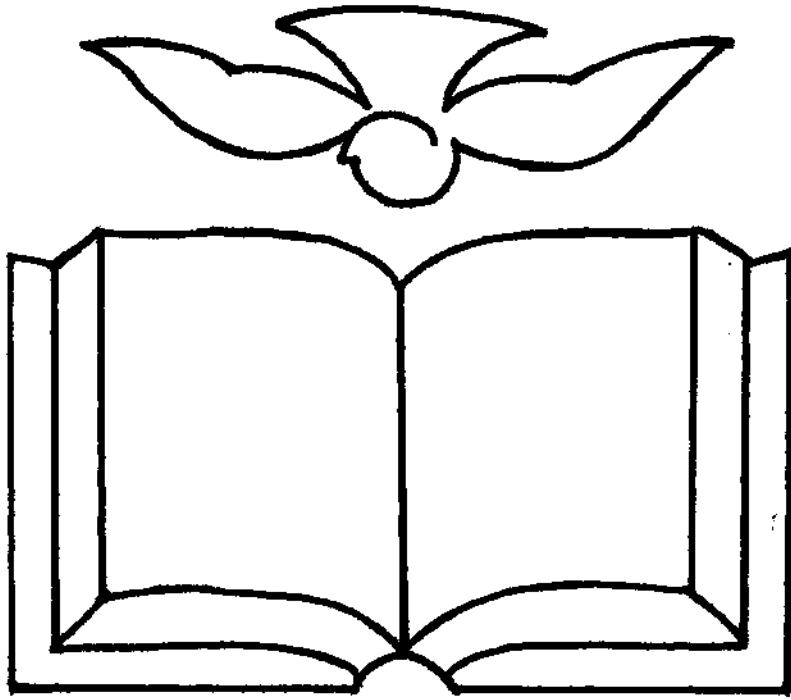


INTERPRETING THE SCRIPTURES

HEBREW POETRY



BIBLE SERIES
BY BOBBY CLINTON

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INTERPRETING THE SCRIPTURES HEBREW POETRY

PROGRAMMED INSTRUCTION

J. Robert Clinton

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TABLE OF CONTENTS

(To Go to any section, simply click on the item and you will be taken to the item)

INTRODUCTION
 OVERVIEW OF HERMENEUTICS SERIES
 WHERE YOU ARE IN THE SERIES
 STATEMENT OF GENERAL LANGUAGE LAWS
 OVERVIEW OF HEBREW POETRY
 NOTE ON HOW TO STUDY PROGRAMMED MATERIAL

SECTION I. WORKING DEFINITIONS

PREVIEW
 Module 1. Structure of Hebrew Poetry
 Summary of Concepts
 Feedback Exercises
 Module 2. First Two Major Relationships
 Summary of Concepts
 Feedback Exercises
 Module 3. Third Major Relationship
 Summary of Concepts
 Feedback Exercises
 Summary of Concepts of Section I
 SECTION I. TEST
 FOR FURTHER STUDY

SECTION II. RECOGNITION AND REDUCTION TECHNIQUES

Module 1. Some Hints On Recognizing Parallelism
 Summary
 Feedback Exercises
 Module 2. Some Techniques to Analyze Poetic Scripture
 Feedback Exercises
 SUMMARY
 REFERENCE LIST OF POETIC SECTIONS

SECTION III. HEBREW POETRY CONCEPTS--INFORMATION MAPPED

For detailed table of contents go to Section III Table of Contents

SECTION IV. SAMPLES OF CONCEPTS AND STUDY SHEET

EXAMPLES OF PHRASES AND CORRESPONDENCES
 EXAMPLES OF SAME COUPLETS.
 EXAMPLES OF DIFFERENT COUPLETS
 EXAMPLES OF OTHER COUPLETS
 EXAMPLES HAVING CLUE WORDS
 EXAMPLES OF REDUCTION STATEMENTS
 EXAMPLES OF REDUCTION ANALYSIS DISPLAY
 EXAMPLES OF SUMMARY STATEMENTS
 GENERAL STUDY SHEET FOR POETIC UNITS

INTERPRETING THE SCRIPTURES - - OVERVIEW

HERMENEUTICS SERIES

- Introduction** This unit is one of a series related to the Biblical science known as hermeneutics. The series as a whole is intended to give a unified, systematic approach to interpretation of the Scriptures. The principles are valid whether used with the original languages or Bible translations, though there is always loss of accuracy when working with translations.
- Definition** Hermeneutics is an objective science made up of rules discovered in the Scriptures (and other literature also) which when used will yield the meaning of Scripture.
- Series** The series includes 9 basic books. Five booklets deal with topics usually handled under the category—General Hermeneutics. Four booklets handle subjects generally discussed under the category—Special Hermeneutics. In addition to the 9 basic booklets there are a number of supplementary booklets dealing with specific aspects of applied hermeneutics.

Unit	Title
1	HISTORICAL BACKGROUND
2	STRUCTURE AND THEME
3	CONTEXT AND GRAMMAR
4	WORDS
5	BOOK AND BOOKS
6	IDIOMS AND FIGURES OF SPEECH
7	HEBREW POETRY
8	PARABLES
9	TYPES, SYMBOLS, AND PROPHECY

Supplementary Units (others are planned)

- HISTORICAL BACKGROUND OF ACTS
- HISTORICAL BACKGROUND OF THE PROPHETS
- HOW TO STUDY THE PSALMS
- HOW TO STUDY THE GOSPELS
- PUZZLES WITH A PURPOSE -- A HOW TO BOOK ON PARABLES

- Hebrew Poetry Unit** This unit, 7, is one of the Special Hermeneutics booklets and deals broadly with some basic principles of Hebrew Poetry for English Bible Students.

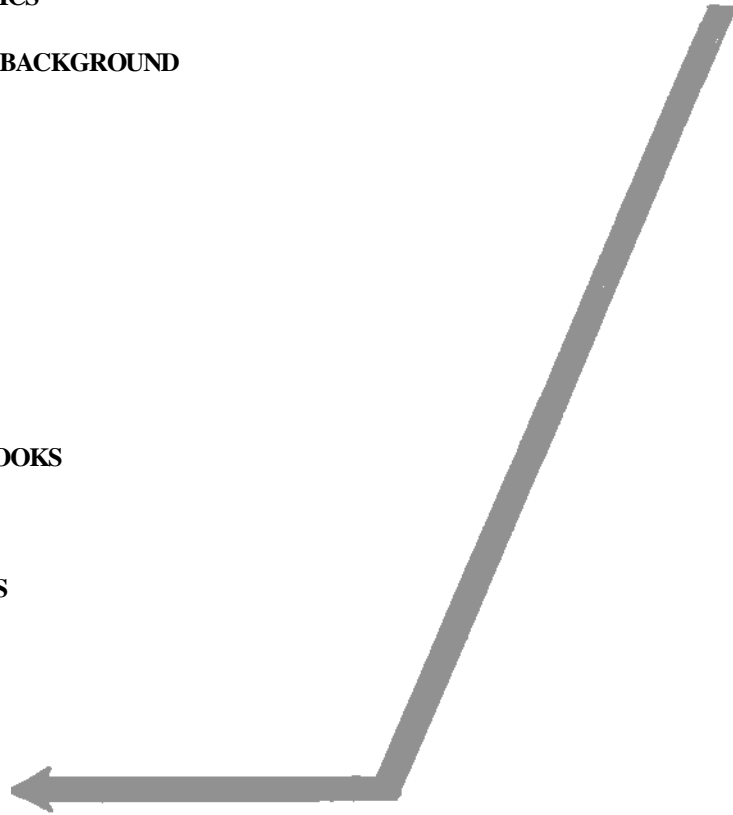
WHERE YOU ARE IN THE SERIES

- GENERAL HERMENEUTICS**
- LAW1 HISTORICAL BACKGROUND**
- LAW2 THEME**
- LAW3 STRUCTURE**
- LAW4 CONTEXT**
- LAW5 GRAMMAR**
- LAW6 WORDS**
- LAW7. BOOK AND BOOKS**

SPECIAL HERMENEUTICS

- IDIOMS**
- FIGURES OF SPEECH**
- HEBREW POETRY**
- PARABLES**
- TYPES**
- SYMBOLS**
- PROPHECY**

**THIS UNIT
DEALS WITH**



STATEMENT OF THE GENERAL LANGUAGE LAWS

Law	Dealing With	Statement
1	Book and Books	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE IN TERMS OF ITS RELATIONSHIP TO OTHER BOOKS IN THE BIBLE (i.e. the Bible as a whole) TO INCLUDE: a. its place in the progress of revelation, b. its overall contribution to the whole of Bible literature (i.e. its <i>purposes—why is it in the Bible?</i>) and c. its abiding contribution to present time.
2	Historical Background	IN THE SPIRIT, PRAYERFULLY STUDY THE HISTORICAL BACKGROUND OF THE BOOK WHICH INCLUDES SUCH INFORMATION AS: a. the author of the book and the <i>historical perspective</i> from which he/she wrote, b. the <i>occasion</i> for the book, c. the <i>purpose</i> for the book including where pertinent the people for whom it was intended and their situation, and their need for it, d. any geographical or cultural factors bearing on the communication of the material.
3	Structure Of The Book	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU SEE THE AUTHOR'S PLAN OR STRUCTURE OR THE WAY HE RELATES HIS PARTS TO THE WHOLE BOOK TO ACCOMPLISH HIS PURPOSE OR DEVELOP HIS THEME.
4	Theme Of The Book	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU CAN IDENTIFY AND STATE CONCISELY THE AUTHOR'S THEME OF THE BOOK.
5	Context	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S PARAGRAPHS AND SECTIONS IN RELATION TO EACH OTHER SO THAT YOU CAN CONCISELY STATE THE CENTRAL IDEA OF EACH.
6	Grammar/ Syntax	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S GRAMMAR (i.e. the way he/she relates words, phrases, and sentences to develop paragraphs and larger sections) IN ORDER THAT YOU CAN STATE NOT ONLY THE CONTEXT OF A PARAGRAPH BUT THE FLOW OF THOUGHT IN DEVELOPING THE CONTEXT IN THE PARAGRAPH OR LARGER SECTION.
7	Words	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S WORDS TO DETERMINE THE SENSE IN WHICH HE/SHE USES THEM IN DEVELOPING A GIVEN CONTEXT.

Comment

The Hebrew Poetry principles given in this unit replace the **General principles 5 and 6** given above. That is, when studying Hebrew Poetry language in the scriptures you would use the other general principles 1,2,3,4, and 7 but would **substitute the principles in this manual for Principles 5 and 6** given above.

OVERVIEW: HEBREW POETRY

Introduction This booklet purposes to give you some simple techniques for identifying Hebrew Poetry and to give you a process for determining its meaning and emphasis. You will first be taught the definition of Hebrew Poetry which includes recognition of three of the simple forms which occur with great regularity in Hebrew Poetry sections. You will then be given several principles which help you to analyze the poetic form for its meaning. Example study sheets, and assignments for further study along with feedback and exercise pages help you learn the principles involved. When you finish this booklet you should be able to study a Hebrew Poetry couplet or extended passage involving more than one couplet and reduce the poetic format to a paraphrased format, which exposes the meaning and emphasis of the Hebrew Poetry. More specifically you should be able to:

1. Write in your own words a definition of parallelism,
2. Write in your own words a description of the three basic forms of parallelism discussed,
3. Identify these three relationships when examining examples of Hebrew Poetry in the Bible,
4. List some practical ways of identifying the parallel phrases of Hebrew Poetry,
5. Use these practical ways to actually identify examples of parallel phrases of Hebrew Poetry,
6. Learn several reduction techniques to use with Hebrew Poetry which is extended beyond simple couplets,
7. Using the reduction techniques, give the meaning of a stanza of Hebrew Poetry indicating the emphasis and flow of thought in the extended poetry.

ContentsDescription

SECTION I	WORKING DEFINITIONS (programmed instruction dealing with goals 1, 2, 3)
SECTION II	RECOGNITION AND REDUCTION TECHNIQUES (treats goals 4, 5, 6, 7)
SECTION III	HEBREW POETRY CONCEPTS (information mapped).
SECTION IV	Examples

NOTE ON HOW TO STUDY THE PROGRAMMED MATERIALS

Instructions for Studying Sections I and II

Sections I and II use programmed instruction. This is a special kind of self-study format. As you go through this book you are expected to read actively and interact mentally with what you read. Think of related ideas, which the material might suggest. In addition to your own self-initiated responding you will be asked to think out answers to questions. Many times you will be asked to give written answers or to check out correct answers. Your interaction with the material plays a big part in your learning process so don't give up without some definite response to each question.

Use a blank sheet of paper (called an ANSWER SHIELD) to cover up the answer in the book while you are forming your own answer in your mind. Never look at the answer first. You cannot honestly think for yourself if you have peeked at *my* answer first. So when you come to a new frame – then slide the answer shield down to the **answer line** which looks like this (or if you are studying on a computer then make the dashed line the bottom of your screen so you can't see the answer),

Then after making your answer remove the shield (or scroll down on the computer) and check it with my answer.

Perhaps you are asking yourself, "What is he talking about when he says frame?" This book is made up of a number of frames. A frame is a unit of teaching. Normally each frame concentrates on teaching one major concept. The frame not only introduces the concept but it will ask you to answer a question or two to see if you understood the concept. You are expected to work through a frame, do what it says and then go on to the next one. Each frame is numbered. The frames are sequenced to teach concepts in a progressive manner. Here is what a frame looks like.

A line indicates the beginning of the frame. Notice the frame is numbered in the upper left hand corner.

1. After the number will be teaching information concerning the concept being taught by the frame. Then follows a question based on the teaching concept. You know the question because it will be given in all CAPS.

HERE WILL BE THE QUESTION BASED ON THE TEACHING INFORMATION WHICH YOU ARE SUPPOSED TO ANSWER.

Now after you have answered you can slide your answer shield past this answer and check to see how well you did.

