suffice it to say, that we consider the difficulty explicable on the same principle on which Hengstenberg has explained the reference by Matthew (xxvii. 9), of a prophecy which occurs in Zechariah xi. 12, 13, to Jeremiah, because the original passage on which Zechariah's is founded, and apart from which its full meaning cannot be appreciated, is found in Jeremiah xviii. and xix.—and according to which Mark (ch. i. 2—following the true reading, which is, "As it is written in the prophet Isaiah, Behold I send my messenger before thy face," &c., see Griesbach, Tischendorf, &c.), attributes to Isaiah a prophecy respecting John the Baptist, which really occurs in Malachi (iii. 1), because the original prophecy to which Malachi refers back, occurs in Isaiah xl. 3 (and is, indeed, immediately appended by the Evangelist). In like manner, we conceive that Stephen, following a practice common among his countrymen, and justly presuming on a full knowledge of the details on the part of his audience, traces back the act of Jacob to the original act of Abraham, of which it was the imitation and repetition; and seeing in it an evidence of the same faith which had prompted the purchase on the part of Abraham, attributes to Abraham as the author, what literally was performed by Jacob. According to our matter of fact mode of statement, Stephen should have said, "So Jacob went down into Egypt, and died, he, and our fathers, and were carried over," Jacob to Machpelah, and his sons "into Sychem, and laid," Jacob in the sepulchre that Abraham, in token of his faith, that that land wherein God had hitherto

1 Christologie, 2nd Theil, pp. 249-259.
"given him none inheritance," ver. 5, would one day be his, bought for a possession of a burying-place of Ephron the Hittite before Mamre,—and his sons "in the sepulchre that" Jacob, walking in the steps of the faith of his father Abraham, and which, therefore, "as I may so say," according to a mode of speaking common among our countrymen (Heb. vii. 9)1 "Abraham bought for a sum of money of the sons of Emmor, the father of Sychem."

The identifying of two parties, one of whom resembled the other in character and dispositions, and attributing the acts of the one to the other, is a figure far from unusual in Scripture. Thus John the Baptist is identified with Elijah, because "he came in the spirit and power of Elijah:" "But I say unto you, that Elias is already come, and they knew him not, but have done unto him whatsoever they listed." (Matt. xvii. 12).

Hear the word of the Lord, ye rulers of Sodom; Give ear unto the law of our God, ye people of Gomorrah. Isaiah i. 10.

The rulers and people of Israel are "spiritually called Sodom," (compare Rev. xi. 8), because they did the works of Sodom. Christ is identified with and called by the name of "Israel" (Isaiah xlix. 3), because he realized the true idea and mission of Israel, the "servant" of God. "And I will set up one shepherd over them, and he shall feed them, even my servant David." (Ezek. xxxiv. 23). The acts of Christ are here referred to David, as being the "man after God's own heart." "Two nations are in thy womb." (Gen. xxv. 23). "Jacob have I loved, but Esau have I hated." "I am the true vine." "I am the door of the sheep." "This is my body," &c.

If we weigh well this usage of blending together in one, fathers and children, type and antitype, sign and thing signified, so common in Scripture, the oriental figure of speech which we here attribute to Stephen, will cease to sound so strangely, as it does on first hearing, to occidental ears.

The reason probably which led to its employment by Stephen, in the present instance, and to his identifying Jacob with his

1 "And, as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham."
forefather Abraham, by ascribing the act of the former to the latter, will be found in the principal object which he had in view in the first part of his address. This appears to have been to remove the objection of his countrymen to Jesus as the Messiah, on the ground that they did not see immediately fulfilled in him, and in the manner which they expected, the great promises made to Israel. To obviate this objection, he draws their attention to the unwavering faith of Abraham, who staggered not at the promises made to him through unbelief, notwithstanding that their accomplishment was delayed for several hundred years; and he goes on to shew how fully he was justified in this confidence, since all the time they were gradually advancing, in the providence of God towards their complete fulfilment. This is evidently the leading subject for the first sixteen verses, as appears from the beginning of the 17th. “But when the time of the promised rew nigh,” &c. Notwithstanding that God gave to Abram “none inheritance in Canaan, no, not so much as to set his foot on,” ver. 5, his faith faltered not, nor that of his true children, as was evidenced by their being carried out of Egypt to be interred in that burying place which had been purchased, in a yet strange land, by Jacob—or, to speak more truly, by Abraham; for his faith it was that, living again in Jacob, led him to imitate the original act of the great patriarch and “heir of the promises.”

