

Prophets 88, continued

book as the great masterpiece of Hebrew literature! Now the book of Jeremiah is a very fine book of a great Godly man who stood for God in difficult days and had wonderful revelations that God gave him for the people of his day and for our day, but from a literary viewpoint these statements that I have just read about Isaiah would not apply to the book of Jeremiah. It has in it many very splendid features but I believe if you would read a few hours in the book of Jeremiah and then read a few hours in the book of Isaiah that you would find that it would not be difficult after that if someone would open/^{to} either one to tell immediately from which he was reading. There is a grandeur in the style of Isaiah in which we can say he has no superior, not even a rival. Now continuing the quotation, "Isaiah is also famous for his richness of vocabulary and synonyms. For example, Ezekiel uses 1535 different words; Jeremiah, 1653; the book of Psalms, 2170 while Isaiah uses 2186. That is just as many in the sixty-six chapters of Isaiah as in the whole 150 chapters of the Psalms which are written by a number of different authors and which deal with many different types of subject. More in Isaiah than in all the Psalms and a fifth more words used than in Jeremiah or/ⁱⁿ Ezekiel. Isaiah was also an orator. Jerome likened him to Demosthenes; and a poet - he frequently elaborates his messages in rhythmic or poetic style and in several instances counting [?] poem on Sennacherib and/^{in ?} 14:4-23 another on the King of Babylon. As Driver observes, Isaiah's poetical genius is superb.

Now I would like to read another statement about Isaiah's style--a statement rather different in type from this one. This is a statement from Richard G. Moulton who was Professor of Literary Theory and Interpretation in the University of Chicago some years ago. He makes this statement in his Modern Reader's Bible which is very different from most of the books spoken of as Modern Reader's Bibles. We have a great many books today that purport to be the Bible for modern reader, many of which are books that have a translation giving us not what the Bible says but what the writer of the book thinks it ought to say. In many such instances we find that he will give us at many points a wonderful presentation in modern language of the teaching of the Bible and then he will proceed to simply ignore it, to leave out words or to put indifferent words, or to give something that is entirely different from the original as if he could