You should read carefully the teaching information. Then read the question and respond with your answer. Finally, check my answer. If all is well, go on to the next frame and continue the process. You may not always agree exactly with my answer. If your answer is equivalent, fine! Go on to the next frame. If your answer is not O.K. perhaps you will want to review the teaching portion again. I hope you will enjoy this challenging method of learning.

PREVIEW: SECTION I. WORKING DEFINITIONS

Introduction

Perhaps your feeling concerning Hebrew Poetry can be expressed in these words, "Why bother?" Or "Is it really necessary to study Hebrew Poetry?" You might think that there is little need for such knowledge. It might help you to pick up a New English Bible and to flip through the pages of the Old Testament. As you do, notice how much of the Old Testament is in the format of Hebrew Poetry. It is printed in a form so that it can be easily recognized at a glance. Unless I missed my count some 528 pages out of 1499 contain Hebrew Poetry (at least the version I have had 1499 pages). In many cases the entire page is Hebrew Poetry. But if you do not have a New English Bible you can get the same truth another way. Just read the following quote,

A. Berkley Mickelsen in his hermeneutics text makes some interesting observations as to the extent of Hebrew Poetry in the Bible. Read the following quote taken from his hermeneutics text.

Those who have studied the King James Version or even the excellent American Standard Version (1901) were not made aware of how extensive poetry is in the Old Testament. One of the merits of the Revised Standard Version (1946-1952) is the printing of poetry as poetry. This innovation not only made Psalms, Proverbs, and Job stand out in all of their poetic grandeur, but it made many readers aware for the first time of how much poetry there was in other Old Testament books. The Song of Solomon, a song about the dignity, purity, and intensity of human love with its emphasis on the propriety of physical beauty, is entirely in poetry. Most of Isaiah and Jeremiah are poetry. There is some poetry in Ezekiel. Hosea is mostly poetry, as are Joel and Amos. In the book of Jonah, the prophet's prayer from the belly of the fish is in poetry. Obadiah and Micah are entirely poetry except for the introductory titles. All but a few verses in Nahum are in poetry. Habakkuk is entirely poetry. All of Zephaniah is poetry except for the first verse. Two sections of Zechariah—90:1, 11:3, and 13:7-9—are poetry. Throughout the Pentateuch and the historical books there are scattered portions of poetry. Lamentations is entirely poetry. From the standpoint of quantity alone, this is an extensive body of literature. (Mickelsen, Berkley in **Interpreting the Bible**, Wm. B. Eerdmans, Grand Rapids, Mich, 1963, p. 323, 324)

He shows that the King James Version or even the American Standard Version of 1901 do not print all Hebrew Poetry in poetical format. The Revised Standard Version does print Hebrew Poetry in poetical format. This alerts the reader as to just how much of

the Old Testament is Hebrew Poetry. He points out that beyond Psalms, Proverbs, and Job entire books or large sections of books contain Hebrew Poetry. He mentions Song of Solomon, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Lamentations, Zechariah as all containing Hebrew Poetry. Scattered portions of Hebrew Poetry occur in the Pentateuch and historical books. (I have actually listed all the Hebrew Poetic sections later in this self-study text. If you want to go and take a look, click here [Reference List of Poetic Sections](#) to go to this list.)

In other words, there is much more Hebrew Poetry in the Old Testament than most readers have even imagined.

I would certainly agree with the above. From the standpoint of sheer quantity alone one needs to know something about Hebrew Poetry. Especially is this true if understanding it requires some appreciation of its structure. And that is the case. Hebrew Poetry is not like English poetry. To our ears there is a special beauty in English poetry associated with the rhyme and rhythm of the words. The beauty in the words and rhythm help us feel emotionally the beauty described. Although Hebrew Poetry does have some emphasis on rhyming and rhythm its essential beauty lies in a balance of thought rather than a balance of rhythm. Hebrew Poetry contains a logical rhythm, which overshadows its metrical rhythm.

PARALLELISM is the name usually given to describe the balance of thought seen in Hebrew Poetry. Usually Hebrew Poetry expresses one thought and then follows it with another parallel thought. The two thoughts are intimately related. Discovering the relationships between the thoughts is the key to grasping the meaning of Hebrew Poetry. When one begins to get used to this form of expression—parallel thought relationships—he soon sees a deeper beauty even than that felt in the rhyme and rhythm of English poetry. This section of the book is designed to help you begin to appreciate Hebrew Poetry as well as understand it. Hebrew Poetry like all poetry is the language of the heart. You need to become sensitive to it and to recognize that it deeply moved its author. It should move your heart as well as your mind. Have a good time then, as you take the first step in appreciating Hebrew Poetry—defining it.

Section I Contents

Module 1. The Structure of Hebrew Poetry

Feedback Exercises

Module 2. First Two Major Relationships (same, different)

Feedback Exercises

Module 3. Third Major Relationships (other)

Feedback Exercises

Summary of Concepts

Section Test

For Further Study

SECTION I. WORKING DEFINITIONS

MODULE 1 THE STRUCTURE OF HEBREW POETRY

Skip Ahead Feature

From time-to-time I will give you a chance to skip a series of frames. The basic idea is, if you already know the material skip it, but if not, then by all means work through it.

The next several frames discuss the definition of parallelism. If you think you already understand these concepts why don't you turn directly to the feedback section on page 18. If after going through the feedback section you still feel you don't need module 1 then by all means go on to module 2 on page 20. However, if you are not sure of parallelism (or you just want to see how I discuss it) then go through module 1 which begins below.

1. One of the first things that you may notice when you study the prophetic books or poetic books is illustrated by the following example:

The Lord will roar from Zion,
he will utter his voice from Jerusalem. (Amos: 1:2)

The names of the places may or may not bother us. The verbal metaphor may or may not bother us. But one thing surely does bother us. It is the repetition that is so unusual to our ears. We just don't normally repeat sentences saying the same thing one right after another.

This example demonstrates the basic pattern of Hebrew Poetry--that of Parallelism. Hebrew Poetry is built on the idea of parallel thought and structure. Any basic definition of Hebrew Poetry will stress several words. Consider the important words (those underlined) of the following definition.

Definition

Hebrew Poetry is a way of expressing relationships between parallel thoughts. Usually it is the repetition of phrases in which members of one phrase relate to the members of the other phrase.

Perhaps the following two diagrams will help clarify the important words underlined in the definition.

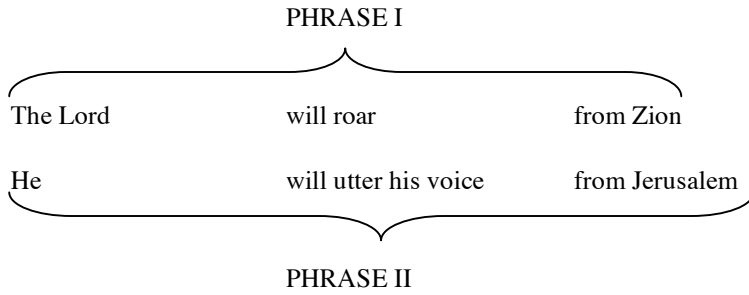


DIAGRAM 1 Showing Concept of Phrases

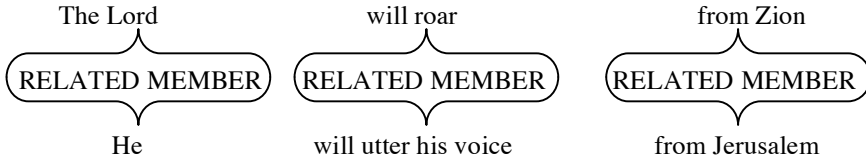


DIAGRAM 2 Showing Concept of related members

Does that help show what is intended by the use of members, relate, and phrases? Look again carefully at these diagrams. Be sure you have the idea of member and the idea of phrase well in mind. The concepts of phrases and related members will be used again and again in the next several frames.

Go On To Frame 2

2. Consider the following example.

The dead will not live again,
those long in their graves will not rise.
Isa 26:14

In this example *the dead* is a member of the first phrase. It relates to *those long in their graves* which is a member of the second phrase. WHAT MEMBER OF THE SECOND PHRASE RELATES TO *will not live again*?

will not live again relates to _____

will not live again relates to *will not rise*

3. Consider the following example of parallelism. As you read it, mentally identify the members that relate to one another.

A soft answer turneth away wrath
 but grievous words stir up anger.

Prov 15:1

From now on I'm going to use an equal sign (=) to stand for the words *RELATES TO*. It signifies that something corresponds to something else.

PLACE A CHECK BESIDE ANY ANSWERS GIVEN BELOW WHICH CORRECTLY SHOW A MEMBER OF PHRASE 1 WITH ITS RELATED MEMBER OF PHRASE 2.

- _____ a a soft answer = anger
 _____ b a soft answer = stir up
 _____ c a soft answer = grievous words
 _____ d turneth away = grievous words
 _____ e turneth away = stir up
 _____ f turneth away = anger
 _____ g wrath = grievous words
 _____ h wrath = stir up
 _____ i wrath = anger

You should have checked c, e, and i.

4. Consider the following example of parallelism and see if you can identify the members that relate to one another.

A talebearer revealeth secrets,
 but he that is of a faithful spirit concealeth a matter.

Prov 11:13

IDENTIFY THE RELATED MEMBERS.

_____ = _____

_____ = _____

_____ = _____

talebearer = he that is of a faithful spirit

revealeth = concealeth

secrets = a matter

5. Look at the following two quotations.

a. Take away her branches for they are not Jehovah's.

Jer 5:10

b. Blow ye the trumpet in Zion and sound an alarm
in my holy mountain.

Joel 2:1

PLACE A CHECK BEFORE THE FOLLOWING ANSWER WHICH YOU FEEL IS MOST DESCRIPTIVE AND PROCEED TO THE FRAME INDICATED.

_____ Only example a is a clear example of parallelism ([click here to go on to frame 6](#))

_____ Only example b is a clear example of parallelism ([click here to go on to frame 9](#))

_____ Neither a or b is a clear example of parallelism ([click here to go on to frame 7](#))

_____ Both a and b are clear examples of parallelism ([click here to go on to frame 8](#))

6. You came to this frame because you said example a is a clear example of parallelism. Look again at that example.

Take away her branches for they are not Jehovah's.

Jer 5:10

Are there two phrases which have members clearly relating to each other? It is not obvious to me that there are related members. As a matter of fact I am not too certain that there are two parallel phrases. Perhaps a bit of brushing up on identifying phrases will help.

LOOK AT THE EXAMPLE BELOW. WHAT ARE THE TWO PHRASES WHICH ARE PARALLEL?

A gracious woman retaineth honor and strong men retain riches.

Prov 11:16

PHRASE 1 =

PHRASE 2 =

PHRASE 1 = A gracious woman retaineth honor

PHRASE 2 = strong men retain riches

The conjunction *and* connects the two phrases. **PROCEED TO FRAME 10.**

7. You came here because you said neither is a clear example of parallelism. I agree that example a is not a clear example of parallelism since two phrases with obviously related members are not apparent. However, I will have to disagree with you concerning example b.

LOOK AGAIN AT EXAMBLE b. I'LL WRITE ONE PHRASE ABOVE ANOTHER. I BELIEVE THERE ARE THREE RELATED MEMBERS. CAN YOU SPOT THEM?

Blow ye the trumpet in Zion
and sound an alarm in my holy mountain

_____ = _____.

_____ = _____.

_____ = _____.

blow ye = sound
the trumpet = an alarm
in Zion = in my holy mountain

[click here to PROCEED TO
FRAME 10](#)

8. You came here because you said both a and b are clear examples of parallelism. I would agree with you that example b is a clear example of parallelism since there are two phrases which obviously have related members. But look again at example a.

Take away her branches for they are not Jehovah's.

Jer 5:10

Are there two phrases which have members clearly relating to each other? It is not obvious to me that there are related members. As a matter of fact, I am not too certain that there are two parallel phrases. **CLICK HERE TO PROCEED TO FRAME 10 WHERE YOU WILL HAVE ANOTHER CHANCE TO IDENTIFY PHRASES AND RELATED MEMBERS.**

9. You came here because you said that example b is a clear example of parallelism and right you are. **PROCEED TO FRAME 10 WHERE YOU WILL GET A FURTHER EXAMPLE FOR IDENTIFYING PHRASES AND RELATED MEMBERS.**

10. Here is a further example, which will test your ability to identify phrases and related members.

Ye shall go forth with joy and ye shall be led forth with peace.
Isa 55:12

WHAT ARE THE TWO PARALLEL PHRASES?

PHRASE 1 = _____

PHRASE 2 = _____

PHRASE 1 = ye shall go forth with joy
PHRASE 2 = ye shall be led forth with peace

11. Now look at this example again. I^fll write phrase 1 above phrase 2 so that it will be easier to spot the related members.

Ye shall go forth with joy
and
ye shall be led forth with peace

IDENTIFY THE RELATED MEMBERS _____ = _____.
_____ = _____.
_____ = _____.

Ye = ye shall go forth = shall be led forth joy = peace

12. Just for fun why don't we give you a chance to write some Hebrew Poetry. I'll write the first line and YOU WRITE THE SECOND LINE. Keep in mind the definition of parallelism as you write. Of course there is no absolutely *right* answer. So don't be afraid to try. Your answer is probably as good as mine. Give it a try.

Johnny plays a musical instrument at school,
he _____.

It was your practice so whatever you wrote is probably as good as my answer. Here is what I thought of.

Johnny plays a musical instrument at school,
he blows the trumpet in the classroom.

In my poetry the related members are: Johnny = he, plays = blows,
musical instrument = trumpet, school = classroom

13. Maybe you have gathered by now that parallelism means more than just the repetition of same ideas. There can be the placing together of ideas which are not necessarily the same. Look at the following example.

They are wise to do evil,
but
to do good they have no knowledge. Jer 4:22

In this example we do have parallelism since three members of the first phrase relate to three members of the second phrase.

CAN YOU SPOT THE RELATED MEMBERS?

_____ = _____.

_____ = _____.

_____ = _____.

They = they; wise = have no knowledge; to do evil = to do good.