But, as in the first part of his address he identifies Jacob with Abraham, in the latter he, in contrast, identifies his hearers with their unbelieving fathers. Yes, Jacob’s act was Abraham’s act. He was a true son of Abraham, and walked in the steps of his father’s faith. But Abraham survives no more; his spirit is extinct; for “if ye were Abraham’s children, ye would do the works of Abraham.” Your true fathers are they who “sold Joseph into Egypt,” ver. 9, who “refused Moses, saying, ‘Who made thee a ruler or a judge?’” ver. 35, “to whom our fathers would not obey, but thrust him from them,” ver. 39. Yes, you, and the mass of your unbelieving fathers, are one. “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye,” ver. 51.

But Mr Alford’s assertion, that in Stephen’s apology “we have at least two demonstrable historical mistakes,” has also reference, as we find from his note on Matt. xxvii. 9, to another passage in
Acts vii. 4. "From thence, when his (Abram's) father was dead, he removed him into this land wherein ye now dwell." This is said to be at variance with the account in Genesis. Here again we are surprised that the very grossness of the error, which Mr A. charges upon Stephen and his reporter, should not have awakened some misgivings as to the accuracy of his own conclusions. "In Gen. xi. 26," says Mr A., "we read, that Terah lived 70 years, and begat Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran. Since then $70 + 75 = 145$, Terah must have lived 60 years in Haran after Abram's departure. It seems evident that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death being mentioned, Gen. xi. 32, before the command to Abram to leave Haran;—it not having been observed that the mention is anticipatory. And this is confirmed by Philo having fallen into the same mistake," &c.¹

The calculation is so simple, and the inference so exactly that which would strike a reader on the first superficial view of the narrative, that we really must entertain a very low estimate of the discernment both of St Stephen and of St Luke, if we suppose it could have escaped them. But are Mr Alford's deductions so very irrefragable as they appear at first sight? "Terah lived seventy years, and begat Abram, Nahor, and Haran." Mr A., with most modern commentators, at once concludes from this statement that Abram was the eldest son, and born when his father was seventy years of age. Let us apply this reasoning to the strikingly similar case of Noah, who was the tenth in descent from Adam, as Terah was the tenth from Noah, and had, in like manner, three sons, one of whom was chosen to be the progenitor of the "promised seed." In Gen. v. 32, we read, "And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth." From this passage we should be very apt to conclude that Shem was the eldest son of Noah, and was born when his father was five hundred years old; and yet, though this order is retained when they are again enumerated, vi. 10, ix. 18, x. 1, we know that our conclusion would be erroneous. On the first read-

¹ Alford's Comment. on Acts, vii. 4.
ing of Exod. ii. 1, 2, "And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months," &c., our inference would be that Moses was the eldest child of his parents, until we afterwards discover from more careful observation, that he was in reality the youngest of three children. In both cases, the pre-eminence assigned to the younger over the elder is owing to the more conspicuous part which was assigned to each in the religious history of the race, and forms an instance of the principle so often exemplified in Scripture, that spiritual blessings do not follow the order of birth.

If Abraham be the eldest son, it is contrary to every analogy in the line of Christ's descent. In the case of all the more distinguished members, when more than one son is mentioned, we find that the elder is set aside in favour of a younger brother—in the case of Seth, the third son of Adam—of Shem, the second son of Noah—of Arphaxad, the third son of Shem—of Isaac, the second son of Abraham—of Jacob, the second son of Isaac—of Judah, the fourth son of Jacob—of Pharez, the fourth son of Judah—of David, the eighth son of Jesse—and of Solomon, the fourth son of David after he came to Jerusalem. Is it likely that the case of the most distinguished of all—"the father of the faithful," who are "born not of blood, nor of the will of the flesh, nor of the will of man,"—was an exception to so general a rule?