14. LOOK AGAIN AT THESE RELATED MEMBERS. DO THE RELATED MEMBERS REPRESENT IDEAS THAT ARE ALIKE OR IDEAS THAT ARE DIFFERENT? CIRCLE THE CORRECT ANSWER BESIDE EACH RELATED MEMBER.

They = they (alike ,different)

wise = have no knowledge (alike ,different)

to do evil = to do good (alike,different)

They = they (alike)

wise = have not knowledge (different)

To do evil = to do good (different)

Note: This example shows that the idea of relates to means more than just sameness. It contains the broader idea of correspondance whether the things corresponding are alike or different. I would say these ideas are different. *Wise* relates to *have no knowledge* by contrast. *To do evil* also relates to *to do good* by contrast.

SUMMARY OF CONCEPTS COVERED THUS FAR

1. Hebrew Poetry is a way of expressing relationships between parallel thoughts.
2. I call a parallel thought by the name of PHRASE.
3. Phrases are made up of members. (smaller ideas within a phrase)
4. Members of one phrase usually have a corresponding member in the parallel phrase.
5. These members relate to each other by expressing the same idea or contrasting idea.

FEEDBACK EXERCISES — PARALLEL STRUCTURE

1. Identify the phrases in the following examples by underlining with one line phrase 1 and with two lines phrase 2.

Example: For the Lord knoweth the way of the righteous:
but the way of the ungodly shall perish. Psa 1:6
 =====

- a. He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him. Prov 14:2
- b. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill. Psa 15:1
- c. The heavens declare the glory of God; and the firmament sheweth his handiwork.
 Psa 19:1

2. Identify the related members of the two phrases contained in the Hebrew Poetry given below. Circle related members and connect with a line from one related member to another.

Example: He that is slow to anger is better than the mighty
 and
he that ruleth his spirit is greater than he that taketh a city
 Prov 16:32

- a. The thoughts of the righteous are right:
 but
 counsels of the wicked are deceit. Prov 12:5
- b. The hand of the diligent shall bear rule;
 but
 the slothful shall be under tribute. Prov 12:24 3.

3. Write here in your own words the definition of Hebrew Poetry.

Hebrew Poetry is

4. Give in your own words what is meant by a Phrase.

A phrase is

5. Give here in your own words what is meant by a *related member*.

A related member is

6. In your own words describe in what ways members can relate to each other.

ANSWERS TO FEEDBACK EXERCISES — PARALLEL STRUCTURE

1.
 - a. He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him, Prov 14:2
=====
 - b. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill. Psa 15:1
=====
 - c. The heavens declare the glory of God; and the firmament sheweth his handywork. Psa 19:1
=====
2.
 - a. thoughts of the righteous = counsels of the wicked
are right = are deceit
 - b. hand of the diligent = the slothful
shall bear rule = shall be under tribute
3. Hebrew Poetry is the expression of relationships between two parallel thoughts.
4. A phrase is a parallel thought.
5. A related member refers to a smaller portion of a phrase which corresponds (relates to) a member of the parallel phrase.
6. Members can relate to each other by expressing the same ideas or contrasting ideas. Later we shall see that they can relate in many more ways but thus far we have discussed these two.

SECTION I, WORKING DEFINITIONS

MODULE 2. FIRST TWO MAJOR HEBREW POETRY RELATIONSHIPS

15. In our last module we discussed that members of one phrase could relate to members of the other phrase in more than one way. Now it is time to explore this idea further. There are several kinds of parallelism in Hebrew Poetry. That is, the phrases may relate to each other in several ways. Let's look at one of the ways phrases may relate to each other. The most common kind of parallelism in the Old Testament is what we will call *same* parallelism. In other words, the thought of the first phrase is basically the same in meaning as the thought of the second phrase. Or in terms of a definition:

Definition Same parallelism refers to that type of Hebrew Poetry in which members of one phrase relate to members of the parallel phrase in basically the same way.

Remember our very first example of Hebrew Poetry?

The Lord will roar from Zion,
he will utter his voice from Jerusalem. Amos 1:2

THIS (IS/IS NOT) AN EXAMPLE OF SAME PARALLELISM.
(underline the correct answer inside the parenthesis).

This is an example of same parallelism. You should have identified Lord = he; will roar = will utter; Zion = Jerusalem. The thought of each of these members is basically the same.

16. Let us look again at my attempt at Hebrew Poetry.

Johnny plays a musical instrument at school,
he blows the trumpet in the classroom.

IS THIS AN EXAMPLE OF SAME PARALLELISM? Yes No

Yes. All of these members relate to each other in basically the same way.

17. I hope you have the idea of *same* parallelism down by now. If so, you are ready for another kind of parallelism. We noticed earlier in our explanation of *relates to* that the correspondence between repeated ideas does not have to be the same. *Relates to* simply means one member of a phrase is associated with one member of the other phrase. The types of association can be varied. Look at the following example.

The memory of the just is blessed
but
the name of the wicked shall rot. Prov 10:7

IDENTIFY THE CORRESPONDING MEMBERS OF THESE PARALLEL PHRASES.

_____ = _____, _____ = _____, _____ = _____

memory = name, just = wicked, blessed = shall rot

18. Look again closely at these associated members. IDENTIFY FOR EACH OF THE PAIRED MEMBERS WHETHER THE CORRESPONDENCE IS SAME OR DIFFERENT (circle correct word). THEN GIVE THE BASIC IDEA INTENDED BY THE CORRESPONDENCE OF THE MEMBERS. (I'll do the first one to get you started).

<u>Members</u>	same <u>different</u>	<u>Basic Idea Intended</u>
memory = name	<u>same</u> different	Memory and name are associated in the same way. The idea is that the name stands for the character and for the kind of person he was.
just = wicked	same different	Just and wicked are
blessed = shall rot	same different	Blessed
just = wicked by living	<u>different</u> (by contrast)	contrasted. A person who does well in life uprightly is contrasted to a person who does evil in life.
blessed = shall rot	<u>different</u> (by contrast)	Blessed is contrasted with shall rot. The reputation of a good person lives on with good results. The reputation of a bad person leaves a stench –that is, unpleasant and unprofitable.

19. Look again at the example of parallelism given in the previous frame.

The memory of the just is blessed, but
the name of the wicked shall rot. Prov 10:7

One significant word hints that the relationship between the thought of phrase one is different (or contrasted to) the thought of phrase 2. It is the connecting word between the two phrases.

WHAT IS THE WORD?

But

20. The word *but* is often used to connect two phrases which are related in an opposite (different, contrasted) way. It is a good idea when identifying Hebrew Poetry to look for *but*. Almost always *but* will indicate *different* parallelism.

Definition Hebrew Poetry is said to be different parallelism when one or more members of one phrase is in a different correspondence with its related member of the parallel phrase.

Different is here meant to broadly include contrast, or opposite or unlike manner.

Now consider the following *made-up* Hebrew Poetry.

Johnny plays an instrument at school
but
Johnny does not do his homework at school.

WHICH MEMBERS ARE CONTRASTED IN THIS EXAMPLE?

plays is contrasted with *does not do* and *instrument* is contrasted with *homework*.

21. I'll use =D to mean *different correspondence*. Let me rewrite my Johnny Hebrew Poetry once more.

Johnny plays an instrument at school,
but
Mary makes pies at home.

WHICH MEMBERS ARE RELATED BY CONTRAST IN THIS EXAMPLE?

_____ =D _____; _____ =D _____; _____ =D _____; _____ =D _____;

Johnny =D Mary; play =D makes; instrument =D pies; school =D home;

22. Now let's give you an opportunity to write an example of different parallelism.

COMPLETE THE FOLLOWING EXAMPLE.

Same parallelism has two phrases which are same in thought, but

 Most likely you wrote the following:

Same parallelism has two phrases which are same in thought
 but
 different (contrasted) parallelism has two phrases which
 are different in thought.

23. WHICH ONE OF THE FOLLOWING EXAMPLES IS DIFFERENT
 PARALLELISM? (place a check in blank before your choice)

- a. Blow ye the trumpet in Zion and sound an alarm in my
 holy mountain. Joel 2:1
- b. Why do the wicked prosper and traitors live at ease?
 Jer 12:1
- c. The labor of the righteous tendeth to life; the increase
 of the wicked to sin. Prov 10:16

X c. The members *to life* and *to sin* are contrasted. The members *righteous*
 and *wicked* are also contrasted. Notice there was no *but* to give us a
 hint. However, you could insert a *but* in between the two phrases and it
 would fit comfortably.

SUMMARY OF CONCEPTS THUS FAR—MODULE 2

1. Same parallelism refers to two parallel phrases in which members of one phrase correspond to members of the parallel phrase in basically the same way.
2. Members of one phrase may *relate to* members of the parallel phrase in more ways than just same.
3. Members of one phrase may be different from corresponding members in the other phrase. They may be contrasted. They may be related in some other unlike manner.
4. When one (or more) member of a phrase relates to its corresponding member in the parallel phrase in some *different* manner we call the Hebrew Poetry *different parallelism*.
5. The connector word between two phrases, *but* often hints that the parallelism is *different*.

FEEDBACK EXERCISES--MODULE 2

1 Identify the phrases in the following examples by underlining with one line phrase 1 and with two lines phrase 2.

- a Show me thy ways, O Lord; teach me thy paths, Psa 25:4
- b For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish, Psa 1:6
- c He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. Prov 10:4
- d He that hath a perverse heart findeth no good; and he that hath a perverse tongue falleth into mischief. Prov 17:20.

2 Identify the related members of the two phrases contained in the Hebrew Poetry given below. Circle related members and connect with a line. Put *same* or *different* in the blank in front of the example to indicate whether the parallelism is same or different.

_____ a. He that keepeth the commandment keepeth his own soul,
he that despiseth his ways shall die. Prov 19:16

_____ b. A false witness shall not be unpunished, and
he that speaketh lies shall not escape. Prov 19:5

3 Describe the way in which members correspond in the following expressions of Hebrew Poetry (use =D to mean different, use =S to mean same)

example: Wealth maketh many friends, but the poor is separated from his neighbor.
Prov 19:4

related members

basic idea

wealth =D poor

a person having wealth is contrasted with a poor person

maketh =D is separated

the influence of money attracts people; this is contrasted with poverty which not only does not attract but makes the poor one unwanted by people

many friends =S neighbors

basically describes people who are influenced by money or poverty. Neighbors take the thought a step further. Naturally you would expect close neighbors to be friends--but where poverty is concerned this is not always true--the poor are avoided even by neighbors.

FEEDBACK EXERCISES-- MODULE 2 Cont

- a. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. Psa 19:8

related members

basic idea

- b. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?
Psa 139:7

related members

basic idea

- c. Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase, Prov 13:11

related members

basic idea

4. Define in your own words:

a. same parallelism-

b. different parallelism-

c. the meaning of the symbols =D

=S

5. Give here a word often used as a connector between phrases which express different parallelism. _____

ANSWERS TO FEEDBACK EXERCISES — MODULE 2

1. a. Show me thy ways, O Lord; teach me thy paths. Psa 25:4
 =====
 b. For the Lord knoweth the way of the righteous ; but the way of the ungodly shall perish. Psa 1:6
 =====
 c. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. Prov 10:4
 =====
 d. He that hath a perverse heart findeth no good; and he that hath a perverse tongue falleth into mischief.
 Prov 17:20
 =====

2. different a. He that keepeth the commandment keepeth his own soul,
he that despiseth his ways shall die Prov 19:16
same b. A false witness shall not be unpunished, and
he that speaketh lies shall not escape. Prov 19:5

3. a. related members basic idea
- | | |
|---|---|
| <p>statutes of the Lord=S
 commandment of the Lord</p> <p>are right=S is pure</p> <p>rejoicing the heart=S
 enlightening the eyes</p> | <p>these members both describe
 God's revelation.</p> <p>these members both describe the
 essential good value of God's law</p> <p>both of these members imply that
 when understood and followed God's
 requirements give new freshness to
 life. Enlightening the eyes is a
 Hebrew Idiom. Rejoicing the heart, its
 related parallel member helps us
 define this idiom.</p> |
| <p>b. <u>whither shall I go=S</u>
 <u>whither shall I flee</u></p> <p>from thy Spirit=S from
 thy presence</p> | <p>these members both describe the fact
 that there is no where to go in which
 God is not there.</p> <p>these two members are saying the same
 thing--God by His Spirit is able to
 make His presence known anywhere.</p> |
| <p>c. <u>wealth gotten by vanity=D</u></p> <p><u>shall be diminished=D</u>
 <u>shall increase</u></p> | <p>these two members are contrasted.
 He that gets wealth easily (inheritance,
 or by dishonesty, etc) is contrasted to
 he that has to work hard for it.</p> <p>These two members are contrasted--
 Our proverb, <i>easy come, easy go,</i>
 describes this.</p> |

ANSWERS TO FEEDBACK EXERCISES--MODULE 2 cont

- 4
- a. same parallelism refers to the type of Hebrew Poetry in which members of a phrase relate in a same manner to corresponding members of the parallel phrase.
 - b. different parallelism refers to the type of Hebrew Poetry in which one or more members of a phrase corresponds by contrast, difference, or unlike manner to its related member in the parallel phrase.
 - c. =D is the symbol which indicates that a member relates to its corresponding member in a different, contrasting, or unlike manner. = S is symbol indicating same correspondence.
5. But often connects two phrases which are different parallelism.

SECTION I WORKING DEFINITIONS

MODULE 3 THIRD MAJOR RELATIONSHIP

24. Thus far we have discussed two kinds of parallelism,

- same
- different

These two kinds of parallelism occur many times in the poetic literature and are basic to an appreciation of Hebrew Poetry. There are several *other* kinds of parallel relationships. However, it is not as important to know the names of the relationships as it is to be able to describe the relationships in your own words. For that reason we shall group all relationships which are not SAME or DIFFERENT into a single category which we shall call OTHER. In the past I have called this type of Hebrew Poetry by the name of progressive parallelism since there is nearly always some advance of thought from one phrase to the other.

Definition Other parallelism relates to the broad classification of Hebrew Poetry not specifically same or different. The two parallel phrases relate to each other in a number of ways.

types
of
relationships

If one phrase gives a thought, the other parallel phrase:

- may reinforce it with an example;
- may add a non-corresponding new member;
- may use a figurative comparison to explain or clarify;
- may answer a question posed by the first phrase;
- may explain something in particular about the first phrase;
- may explain an entirely new thought which neither contrasts with or is the same as the other phrase. The new thought may be loosely or tightly associated with the first phrase.
- may give an implication or conclusion which follows as a result of the assertion of the first phrase;
- a combination of several of these relationships;
- you name it (I'm sure I haven't covered them all).

Consider the following example.

Teach me thy way, O Jehovah;
And lead me in a plain path, because of mine enemies.

Psa 27:11

24 cont

teach me=lead me thy way=a plain path
 because of mine enemies = a non-corresponding member

CHECK THE RELATIONSHIP BELOW WHICH THIS NON-CORRESPONDING MEMBER MOST LIKELY FITS.

- ___ a. it reinforces the first phrase by giving an example
 ___ b. it gives a figurative expression which clarifies something in the first phrase,
 ___ c. it gives a reason why the first phrase is important

C. it gives a reason why the first phrase is important (The because gives the clue.)

25. Examine the following *Other Parallelism* example.

Wherewithal shall a young man cleanse his way?
 By taking heed thereto according to thy word.
 Psa 119:9

HOW WOULD YOU DESCRIBE THIS OTHER RELATIONSHIP.
 (check your answer)

- ___ a. the second phrase reinforces the first with an example
 ___ b. the second phrase answers a question posed by the first
 ___ c. the second phrase gives a conclusion which naturally follows
 from the first phrase
 ___ d. the second phrase gives a figurative explanation of the
 first phrase

b. the second phrase answers a question posed by the first.

26. Consider the following example of other parallelism.

Through thy precepts I get understanding,
 Therefore, I hate every false way. Psa 119:104

DESCRIBE IN YOUR OWN WORDS THE RELATIONSHIP YOU SEE BETWEEN THESE PARALLEL PHRASES.

THE SECOND PHRASE _____

The second phrase draws a conclusion which is based on the first phrase. The word, therefore, hints that a conclusion follows.

27. COMPLETE THE FOLLOWING EXAMPLE TO MAKE IT FIT THE DESCRIPTION OF OTHER PARALLELISM THAT ADDS A NEW MEMBER IN THE SECOND PHRASE.

Johnny plays a musical instrument,
he _____

Here is what I did. I added a new member to the second phrase,
at school.

Johnny plays a musical instrument,
he plays an instrument at school

You may have said almost anything just so there was a *new member* in the second phrase. Did you have a new member?

28. Sometimes in other parallelism either one of the phrases may use some figurative comparison (simile or metaphor or other) to better illustrate the idea of the phrase.

PLACE A CHECK BESIDE EACH OF THE EXAMPLES BELOW WHICH ARE EXAMPLES OF OTHER PARALLELISM HAVING SOME FIGURATIVE COMPARISON IN ONE PHRASE WHICH HELPS ILLUSTRATE THE IDEA OF THE OTHER PHRASE.

- ___ a. A word fitly spoken
is like apples of gold in pictures of silver. Prov 25:11
- ___ b. As snow in summer, and as rain in harvest,
so honor is not seemly for a fool. Prov 26:1
- ___ c. Oil and perfume rejoice the heart,
so doth the sweetness of a man's friend that cometh of hearty counsel. Prov 27:9
- ___ d. My son, attend to my words;
incline thine ear unto my sayings. Prov 4:20

x a. b. c. These are all examples of figurative phrases.

In example "a" phrase 2 contains the figurative comparison.

In example "b" phrase 1 contains the figurative comparison.

In example "c" phrase 1 contains the figurative comparison.

SUMMARY OF CONCEPTS IN MODULE 3

1. Other parallelism broadly includes any parallelism which is not definitely same or different,
2. The two parallel phrases may be related in numerous ways such as:
 - one phrase may reinforce the thought of the other by giving an example of the thought;
 - one phrase may use a figurative comparison to clarify or illustrate the first thought (or even some portion of it);
 - one phrase may add a non-corresponding new member which does not relate directly to a member of the other phrase. Said new member may be used in many ways.
 - one phrase may answer a question posed by the other phrase;
 - one phrase may explain something in particular about the other phrase;
 - one phrase may explain something concerning only one member of the other phrase;
 - one phrase may add an entirely new thought. Said thought may neither contrast with or be the same as the first phrase;
 - one phrase may give an implication or conclusion which follows as a result of the assertion of the first phrase;
3. The important thing to remember is not how I describe the relationship. Seek to describe in your own words how you see the two phrases relating.
4. Look for clue words to hint at the relationships between the two phrases:
 - *like* or *as* can be used to introduce figurative illustrations;
 - *therefore* is often used to introduce a conclusion ;
 - *because* can be used to introduce a phrase giving a reason *why*;

FEEDBACK FOR MODULE 3

1. Consider the following example.

Can the Ethiopian change his skin,
or the leopard change his spots? Jer 13:23

Give here in your own words how you would analyze the example of parallelism.

2. Analyze the following example of parallelism by describing the relationship between the phrases.

Have we not all one father?
Hath not one God created us? Mal 2:10

3. Describe the relationship you see in the following example of *other* parallelism.

As the hart panteth after the water brooks,
So panteth my soul after thee, O God. Psa 42:1

ANSWERS TO FEEDBACK

1. Both phrase 1 and phrase 2 ask questions which expect an emphatic no. The idea implied is, "It is impossible!" An Ethiopian can not change his skin. A leopard can not change his spots. Now you may have decided to call this *same* parallelism since the thought of impossibility was behind each phrase. However, you may have chosen to call it *other* parallelism where the second phrase reinforces the first with a different example. The main thing is to see what is happening as Jeremiah uses these parallel phrases. This is a good example to show you that actual Biblical examples don't automatically fit my *neat* Hebrew Poetry definitions.
2. The second phrase explains the first. That is, the second phrase gives a reason why God can be considered as father, because he created us.
3. The first phrase gives an illustration of the second phrase. An illustration taken from everyday life serves to clarify the "intense longing" which the Psalmist had for God.

SUMMARY OF CONCEPTS SECTION I

1. Hebrew Poetry is a way of expressing relationships between thoughts placed in parallel.
2. Phrase is the term used to describe one entire parallel thought. Member is the term used to describe a smaller portion of a phrase.
3. For SAME or DIFFERENT parallelism, members in one phrase normally have a corresponding member in the parallel phrase.
4. SAME parallelism describes the type of Hebrew Poetry in which members of one phrase correspond to members of the parallel phrase in basically the same way.
5. DIFFERENT parallelism describes the type of Hebrew Poetry in which at least one member of one phrase corresponds to a member of the parallel phrase in a contrasting or unlike or some different way.
6. OTHER parallelism describes any other type of Hebrew Poetry in which parallel phrases relate to each other. (usually numerous ways)
7. Often in OTHER parallelism there does not exist any corresponding members between parallel phrases.
8. Often *but* used as a connector word between phrases indicates DIFFERENT parallelism. *Nevertheless* or *however* or infrequently *and* can also be used in this way. As a simple test, substitute *but* for any of these and if the sense is not altered the relationship is probably DIFFERENT,
9. For OTHER parallelism the important thing is to describe in your own words the relationship between the phrases. Some suggested relationships:
 - One phrase may reinforce the other by giving an example of figurative illustration of it.
 - One phrase may relate logically to the other by answering a question, giving a reason why, or drawing an implication or conclusion.
 - One phrase may explain something in particular about the other phrase or deal in detail with only one member of the other phrase.
 - One phrase may add a new thought or a new member which has no correspondence to the other phrase or any member of it.
10. Some clue words to help hint at relationships for OTHER parallelism:
 - *like* or *as* or *so* can be used to introduce a figurative illustration.
 - *because* or *for* can be used to introduce a phrase giving a reason *why*.
 - *therefore* is often used to introduce a conclusion.
11. Keep in mind the fact that these three definitions, SAME, DIFFERENT, and OTHER, are over simplified. You will see many, many exceptions to these. However, these labels (Same, Different, Other) will be a good guide in getting you started to seeing relationships in Hebrew Poetry.

SECTION I. TEST

1. Describe in your own words the basic concept of parallelism which underlies Hebrew Poetry.

2. Describe in your own words the three kinds of Hebrew Poetry discussed in this section.

SAME -

DIFFERENT -

OTHER -

3. Identify the corresponding members of the following **SAME** parallelism.

Through thee will we push down our adversaries:
 Through thy name will we tread them under that rise up against us.
 Psa 44:5

4. In the following **DIFFERENT** parallelism example identify the members which are related differently.

A false balance is an abomination to Jehovah;
 but a just weight is his delight. Prov 11:1

SECTION I. TEST cont

5. For the following examples place an S (for SAME), D (for DIFFERENT), or O (for OTHER) to show that you can identify the type of Hebrew Poetry. For any that you mark O, explain briefly the relationship you see. If you are not certain of a given example--explain in your own words what you do see.

- ___ a. Proverbs 3:13 Happy is the man that finds wisdom, and happy is the man that gets understanding.
- ___ b. Proverbs 11:17 The merciful man doeth good to his own soul, but he that is cruel troubles his own flesh.
- ___ c. Proverbs 11:23 The desire of the righteous is only good, but the expectation of the wicked is wrath.
- ___ d. Proverbs 16:16 How much better it is to get wisdom than gold. And to get understanding is rather to be chosen than silver.
- ___ e. Proverbs 16:32 He who is slow to anger is better than the mighty; and he who rules his spirit, than he that takes a city.
- ___ f. Proverbs 19:21 There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.
- ___ g. Proverbs 21:1 The king's heart is in the hand of the Lord, like the rivers of water; he turns it whithersoever he will.
- ___ h. Proverbs 21:14 A gift in secret pacifies anger; and a reward in the bosom stills strong wrath.
- ___ i. Proverbs 22:1 A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.
- ___ j. Proverbs 27:21 As the refining pot for silver, and the furnace for gold, so is a man to his praise.

ANSWERS TO SECTION I TEST

1. Parallelism is the name given to describe the balance of thought seen in Hebrew Poetry in which the poet expresses one thought and then follows it with another parallel thought. There is a logical rhythm between the thoughts. To be able to understand and state the relationship between the parallel thoughts is to see the beauty of Hebrew Poetry.

ANSWERS TO SECTION I TEST cont

- 2 SAME parallelism describes the relationship whereby members of one phrase relate to members of the other phrase in a *same* manner.

DIFFERENT parallelism describes the relationship whereby at least one member of one phrase relates to the corresponding member in the parallel phrase in a different (contrastive, unlike, etc) manner.

OTHER parallelism describes the poetic use of parallel thoughts in which the relationship between the thoughts is not clearly same or different.

3. through thee=through thy name, we=we , push down=tread under, our adversaries=them that rise up against us,
4. a false balance=D a just weight; abomination=D delight
- S a.
- D b. merciful man=D he that is cruel; doeth good=D troubles soul=flesh
- D c. desire=expectation; righteous=D wicked; good=D wrath
- S d. how much better=rather to be chosen; get wisdom=get understanding; gold=silver
- S e. he who is slow to anger=he that rules his spirit;
mighty=he that takes a city; better=(implied--better)
- D f. many devices=D counsel; man's heart=D Lord
(left out)=D that shall stand; the missing member implied is "which may or may not come to pass"
- Q g. Here, phrase one uses an illustration to describe God's sovereign control of the King. Phrase two gives the point of the figurative illustration given in phrase 1.
- S h. gift=reward in secret=in the bosom pacifies=stills anger=strong wrath
- S i. good name=loving favor rather to be chosen=rather (to be chosen is implied) great riches=silver and gold
- Q j. Here two figurative illustrations are given in phrase 1. Both explain the final phrase. That is, just like the refining pot must separate impurities from silver and just as the furnace melts out the impurities--that is, flattery, untruths, overstatements, etc. Implied is that the praise should not make him big headed since much of it probably isn't true.

FURTHER STUDY

Clarification of Terms

My simplified definitions are not given the names that you will find when reading the hermeneutical literature on Hebrew Poetry,

<u>My name</u>		<u>is called in literature</u>
SAME	—————→	SYNONYMOUS
DIFFERENT	—————→	ANTITHETIC
OTHER	—————→	SYNTHETIC

Synthetic is also described by some others by a name such as : emblematic, stairlike, introverted, incomplete, incomplete without compensation, etc.)

Other Reading That Should Interest You

- Milton Terry, **Biblical Hermeneutics**, Zondervan Publishing, 1964.

Terry (96-98) breaks synonymous parallelism into 3 kinds: identical, similar, inverted. He subdivides antithetic into two kinds: simple and compound. He analyzes synthetic as two types: correspondent and cumulative.

I recommend that you read this entire treatment (90-106) of Hebrew Poetry. Terry gives you an intuitive feel for Hebrew Poetry as well as a scholarly analysis (at least it was so in its time). His appreciation for the Hebrew Language and people and their modes of thinking and expression comes through clearly. This section is well worth the time to read and reread. This text has recently been reprinted in paper back and would be a valuable addition to any Bible student's library.

- A. Berkeley Mickelsen, **Interpreting the Bible**, Eerdmans, Grand Rapids, 1963.

Mickelsen gives a good treatment of Hebrew Poetry (323-337). He also gives on page 337 a list of texts of fairly recent vintage which have specialized in Hebrew Poetry. Mickelsen discusses stress and rhythm--which I have deliberately overlooked. He also discusses less well known items related to Hebrew Poetry such as anacrusis, acrostics, and assonance. The 14 pages are worth reading.

- **International Standard Bible Encyclopaedia** (2410-2414)

The article in ISBE by T. Witton Davies gives a good overview of Hebrew Poetry and is well worth reading.