The presumption then being thus set aside that Abram is the eldest of Terah's sons, as being contrary to the analogy of the sacred history, we are left free to follow the natural inference, which but for this presumption, and the calculation founded upon it, every reader would have drawn from the order of the narrative in Genesis, namely, that Terah died in Haran, before Abram departed for Canaan, at the age of two hundred and five years. We have thus a probable cause assigned of the delay of their journey and detention in Haran, in the increasing infirmities of Terah and his approaching death. From the age of Abram on his departure from Haran, which is immediately subjoined, xii. 4, that there might

1 See p. 44.
2 Nahor also would appear to be many years younger than Haran, as he married his daughter, Gen. xi. 29.
be no break in the chronology, we find that Abram was born to Terah when he was a hundred and thirty years of age. This, which is usually urged as an objection to the view which we have advocated, appears to us to be a strong argument in its favour; for surely there was a peculiar propriety in the providence that he from whom the son of promise was withheld till his birth could be ascribed to the power of God alone, should himself be "born out of due time," and "spring from one as good as dead."

In conclusion, we hesitate not to express our own unqualified belief, confirmed and deepened by every fresh examination, that all Scripture is given by inspiration of God, and that the Bible forms one grand organic structure, the work of one Master Architect, every part of which is worthy of its Divine Author. The study of Scripture, in its manifold relations and structural connexion, we consider to be still in its infancy. Admitted within the sacred edifice, we have indeed gained a general impression of its grand and leading features; but how little of the details have we yet been able to master, or to trace their bearings on each other and on the whole! Look at the general state of knowledge at the present day of the Old Testament. Survey for a moment the wide field of prophecy: how much obscurity still rests on many portions of it! How little do we yet understand of the vast typical system in its complexity and connexion as a whole! Is it wonderful then that here and there some little point should appear that seems to us misplaced or inconsistent—that finite wisdom should find difficulties in comprehending the work of infinite wisdom!

When the student of Scripture draws near to examine the Divine structure, let him hear the solemn voice of warning, "Loose thy shoes from off thy feet: for the place whereon thou standest is holy ground!" When he enters its portals, let it be reverently to inquire, and let him feel assured that the Divine Architect, who constructed his tabernacle of old with such minute precision, that not a loop, not a tache, which united the various parts of the edifice, was left uncared for or unnumbered, has with equal minuteness and care directed the hands of the workmen He has employed in rearing the wondrous structure of his Word.

1 We trust that Mr Worsley will favour the world with a fuller exposition of the views of which he is evidently in possession on this subject.
The command to Moses respecting the tabernacle was, "See that thou make all things according to the pattern shewed to thee in the Mount." And that pattern descended to the most minute relations of numbers and proportions. Who can doubt that these which have been recorded with such care, and occupy a series of chapters in God's Word, have all their significant import, and deserve the devout study of competent inquirers? Let any candid critic read with care the Symbolik of Bähr on this subject, the Preface to the Apocalypse of Bengel, in which he unfolds the wonderful relations of the numbers of that mysterious book, or St Paul's speech in the synagogue at Antioch in Pisidia, in which he draws attention to the cycles of years according to which the Almighty has arranged the great events of the world, as he will find these and still more surprising connexions and parallelisms of periods disclosed in Mr Browne's *Ordo Saeclorum*; and however little he may agree with all the conclusions of these writers, or be satisfied that they have done any thing more than open up a subject of marvellous extent, he cannot, we think, with candour deny that there are proofs exhibited of a superhuman skill employed in the arranging and numbering of Divine things—and that He, by whom the very hairs of man's head are numbered, has adjusted with exquisite precision even the smallest details of His Word. When we consider the remarkable symmetry which we have shown to pervade the Book of Psalms in its *external* form, can we doubt that this is but the index of a still more wonderful symmetry and connexion that pervade it *internally*? If we succeed in proving, as we despair not one day to be able to do, should health and leisure be granted, that the entire series of Psalms, though composed by various independent authors, is yet combined and adjusted so as to form one harmonious whole, can we forbear to extend our views and look forward to the time when every portion of God's Great Book shall be found to have been fitted with consummate skill for the place which it occupies, and "all the building fitly framed together, shall be seen to have grown unto an holy temple in the Lord," informed throughout by one and the self-same Spirit of Him who filleth all in all?

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