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SECTION II RECOGNITION AND REDUCTION TECHNIQUES

Introduction Section I introduced us to the definition of Hebrew Poetry and to working definitions of 3 major types of relationships seen in Hebrew Poetry. Perhaps you should read again these definitions to refresh your memory.

Hebrew Poetry is a way of expressing relationships between parallel thoughts. Usually it is the repetition of phrases in which members of one phrase relate to members of the other phrase.

Same parallelism refers to the type of Hebrew Poetry in which members of one phrase relate to members of the parallel phrase in basically the same way.

Hebrew Poetry is said to be different parallelism when one or more members of one phrase is in a different correspondence with its related member of the parallel phrase, (Different is here broadly meant to include contrast or opposite or other unlike manner.)

Other parallelism relates to the broad classification of Hebrew Poetry not specifically same or different, The two parallel phrases may relate to each other in a number of ways (REINFORCEMENT, CLARITY, CONTINUATION, ADDITION, LOGICAL).

With these definitions in mind you are ready to tackle the concepts of this Section.

These concepts fall under two broad categories:

- How to recognize these parallelisms in Scripture.
- How to reduce the poetic format to summary statements which emphasize the meaning.

Goals Or to repeat in a different way. Section II purposes to give help on goals 4, 5, 6, 7 listed on page 6.

Goal 4. List some practical ways of identifying the parallel phrases.

Goal 5. Use these practical ways to actually identify examples of parallel phrases of Hebrew Poetry

Goal 6. Learn several reduction techniques to use with Hebrew Poetry which is extended beyond simple couplets.

Goal 7. Using the reduction techniques, give the meaning of a stanza (unit) of Hebrew Poetry indicating the emphasis and flow of thought seen.

SECTION II. RECOGNITION AND REDUCTION cont.

Objectives More specifically by the time you finish module 1 of this section you should be able,

- Module 1 • to list 3 practical suggestions for identifying (confirming your identification) of parallel phrases.
- to apply these 3 practical suggestions to examples of Hebrew Poetry and identify parallel phrases.

And by the time you finish module 2 of this section you should be able to,

- Module 2 • to reduce couplets to one line giving emphatic meaning.
- to look for relationships in extended sections between couplets
- to insert interpretive connector words which indicate the flow of thought seen between couplets
- to write a summary statement for a unit of extended Hebrew Poetry.

Contents of Section II (you may click on an item and go directly to the page containing the item)

Module 1. Recognition Techniques
 Feedback on Module 1

Module 2. Reduction Techniques
 Feedback on Module 2

Summary of Concepts

Reference List of Poetic Sections

MODULE 1. SOME HINTS ON RECOGNIZING PARALLELISM

29. Analyzing the form of Hebrew Poetry involves first recognizing specifically the phrases which are parallel. To a beginner (and even to old timers) identification of the exact beginning and ending of parallel phrases is difficult. Partly this is because definitions are not exact. It is also due to the fluid way in which poets write. They aren't honor bound to stick to any definitions. They write and are borne along by emotional current. In any case identification is not always easy. One practical suggestion for identifying exactly where a phrase begins and ends is hinted at in the following quotations.

King James Version of Proverbs 22:6

Train up a child in the way he should go: and when he is old, he will not depart from it.

Revised Standard Version of Proverbs 22:6

Train up a child in the way he
 should go,
 and when he is old he will not
 depart from it.

American Standard Version of Proverbs 22:6

Train up a child in the way
 he should go,
 And even when he is old he
 will not depart from it.

WHAT DIFFERENCE (other than word variation due to interpretational differences) DO YOU SEE BETWEEN THE KING JAMES VERSION AND THE OTHER TWO VERSIONS?

Of course the question asked for your opinion. You may have noted many things. One thing I hoped you noticed was the way the RSV and ASV printed their poetry. Both indent to show continuation of a phrase. They begin a new phrase over to the left margin. In fact the ASV begins each new phrase with a capital letter. The KJV does not do this.

30. The last frame illustrated my first hint at recognizing parallel phrases.

FIRST PRACTICAL SUGGESTION

USE A BIBLE WHICH PRINTS HEBREW POETRY IN POETICAL FORMAT (that is, parallel phrases are printed one under the other)

Of course this pre-supposes that you know the poetical sections already. Perhaps it would help you to know which portions of Scripture are poetic. At the end of this section, I have given a reference list of poetic passages. I used the New English Bible as my guide for noting these poetic passages.

Perhaps you are thinking, "I didn't have too much trouble seeing the parallel phrases you gave in section 1." That may be true. One reason may be that you have a natural knack for identifying parallel phrases. Another reason may be the fact that the examples were carefully chosen so that parallel phrases could be easily seen. A third reason is that only couplets of parallel phrases were chosen. The idea of parallelism or correspondence between phrases can be extended to three, four or more phrases. Just to impress you that my first practical suggestion is a good one I'll have you try to identify several parallel phrases occurring in an entire poetic passage. I'll leave out verse numbers.

King James Version Nahum 1:1-3

The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the Lord revenges; the Lord revenges, and is furious; the Lord will take vengeance on his adversaries, and he reserves wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

HOW MANY PARALLEL PHRASES CAN YOU IDENTIFY IN THE ABOVE VERSES?

- ___ a. 5
- ___ b. 6
- ___ c. 7
- ___ d. 8
- ___ e. 9
- ___ f. 10
- ___ g. more than 10

The question called for your answer. I saw x f. 10

31. Now use the PRACTICAL SUGGESTION: USE A BIBLE THAT PRINTS IN POETIC FORMAT. I'll copy the RSV for the same passage--Nahum 1:1-3

An oracle concerning Nineveh.
 The book of the vision of Nahum of Elkosh.
 The Lord is a jealous God
 and avenging,
 the Lord is avenging and wrathful;
 the Lord takes vengeance on his adversaries
 and keeps wrath for his enemies.
 The Lord is slow to anger and of
 great might,
 and the Lord will by no means clear the guilty.

His way is in whirlwind and storm,
 and the clouds are the dust of his feet.

HOW MANY PARALLEL PHRASES DOES THE PRINTED FORMAT ABOVE SUGGEST?

10 Notice also that the RSV grouped the first 8 lines into a poetic unit (stanza).
 Lines 9 & 10 were part of a new stanza.

32. In order to apply the practical suggestion,
 USE A BIBLE WHICH PRINTS HEBREW POETRY IN POETICAL FORMAT,
 you perhaps need the following information.

The following Bibles print in poetic format:

All Poetic Passages	None	Some
Revised Standard Version	King James Version	American Standard Version (Job, Psa, Prov, SOS, Lam, occasional others) New Berkley Version (Psa, SOS, Lam, Joel, Few others)
New English Bible		
Good News Bible		

There are probably other versions, which also give help by printing in poetic format. But I have limited myself to ones that I have personally used.

Go on to frame 33.

33. I hope you recognized the importance of the information in the last frame. If you did, then I know you'll want to get one or more Bibles that print in poetic format to have as study aids in your personal library. But lets just suppose you only have access to a King James Version. Are there any practical helps for identifying parallel phrases? Compare carefully the King James Version with the American Standard Version given below.

King James Version

Proverbs 3:11,12

My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

American Standard Version

Proverbs 3:11,12

My son, despise not the chastening of Jehovah;
Neither be weary of his reproof:
For whom Jehovah loveth he reproveth;
Even as a father the son in whom he delighteth.

USING THE ASV TO HELP YOU DETERMINE THE PARALLEL PHRASES CAN YOU SEE ANY INDICATORS IN THE KJV WHICH ALSO HELP TO POINT OUT THESE SAME PHRASES?

The ASV indicated 4 phrases. The KJV while not printing in poetic format did indicate the termination of each of the phrases by using the identical punctuation marks used by the ASV. Often the authors of the KJV will terminate phrases with semi-colons, colons, and periods. Some times they use commas. But in any case a close look at punctuation marks give a good starting place to begin analysis.

34. Even if the punctuation is left out sometimes it is easy to spot parallel phrases because of other natural indicators. I'll print three examples of Hebrew Poetry from Proverbs using the King James Version and leaving out the punctuation. Can you spot the parallel phrases in these examples?

Proverbs 19:22 (comma ommitted)

The desire of a man is his kindness and a poor man is better than a liar.

Proverbs 19:29 (colon ommitted)

Judgments are prepared for scorners and stripes for the back of fools.

34 cont.

Prov. 22:7 (comma missing)

The rich ruleth over the poor and the borrower is servant to the lender.

WHAT NATURAL INDICATOR OF PARALLEL PHRASES OCCURS
IN THESE EXAMPLES OF SIMPLE COUPLETS?

The conjunction, *and*, gives away the parallel phrases in each of the above simple couplets of Hebrew Poetry. The *and* connects parallel phrases usually of *same parallelism* or of *other parallelism*.

35. CAN YOU THINK BACK TO THE PREVIOUS SECTION. WHAT
OTHER WORD IS A NATURAL INDICATOR OF PARALLEL
PHRASES ESPECIALLY IN DIFFERENT PARALLELISM?

But Did you recall from section 1 that *but* usually connects two phrases of different parallelism?

36. Let me summarize the practical suggestions I have given to help identify phrases.

- | |
|--|
| <ol style="list-style-type: none"> 1. USE A BIBLE WHICH PRINTS HEBREW POETRY IN POETICAL FORMAT SHOWING PARALLEL PHRASES PRINTED ONE UNDER THE OTHER. 2. USE PUNCTUATION TO HELP SEE PHRASES. THOUGH THE KJV IS SEEMINGLY INCONSISTENT, COMMAS, COLONS, AND SEMI-COLONS OFTEN DO INDICATE THE TERMINATION OF A PHRASE. 3. LOOK FOR THE COMMON CONNECTOR WORDS <i>but</i> AND <i>and</i> WHICH OFTEN JOIN PHRASES. |
|--|

FEEDBACK - Module 1Exercises

1. Using only a KJV, list the number of parallel phrases you see in the following passages. Use punctuation and natural word connectors to help you see phrase endings.

- a. Prov 6:1-5 number of parallel phrases _____
- b. Prov 6:6-11 number of parallel phrases _____
- c. Prov 6:12-19 number of parallel phrases _____
- d. Prov 9:1-6 number of parallel phrases _____
- e. Prov 9:7-12 number of parallel phrases _____

2, First use the KJV to determine the number of phrases, then use the ASV's printed poetic format given below to verify your number of phrases.

- a. Psalm 1 number of parallel phrases _____
- b. Psalm 23 number of parallel phrases _____

American Standard Version 1901 (verse numbers omitted)Psalm 1

Blessed is the man that walketh not in the counsel of the wicked,
 Nor standeth in the way of sinners,
 Nor sitteth in the seat of scoffers:
 But his delight is the law of Jehovah:
 And on his law doth he meditate day and night.
 And he shall be like a tree planted by the streams of water,
 That bringeth forth its fruit in its season,
 Whose leaf also doth not wither;
 And whatsoever he doeth shall prospero
 The wicked are not so,
 But are like the chaff which the wind driveth away.
 Therefore the wicked shall not stand in the judgment,
 Nor sinners in the congregation of the righteous«
 For Jehovah knoweth the way of the righteous;
 But the way of the wicked shall perisho

Psalm 23

Jehovah is my shepherd; I shall not want.
 He maketh me to lie down in green pastures;
 He leadeth me beside still waters.
 He restoreth my soul:
 He guideth me in the paths of righteousness for his name's sake.
 Yea, though I walk through the valley of the shadow of death,
 I will fear no evil; for thou art with me;
 They rod and thy staff, they comfort me.
 Thou preparest a table before me in the presence of mine enemies:
 Thou has anointed my head with oil;
 My cup runneth over.
 Surely goodness and lovingkindness shall follow me all the days
 of my life; And I shall dwell in the house of the Lord for ever.

FEEDBACK - Module 1 continued

3. List in your own words 3 suggestions to help you identify phrases.

ANSWERS TO FEEDBACK ON MODULE 1

1. a. 11 b. 11 c. 17 d. 12 e. 12
2. Psa 1 - ASV indicates 15 parallel phrases Psa 23 - ASV indicates 13 parallel phrases
3.
 - a. Use a Bible which prints Hebrew Poetry in poetic format.
 - b. Look for connector words *and* or *but* which often connect parallel phrases.
 - c. As a starting point--use commas, colons, semi-colons and periods as indicators of terminal points for phrases. Of course you'll have to modify this as you begin to analyze and seek out relationships between phrases. Especially is this so with KJV since it does not appear to use these punctuation marks with the same consistency.

MODULE 2. SOME TECHNIQUES TO ANALYZE POETIC SCRIPTURE

37. Most of our time thus far has been spent on identifying phrases and of identifying relationships between couplets (two phrases in parallel). We do well to recognize, however, that couplets of Hebrew Poetry rarely ever appear as isolated simple pairs (except in the book of Proverbs). Most of the time couplets are part of a larger unit of poetry. I call this expansion of Hebrew Poetry beyond simple couplets by the name of *extended parallelism*.

Definition Extended parallelism describes any unit of Hebrew Poetry larger than a couplet in which 3 or more phrases are placed in parallel. There exists the possibility of thought relationship between any of the phrases in parallel.

Let me illustrate. Isa 53:5 is part of several phrases of extended parallelism. But I'm going to extract these 4 phrases and examine them as if they existed by themselves—just to get across the idea of extended parallelism. I'll number the four phrases for identification purposes.

- 1 But he was wounded for our transgressions,
- 2 He was bruised for our iniquities;
- 3 Upon him was the chastisement that made us whole,
- 4 And with his stripes we are healed.

PHRASES 1 AND 2 FORM A COUPLET. WHAT TYPE OF PARALLELISM IS SEEN IN THIS COUPLET?

1. ___ a, same ___ b. different ___ c. other

PHRASES 3 AND 4 ALSO FORM A COUPLET. WHAT TYPE OF PARALLELISM IS SEEN IN THIS COUPLET?

2. ___ a, same ___ b. different ___ c. other

1, x a. same

2, x a. same

If you described this last couplet (2) as *other* because you feel new ideas are seen in the corresponding members I would say O.K.

38. Now let's go on to observe the *extended idea*. Not only is there a relationship between lines 1 and 2 or between 3 and 4 but there is also a relationship between couplet 1 and couplet 2. Look again at this example.

couplet 1 1 But he was wounded for our transgressions, 2 He was bruised for our iniquities;

couplet 2 3 Upon him was the chastisement that made us whole, 4 And with his stripes we are healed.

DESCRIBE ANY RELATIONSHIP YOU SEE BETWEEN THESE COUPLETS BY CHOOSING THE KIND OF RELATIONSHIP AND THEN EXPLAINING WHAT YOU SEE IN YOUR OWN WORDS.

___ a same, Explain:

___ b different, Explain:

___ c other, Explain:

___ d I don't know

c. other Explain: I chose other since I think couplet 2 starts out the same but adds a new thought--actually a result.

d. At least you were honest.

39. Perhaps you didn't agree with me in the analysis of Isa 53:5. Let me explain how I arrived at it. I used a reduction technique.

Definition A reduction statement (sometimes shortened to reduction) is a one line summary statement representing the emphatic meaning of a couplet.

For example, I analyzed couplet 1 into the following reduction:

Reduction 1. But he suffered greatly for our sins.

I arrived at this summary from observing the correspondence between members,

he was wounded=he was bruised (same)
for our transgressions=for our iniquities (same)

Noting that the relationships were same, and recognizing that most same relationships are given for repeated emphasis. I try to show the force of the repeated emphasis by the underlined word greatly and by the underlined word our.

I'll continue my explanation of my answer to frame 38 now that you know how I reduced the couplets. But first let me have you practice a reduction yourself.

REDUCE THE FOLLOWING COUPLET TO A REDUCTION STATEMENT

couplet I will sing unto Jehovah as long as I live:
 I will sing praise to my God while I have any being.

Reduction _____

(Hint: don't forget to underline for emphasis)

I will keep on singing to Jehovah for the rest of my life, (or something similar)

40. Now let me get back to my analysis of Isa 53:5. I had said that I saw an *other* relationship between couplets 1 and 2. I also said I arrived at that conclusion by using the reduction technique on each couplet. Let me give you the reduction for couplet 2.

couplet 2 Upon him was the chastisement that made us whole,
 And with his stripes we are healed.

Reduction 2 His physical suffering corrected our sinful situation.

the correspondences were:

Made us whole and *we are healed* are figures of speech which are graphically portraying sin as a sickness. The idea of the figures is that the sinful condition has been corrected (taken care of).

Now when I put the two reduction statements together,

Reduction 1 But he suffered greatly for our sins.

Reduction 2 His physical suffering corrected our sinful situation.

It is easier to see how I arrived at the conclusion of an *other* relationship between couplet 1 and couplet 2.

WHAT ARE THE CORRESPONDENCES BETWEEN THESE TWO PARALLEL REDUCTION STATEMENTS.

_____ = _____

_____ = _____

suffered greatly=physical suffering (same)
 for our sins=corrected our sinful situation (other—advance of thought)

His suffering was not only because (for) of sins but it had an effect (result) on the sinner—it healed him.

41. The last several frames have been heavy. They were too long and contained too much teaching. But I felt they were necessary. Let me give some lighter frames. Perhaps some review frames will do.

FILL IN THE BLANK WITH THE PROPER DEFINITION.

A _____ is a one line summary statement representing the emphatic meaning of a couplet.

reduction statement

42. FILL IN THE BLANK WITH THE PROPER DEFINITION.

_____ describes any unit of Hebrew Poetry larger than a couplet in which 3 or more phrases are placed in parallel. There exists the possibility of thought relationship between any of the phrases in parallel.

Extended Parallelism

43. Let's see how well you can integrate the new definitions of this section with the ones learned previously from section 1. I'll try to disguise the wording a little bit so it won't be too easy.

MATCH THE TERMS ABOVE WITH DEFINITIONS GIVEN BELOW.

- A. COUPLET
- B. EXTENDED PARALLELISM
- C. PHRASE
- D. MEMBER
- E. SAME
- F. DIFFERENT
- G. OTHER
- H. REDUCTION

- ___ 1. a term used to describe one entire parallel thought.
- ___ 2. a one line summary statement of a couplet.
- ___ 3. a broad classification of a poetic relationship which is not specifically same or different.
- ___ 4. a term used to describe any smaller portion of a phrase.
- ___ 5. a unit of Hebrew Poetry larger than a couplet.
- ___ 6. a couplet in which relationship between members has at least one different correspondence
- ___ 7. a two phrase unit of parallelism
- ___ 8. a couplet in which all correspondence between members is alike

C.1. H.2. G.3. D.4. B.5. F.6. A.7. E.8.

44. Let me review where I am in Section II. SUMMARY

- I have talked about EXTENDED PARALLELISM
- I have talked about REDUCTION of couplets.
- I have talked about the idea of EXTENDED RELATIONSHIPS between couplets.

I want now to talk about expressing extended relationships. That is, how to best describe the extended relationships seen in extended parallelism.

Consider the two definitions given below. I'll use them in the next several frames.

Definition A connector word is a word such as *but, and, nevertheless, etc.* which connects two phrases or two couplets and serves to help interpret the relationships between the things connected.

Definition A connector phrase is a phrase placed between reduction statements or phrases, by the interpreter, to indicate the flow of thought (relationships) he sees in the extended parallelism.

Go on to frame 45 for an example of one of these definitions.

45. Remember the two reduction statements from Isa 53:5

Reduction 1. But he suffered greatly for our sins.

Reduction 2. His physical suffering corrected our sinful situation.

Here is the way I would show the *other* relationship. Remember I said there was an advance in thought. Reduction 2 included a RESULT.

EXAMPLE

But he suffered greatly for our sins.

WITH THE RESULT THAT

His physical suffering corrected our sinful situation.

IN TERMS OF THE TWO DEFINITIONS GIVEN IN FRAME 44,

with the result that

IS AN EXAMPLE OF WHICH DEFINITION.

- a. connector word b. connector phrase

b. connector phrase

46. Let's look again at our two well-worn friends from Isa 53:5 Have you been noticing the word *but* which introduces Reduction statement 1. Well, I hope you have. The *but* connects back to the previous parallel phrases (of verse 4—which I haven't given you).

(previous couplet of verse 4 goes here)

Reduction 1. But he suffered greatly for our sins.

WITH THE RESULT THAT

Reduction 2. His physical suffering corrected our sinful situation.

If I were to tell you that *but* is an example of a connector word (remember the definition of frame 44) and without knowing what verse 4 contains, could you guess what might be the relationship between reduction 1 and the previous couplet.

I WOULD GUESS. _____ a. same _____ b. different _____ c. other

WHY?

X b. different I would guess this because I have previously learned that *but* can be used to introduce different parallelism.

47. Let's see if we can apply all that we have learned about recognition and reduction techniques. We'll examine Proverbs 9:7-12 and see if we can recognize couplets, reduce them, and trace the relationships by noting connector words and by inserting connector phrase. So Here is Proverbs 9:7-12 given in poetic format.

He who corrects a scoffer gets himself abuse,
and he who reproves a wicked man incurs injury.
Do not reprove a scoffer, or he will hate you;
reprove a wise man, and he will love you;
Give instruction to a wise man, and he will be still wiser;
teach a righteous man and he will increase in learning.
The fear of the Lord is the beginning of wisdom,
and the knowledge of the Holy One is insight.
For by me your days will be multiplied,
and years will be added to your life.
If you are wise, you are wise for yourself;
if you scoff, you alone will bear it.

HOW MANY PHRASES DO YOU SEE?

HOW MANY COUPLETS DO YOU SEE?

1. 12 Phrases 2. 6 Couplets

48. I'll type again this poetic section. This time I'll identify phrases and couplets.

The large C with the number/number beside it identifies a couplet.

- C1/2 1 He who corrects a scoffer gets himself abuse,
 2 and he who reproves a wicked man incurs injury.
- C3/4 3 Do not reprove a scoffer, or he will hate you;
 4 reprove a wise man, and he will love you.
- C5/6 5 Give instruction to a wise man, and he will be still wiser;
 6 teach a righteous man and he will increase in learning.
- C7/8 7 The fear of the Lord is the beginning of wisdom,
 8 and the knowledge of the Holy One is insight.
- C9/10 9 For by me your days will be multiplied,
 10 and years will be added to your life.
- C11/12 11 If you are wise, you are wise for yourself;
 12 if you scoff, you alone will bear it.

EXAMINE AGAIN THIS EXTENDED PARALLELISM. THEN LIST HERE ANY POTENTIAL *CONNECTOR WORDS* WHICH YOU SEE IN THIS PASSAGE.

Connector words I see are:

and occurs in couplets 1/2, 7/8, and 9/10.

Couplet 3/4 implies but even though it isn't given.

Couplets 5/6, 11/12 imply and even though not given.

49. Look again at the extended parallelism of Proverbs 9:7-12

GIVE HERE COUPLET BY COUPLET ANY CORRESPONDENCE YOU SEE BETWEEN MEMBERS.

Example: C1/2 He who corrects=S he who reproves
 scoffer=S wicked man
 gets abuse=S incurs injury

The letter S behind = means *same* correspondence. Use D for *different* and O for *other*.

Put answers on next page.

49. cont

C3/4

C5/6

C7/8

C9/10

C11/12

C3/4	do not reprove scoffer he will hate you	=D reprove =D wise man =D he will love you
C5/6	give instruction wise man he will be still wiser	=S teach =S righteous man =S he will increase in learning
C7/8	fear Lord beginning of wisdom	=S knowledge =S Holy One =S insight
C9/10	days will be multiplied	=S years =S will be added
C11/12	wise you are wise for yourself	=D if you scoff =S you alone will bear it

We may not agree on exact members of these couples. That's o.k. as long as you can describe relationships you see.

50. Now, see if you can arrive at reduction statements for each of the couplets. Remember,
- S relationships indicate a repetition for emphasis.
 - use underlining or capitalization or italics to show this
 - sometimes the insertion of qualitative or quantitative descriptors helps bring out the emphasis
 - D usually indicates a contrast either to call attention to something or to clarify what is meant by giving its opposite.
 - feel free to paraphrase in your own words the intent of the parallelism as you see it.

Example

C1/2 He who corrects a scoffer gets himself abuse,
and he who reproveth a wicked man incurs injury.

Reduction Statement: Be very careful about correcting a scoffer
for he will seek revenge for it.

Notice I loosely summarized what I thought was the intent.

GIVE YOUR OWN REDUCTION STATEMENT FOR THE FOLLOWING
COUPLETS.

C3/4 Do not reprove a scoffer, or he will hate you;
reprove a wise man, and he will love you.
Reduction:

C5/6 Give instruction to a wise man, and he will be still wiser;
teach a righteous man and he will increase in learning.
Reduction:

C7/8 The fear of the Lord is the beginning of wisdom,
and the knowledge of the Holy One is insight.
Reduction:

C9/10 For by me (*personified as wisdom—my interpretation*) your days will be multiplied,
and years will be added to your life.
Reduction:

C11/12 If you are wise, you are wise for yourself;
if you scoff, you alone will bear it.
Reduction:

I hope you recognize that there are no absolutely right answers. Your reduction statements reflect what you saw and are given in your style. Mine do the same for me. So don't feel bad if you don't agree too closely with me. I'll give mine so you can compare. See the next page.

C3/4 Reduction: A wise man will not hate you for correcting him as a scoffer will but to the contrary he will appreciate it.

C5/6 Reduction: One who accepts correction not only shows that he is wise but also that he is becoming progressively wiser.

C7/8 Reduction: To properly relate to and understand God is the foundation of learning.

C9/10 Reduction. You will be rewarded for accepting wise correction

C11/12 Reduction: You are individually responsible for either accepting or rejecting wise criticism.

51. Please don't be discouraged. I took so much liberty in paraphrasing and summarizing what I saw in the couplets that I'm sure you couldn't possibly have come up with the same answers that I did. But don't let that bother you. Hopefully you did see some of what was happening in the couplets and expressed it in your own way. One thing I know you did see—STUDYING COUPLETS IS NOT EASY WORK. As a matter of fact very little Bible Study is easy work. However, it is rewarding. Don't forget our goal. We are trying to study extended parallelism and see its meaning. We have been using Proverbs 9:7-12 as an example: So far we have,

- identified parallel phrases (frame 47)
- identified couplets (frame 47)
- identified connector words (frame 48)
- identified correspondence between related members (frame 49)
- reduced couplets to reduction statements (frame 50)

Now I want to introduce *connector phrases* (see frame 44 if you can't remember the definition) to indicate the flow of thought (relationships) between the couplets.

I'll put my reduction statements one under the other. I want you to glance through them and see if you can see any progress of relationships between these reductions. Look for conclusions, results, explanations, etc.

See next page for reduction statements-

51 cont

- R1 Be very careful about correcting a scoffer for he will seek revenge for it.
- R2 A wise man will not hate you for correcting him as a scoffer will, but to the contrary he will appreciate it.
- R3 One who accepts correction not only shows that he is wise, but also that he is becoming progressively wiser.
- R4 To properly relate to and understand God is the foundation of learning
- R5 You will be rewarded for accepting wise correction.
- R6 You are individually responsible for either accepting or rejecting wise criticism.

WHAT RELATIONSHIP DO YOU SEE BETWEEN R1 and R2?

I'm not sure what you saw but I saw that in R1 the scoffer or person who rejects criticism reacts to it by trying to hurt the one offering the criticism while in R2 a wise person or one who accepts criticism appreciates it rather than seeking revenge. Therefore, I would say that R2 contrasts or is in a different relationship with R1.

52. I would indicate what I saw between R1 and R2 by inserting a *connecting phrase*.

R1
ON THE OTHER HAND
R2

NOW LOOK AGAIN SEEING IF YOU CAN SEE ANY RELATIONSHIPS BETWEEN R2 AND R3. WHAT RELATIONSHIP DO YOU SEE?

It looks to me as if R3 gives a result or conclusion of being a wise person and accepting criticism. This would be an example of an *other* relationship.

53. Supposing that R3 does give a conclusion or result of R2.

WHAT CONNECTING PHRASE MIGHT YOU INSERT BETWEEN R2 and R3 to INDICATE THIS RELATIONSHIP?

R2
 _____ (put your connector phrase here)
 R3

R2
 THEREFORE YOU CAN CONCLUDE THAT (or similar words)
 R3

54. Let me show how we have developed the flow of thought, that is the relationships between reductions thus far.

Be very careful about correcting a scoffer for he will seek revenge for it.

ON THE OTHER HAND

A wise man will not hate you for correcting him as a scoffer will, but to the contrary he will appreciate it.

THEREFORE YOU CAN CONCLUDE THAT

One who accepts correction not only shows that he is wise, but also that he is becoming progressively wiser,

I could go on and put R3, R4, R5 and show the flow of thought. (Though I do admit that the next several relationships are the hardest—perhaps I'll leave that for you to do in a feedback section.) However, I think you have the basic idea of extended parallelism and how I analyze it and express it.

I USE _____ AND _____
 TO EXPRESS THE FLOW OF THOUGHT (RELATIONSHIPS) IN EXTENDED
 PARALLELISM. (Fill in the blanks.)

connector words, connector phrases

55. One last objective remains for us in Section II.

- You should be able to write a summary statement for a unit of extended parallelism.

I am thinking here of a unit of stanza length though the same thing could be done for a unit of several stanzas. The approach is this. One carefully looks at his analysis of reduction statements, connector words and phrases and condenses what he sees into a comprehensive statement.

Definition A summary statement is a condensed statement of the entire poetic unit. It consists of the subject of the unit and each major idea developed about the subject.

The subject is the summary topic to which the major portions relate. Major ideas trace the flow of thought developed about the subject.

Example: Consider again my reductions and connector phrases for Proverbs 9:7-12

R1 Be very careful about correcting a scoffer for he will seek revenge for it.

ON THE OTHER HAND

R2 A wise man will not hate you for correcting him as a scoffer will, but to the contrary, he will appreciate you for it.

THEREFORE YOU CAN CONCLUDE THAT

R3 One who accepts correction not only shows that he is wise, but also that he is becoming progressively wiser.

SINCE

R4 To properly relate to and understand God is the foundation of learning.

THE END RESULT IS WORTH IT FOR

R5 You will be rewarded for accepting wise correction.

BUT KNOW THAT

R6 You are individually responsible for either accepting or rejecting correction.

Here is my summary statement for this passage.

THE ACCEPTING OF CORRECTION

- differentiates two kinds of people (R1,R2),
- is the essence of wisdom (R3),
- is related to knowing God (R4),
- brings long life (R5),
- and
- is an individual responsibility (R6).

55 cont

Perhaps that summary statement looked simple enough to you. Actually it was hard to arrive at. In fact, I could write an entire section on how to determine the summary statement. You will only see the difficulty of arriving at a summary statement after you have tried several of them. Look again at my summary statement.

THE ACCEPTING OF CORRECTION

- differentiates two kinds of people,
- is the essence of wisdom,
- is related to knowing God,
- brings long life, and
- is an individual responsibility.

LOOK AGAIN AT MY DEFINITION OF A SUMMARY STATEMENT IF YOU NEED TO. WHAT IS THE SUBJECT OF MY SUMMARY STATEMENT? HOW MANY MAJOR IDEAS DID I INDICATE?

subject _____

number of major ideas ____

subject THE ACCEPTING OF CORRECTION (all the major ideas of the unit relate to this)

number of major ideas 5

Note: Here is a final word on this objective. I have not in my own mind conclusively settled on a definition of a summary statement. I am still wrestling with the concept. I am still determining the steps necessary to arrive at a summary statement. So I recognize that I have not even begun to teach you about it. But at least I have introduced you to the struggle. I have found that the RSV and GNB both indicate nicely the change of thought within a stanza. So I can find the major thought breaks when I use their printed texts. This has encouraged me to go on with my idea of a summary statement and major ideas.

ANSWERS TO FEEDBACK ON MODULE 2

- 1 a pride =S haughty spirit
 goes before =S (goes) before
 destruction =S fall

Reduction: A prideful attitude leads to a disaster,

- b. spares words =S cool spirit (idea of restraint)
 has knowledge =S man of understanding

Reduction: A person demonstrates wisdom when he carefully minimizes how much he says.

- c. man's gift = *(no corresponding member)*
 makes room = O bringeth him before (explains)

(no corresponding member) = great men (added member)

Reduction: A gift to a person of influence gains you a hearing.

- 2 a. couplets: 1&2, 3&4, 6&7

b. reductions:

C3/4 people =S nations
 shall curse =S shall abhor

Reduction: Everyone disapproves.

C6/7 delight =O good blessing
 shall be =O come upon

Reduction: Shall be rewarded.

C1/2 to have respect =O you art righteous
 persons in judgment =O says unto the wicked
 is not good =O R3/4

Reduction: To judge a wicked person as righteous brings disapproval from everyone.

c R1/2/3/4 is contrasted to line 5 and R6/7

Line 8 gives a final conclusive statement to the entire unit.

ANSWERS TO FEEDBACK ON MODULE 2 cont

2. d. R1/2 To judge a wicked person as righteous
 RESULTS IN R3/4 Disapproval from
 everyone.

BUT

5 To rebuke the wicked
 RESULTS IN
 R6/7 a proper reward.

THEREFORE KNOW THAT

8 He who gives a right judgment does the proper thing.

* kisses the lips=an idiom signifying an appropriate sign

e. Summary Statement

JUDGEMENT

- which favors a wrong person is disapproved but
- which rebukes a wrong person is rewarded
- and is essentially right.

Section II. Summary of Concepts

1. To help you recognize parallel phrases,
 - use a Bible which prints Hebrew Poetry in poetical format showing parallel phrases printed one under the other (ASV, NBV, RSV, NEB, GNB are helpful in this respect).
 - use punctuation to help see phrases. Though the KJV is seemingly inconsistent, commas, colons, semi-colons, and periods often do terminate phrases.
 - look for common connector words *but* and *and* which often join phrases.

2. The RSV groups parallel phrases into stanzas (small units dealing with one meaningful subject) and is very helpful when it comes to identifying extended parallelism.

3. Extended Parallelism describes any unit of Hebrew Poetry larger than a couplet in which 3 or more phrases are placed in parallel. There exists the possibility of thought linkage between any of the phrases in parallel.

4. A reduction statement (sometimes shortened to reduction) is a one line summary statement representing the emphatic meaning of a couplet.

5. Most *same* relationships are repetition for emphasis. Reduce the repetitions and use
 - underlining
 - capitalization
 - italics
 - insertion of quantifiers or qualifiers
 to indicate the emphasis.

6. Extended relationships between lines (or reductions or combinations of lines and reductions) are also called flow of thought. These are indicated by use of connector words or connector phrases.

7. A connector word is a word such as *but*, *and*, *nevertheless*, *therefore*, which connects two phrases, or two couplets and serves to interpret the relationship between the things connected.

8. A connector phrase is a phrase placed between reduction statements or phrases (or combinations), by the interpreter, to indicate the flow of thought (relationships) seen in the extended parallelism.

SECTION II. Summary of Concepts cont

9. Some typical connector phrases I use include:

<u>other relationship</u>	<u>phrases used</u>
REINFORCE	A FURTHER EXAMPLE IS
LOGICAL	WHICH RESULTS IN WITH THE RESULTS THAT WHICH ANSWERS THE QUESTION WHICH TELLS WHY WHICH ILLUSTRATES THEREFORE HENCE
EXPLANATION	WHICH SHOWS WHICH EXPLAINS WHICH IS EXPLAINED BY

10. Some connector phrases I used in the examples of Section II.
WITH THE RESULT THAT, ON THE OTHER HAND, THEREFORE
YOU CAN CONCLUDE, SINCE, THE END RESULT IS WORTH IT FOR,
BUT KNOW THAT, RESULTS IN, THEREFORE KNOW THAT.

11. Some symbols used when analyzing extended parallelism:

<u>symbol</u>	<u>use</u>
C1/2	identifies two lines as a couplet
R1/2	identifies reduction of couplet of lines 1 & 2
-	indicates correspondence between members or phrases
=S	indicates same correspondence
=D	indicates different correspondence
=O	indicates other correspondence
≠	has no corresponding member
[indicates relationship between two lines not close to each other

12. A summary statement is a condensed statement of the entire poetic unit. It consists of the subject of the unit and each major idea developed about the subject.

13. The subject of the unit is the summary topic developed by the unit.

14. Major ideas trace the flow of thought developed about the unit topic.

REFERENCE LIST OF POETIC SECTIONS (using New English Bible)

Genesis	2:23 3:14-19 4:7,23,24 8:22 9:6,13,14,25-27 12:3 14:19,20 16:11,12 25:23 27:27-29,39,40 35:9-12 48:15,16 49:2-27
Exodus	15:1-19,21 31:18
Numbers 24:3-9,	6:24-26 10:35,36 12:6-8 21:15,17,18,27-30 23:7-10,18-24 15-24
Deut	32:1-43 33:2-29
Josh	10:12
Judges	5:1-31 14:14,18 15:16 16:24
I Sam	2:1-10 15:22,23 18:7 21:11 29:5
II Sam	1:19-27 3:33,34 20:1 22:2-51 23:1-7
I Kings	8:12,13 12:16 19:21-28,32-34
I Chron	12:18 16:8-36
II Chron	6:2 10:16 20:21
Job	chapters 3 through 42:6
Psalms	all
Proverbs	all
Song of Songs	all
Isa	1:2-23,25-31 2:2-22 3:1-17,24-26 4:1,2 5:1-30 6:3,5,7,9-13 7:7-9 8:6-10,16-22 9:2-21 10:1-11,13-19 21- 23,27-34 11:1-10,12-16 12:1-6 13:2-22 14:5-21,24-27, 29-32 15:1-9 16:1-12 17:1-6,10-14 18:1-6 19:1-15 21:1-15 22:1-4,6- 8,11-19 23:1-12,14,16 ch 24,25,26,27,28,29 30:1-18,27-33 ch 31,32,33,34,35 37:22-29,33-35 38:10-20 ch 40,41,42,43, 44:1- 11,21-28 ch 45,46,47,48,49,50 51:1-14,17-23 52:1,2,7-15 ch 53,54,55,56,57,58 59:1-20 ch 60,61,62,63,64,65,66
Jer	1:14-19 2:2,3,5-37 3:1-5,12,13,19-25 4:1-9,11-31 5:1-17,20-31 6:1-15,21-30 7:29 8:4-22 9:1-11,17-24 ch 10 11:15,16,20 12:1-11,13 13:15-27 14:2-9,17-22 15:2,5-21 16:19-21 17:5-18 18:13-17,19-23 20:7-18 21:11-14 22:6,7,10,13-17,18-23 23:5,6,9-24 31:2-22,24, 25,29,36 38:22 46:3-12,14-28 47:2-7 48:1-20,25-33,40-47 49:1-11,14-33,35-39 50:2-3,8-19,21-38,41-46 51:1-58

REFERENCE LIST OF POETIC SECTIONS cont

Lamen	all
Eze	ch 15 17:3-10,22-24 18:2 19:2-14 21:10,11,14-16,28-32 23:32-34 24:4-13 26:2-14,17,18 27:3-11,25-36 28:2-10 13-19,22,23 29:3-7 30:3-6,10-19 31:3-9 32:2,18,19 35:3-9
Dan	2:20-23 4:3,10-17,34,35 6:26,27 7:9,10 8:23-26 12:1-3
Hosea	1:4-11 2:1-17 3:1-5 ch 4 - 14:8
Joel	all
Amos	essentially all (ch 7 is prose)
Obad	all
Jon	2:1-9
Mich	essentially all
Nahum	all
Habakk	all
Zeph	all
Zech	ch 9,10 11:1-3,16,17 13:7-9

SECTION III. HEBREW POETRY CONCEPTS-- INFORMATION MAPPED

Introduction Sometimes programmed instruction, such as is used in Sections I and II, though good for initial learning, proves quite cumbersome when used for reference learning. A much more efficient format for re-learning (referential learning—and most people forget more than they remember of what they initially learn) or reviewing is the Information Mapping Format. For that reason I have taken the concepts and procedures introduced in Sections I and II and reduced them to Information Mapping. So actually Section III is not new information. You may want to skip it entirely. Or if you plan to teach Hebrew Poetry you may find that Section III is more helpful to you than Section I or II.

purpose This section provides concise information on the concepts and procedures of Hebrew Poetry in a form easily reviewed or relearned.

Contents of Section III

Description of Maps ((To Go to any section, simply click on the item and you will be taken to the item)

A NOTE DESCRIBING INFORMATION MAPPING

3 KINDS OF PARALLELISM

HEBREW POETRY

FEEDBACK

SAME PARALLELISM

FEEDBACK

DIFFERENT PARALLELISM

FEEDBACK

OTHER PARALLELISM

FEEDBACK

SUGGESTIONS FOR RECOGNIZING PARALLEL PHRASES

BIBLES AND POETIC FORMAT

SOME HELPS IN NOTING PARALLELISM IN POETIC

FEEDBACK

HOW TO STUDY UNITS OF POETRY-ANALYZING LARGER UNITS

EXTENDED PARALLELISM

FEEDBACK

REDUCTION STATEMENT

FEEDBACK

CONNECTORS

SUMMARY STATEMENT

FEEDBACK

SYMBOLS USED IN ANALYSIS OF HEBREW POETRY

A NOTE ON THE FORMAT OF SECTION III

Format

Section III is written in a format known as Information Mapping. This is a format designed to make initial learning and later reference learning easier. Here are some of the most noticeable features.

Some Features

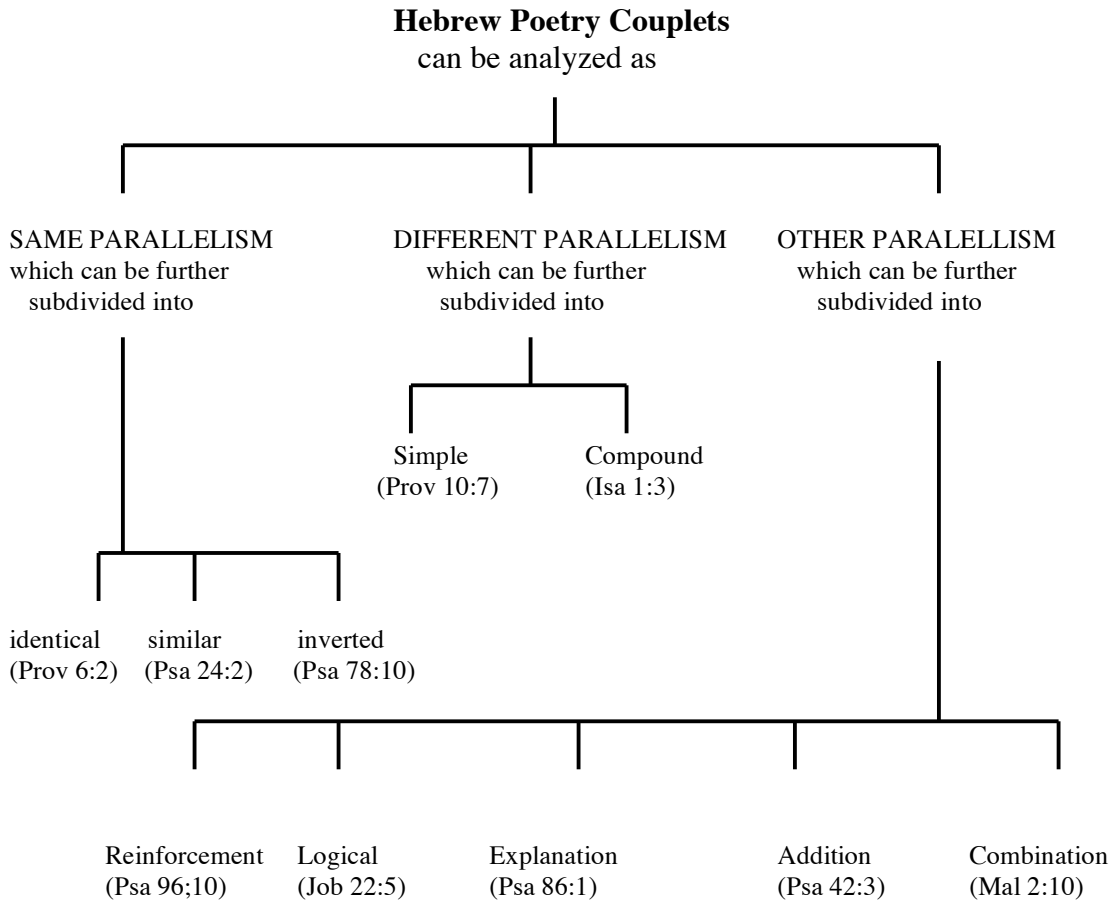
- **Maps**
Information is concentrated in units called maps. A map deals specifically with one subject or idea which is named at the top of each page. All the information directly related to that one subject or idea is included in the map. A map is usually one page or at most two pages.
- **Blocks**
Information within a map is presented in units called blocks. A block is comparable to a paragraph, and deals with one particular aspect of the subject of the map. Blocks are set off visually by double-spacing or by a horizontal line and are easily identifiable by the labels to the left of each block. These labels summarize the contents of the block.
- **Related Maps**
Often at the end of a map a reference will be made to a related map. The material in the related maps will often help you understand the subject better. You may click on any related map and be taken right to that map.
- **Overview, Preview**
When an entire book is mapped at the beginning of each major section within the book, overviews and previews introduce the contents and specific objectives of each.
- **Feedback, Exercises**
Feedback questions and exercises are included throughout the book, designed to help you interact with the material presented and to test your learning progress. Completion of these is an important and integral part of a self-study unit such as this is, and should be done in sequence. But since you already have done these in Sections I and II you may want to skip these.

Selective Reading

Information mapping lends itself to selective reading. You may at a glance from the map title decide whether or not you want to read the map or any portion of it. You may quickly scan the labels and decided whether or not a given block is important enough for you to read. You may, by the use of related maps, skip about picking up concepts you feel are important to you (thus by-passing the normal sequencing). Or you may carefully proceed through a detailed reading of each map—at your own pace of course. In any case whether you proceed at a selective rapid pace or a detailed slower pace you will find that map titles and block labels organize the information so that your initial learning and especially later reference learning will be done efficiently.

3 Kinds of Parallelism

Introduction When analyzing couplets (two lines of parallelism) I will classify parallelism into 3 kinds of poetic relationships.

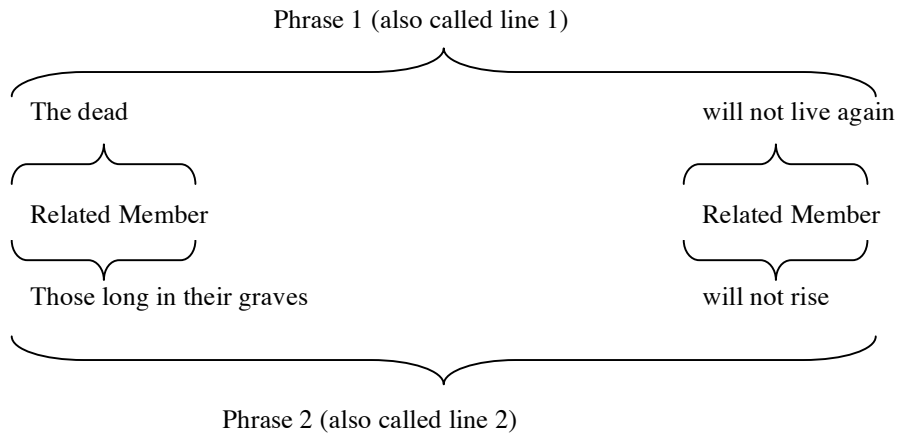


These kinds of parallelism will be discussed in the next series of maps.

Related maps see [SAME](#) [DIFFERENT](#) [OTHER](#) [HEBREW POETRY](#)

HEBREW POETRY syn: parallelism, couplets

- Introduction** The basic pattern of Hebrew Poetry is the placing of thoughts one right after the other in which basic relationships are expressed between the thoughts or portions of the thoughts. This repetition (parallelism) seems strange at first. But with practice you will be able to identify it readily and even appreciate it.
- Definition** Hebrew Poetry is a way of expressing relationships between parallel thoughts in an emotional language. Usually it is the repetition of phrases in which members of one phrase relate to the members of the other phrase.
- Symbol** = is used to indicate two members or phrases correspond to each other.
 = with a slash through it (\neq) is used to indicate that a member has no corresponding member relating to it.
- Example** The Lord will roar from Zion
 he will utter his voice from Jerusalem. Amos 1:2
 Lord = he will roar = will utter his voice from Zion = Jerusalem
- Example** I will diagram this example below showing phrases and related members:
 The dead will not live again,
 those long in their graves will not rise. Isa 26:14



Related maps see **SAME DIFFERENT OTHER**

FEEDBACK ON HEBREW POETRY — PARALLELISM

1. Identify the phrases in the following examples by underlining with one line phrase 1 and with two lines phrase 2.

Example: For the Lord knows the way of the righteous:
but the way of the ungodly shall perish. Psa 1:6

=====

- a. He that walks in his uprightness fears the Lord: but he that is perverse in his ways despises him. Prov 14:2
- b. The heavens declare the glory of God; and the firmament shows his handiwork. Psa 19:1

2. Identify the related members of the two phrases contained in the Hebrew Poetry given below. Use the symbol = to indicate correspondence.

Example: He that is slow to anger is better than the mighty and
he that rules his spirit is greater than he that takes a city. Prov 16:32

he that is slow to anger=he that rules his spirit

is better=is greater the mighty=he that takes a city

The thoughts of the righteous are right: but the counsels of the wicked are deceit. Prov 12:24

3. Write here in your own words:

Hebrew Poetry—

Phrase—

Related member—

ANSWERS TO FEEDBACK

1. a. He that walks in his uprightness fears the Lord: but he that is perverse in his ways despises him.

=====

Prov 14:2

b. The heavens declare the glory of God: and the firmament shows his handiwork. Psa 19:1

=====

2. thoughts=counsels righteous=wicked right=deceit

3. Hebrew Poetry is the expression of relationships between parallel thoughts.

A phrase is a parallel thought.

A related member refers to a smaller portion of a phrase, which corresponds to some smaller portion of the parallel phrase.

SAME PARALLELISM syn: synonymous parallelism

Introduction One of the common expressions of Hebrew Poetry occurs when phrases have members which say basically the same thing. Often the repetition of similar ideas serves to emphasize the point. The repetition also makes for ease in retention (especially in a rote learning society).

Definition Same parallelism refers to the type of Hebrew Poetry in which members of one phrase relate to members of the parallel phrase in basically the same way.

Symbol =S indicates same correspondence between members which relate to each other with a same relationship. The technical word describing *same* parallelism is *synonymous* parallelism: Terry (96) identifies 3 kinds of synonymous parallelism:

- 3 Kinds of synonymous**
- identical (when the different members are composed of the same or nearly the same words)
 - similar (when the language and figures differ slightly but the sentiment or intent of members is the same)
 - inverted (where the members are the same in intent or thought though the order of occurrence is not the same in the parallel phrases)

Example identical You were snared in the sayings of your mouth;
you were taken in the sayings of your mouth. Prov 6:2

you were snared=S you were taken
sayings of your mouth=S sayings of your mouth

Example similar For he on seas has founded it,
and on floods will he establish it. Psa 24:2

he founded it = S he will establish it
on seas = S on floods

Example inverted They did not keep the covenant of God,
And in his law they refused to walk. Psa 78:10

They did not keep = S they refused to walk
The covenant of God = S his law

See **HEBREW POETRY** **DIFFERENT** **OTHER**

FEEDBACK ON SAME PARALLELISM

1. Define in your own words same parallelism.
2. Which of the following are examples of same parallelism? Put an "x" in the blank of those which are same.

- ___ a. Blow you the trumpet in Zion and sound an alarm in my holy mountain. Joel 2:1
- ___ b. Why do the wicked prosper and traitors live at ease? Jer 12:1
- ___ c. The labor of the righteous tends to life; the increase of the wicked to sin. Prov 10:16

3. Given the following phrase, construct another phrase, which would combine with the first to be an example of same parallelism.

Johnny plays a musical instrument at school,
he _____

4. Identify the members of the following phrases which relate to each other in the same way.

Lord, who shall abide in your tabernacle? who shall dwell in your holy hill?
Psa 15:1

_____ =S _____

_____ =S _____

ANSWERS TO FEEDBACK ON SAME PARALLELISM

1. Same parallelism refers to the type of Hebrew Poetry in which members of a phrase relate in a same manner to corresponding members of the parallel phrase.
2. x a. x b.
3. You could have chosen most anything as long as you had something corresponding to Johnny plays, a musical instrument, and at school. Here is what I did.

Johnny plays a musical instrument at school, he blows the trumpet in the music room.

4. who shall abide =S who shall dwell
in your tabernacle =S in your holy hill

DIFFERENT PARALLELISM syn: antithetic parallelism, contrasting couplets

Introduction	I had a Bible teacher who used to say, "Students, you haven't really learned what something is till you've learned both what it is and what it isn't." Well, that's the idea of different parallelism—contrasting concepts to draw attention to an idea and to clarify it by describing its concepts positively and negatively.
Definition	Hebrew Poetry is said to be <u>different parallelism</u> when one or more members of one phrase is in different correspondence with its related member of the parallel phrase.
Different	Different is here meant to broadly include contrast, or opposite, or unlike manner.
Symbol	=D indicates different correspondence between members
2 kinds of antithetic	The technical name describing different parallelism is antithetic parallelism. Terry (97) distinguished 2 Kinds of antithetic parallelism: <ul style="list-style-type: none"> • simple (where contrast occurs in one or more members of a simple couplet) • compound (where two or more phrases are contrasted—I treat this in extended parallelism)
Example	Simple Antithetic: The memory of the just is blessed, but the name of the wicked shall rot. Prov 10:7 memory =S name just=D wicked is blessed =D shall rot
Example	Compound Antithetic: The ox has known his owner, and the ass the crib of his lord, Israel has not known— My people have not shown themselves discerning. Isa 1:3
hints	But occurs often and hints at an antithetic couplet. Many different couplets occur in Proverbs, especially from chapter 10 on. The word <i>but</i> inserted as a connector word usually signifies or signals a contrastive situation, <i>Nevertheless</i> occasionally signals an opposite couplet also. If you can insert a <i>but</i> between phrases without changing the sense you usually have a different parallelism.
Related maps	see HEBREW POETRY SAME OTHER

FEEDBACK ON DIFFERENT PARALLELISM

1. Give in your own words what is meant by different parallelism.
2. Which of the following are examples of different parallelism? Put an "x" in the blank of those which are different.

- ___ a. The labor of the righteous tendeth to life; the increase of the wicked to sin. Prov 10:16
- ___ b. Blow you the trumpet in Zion and sound an alarm in my holy mountain. Joel 2:1
- ___ c. He becometh poor that deals with a slack hand; the hand of the diligent makes rich. Prov 10:4
- ___ d. For the Lord knows the way of the righteous; but the way of the ungodly shall perish. Psa 1:6

3. Identify the related members of the two phrases contained in the Hebrew Poetry below. Use =S or =D to indicate whether they relate in the same way or different way.

He that keeps the commandment keeps his own soul, he that despises his ways shall die. Prov 19:16

ANSWERS TO FEEDBACK ON DIFFERENT PARALLELISM

1. Different parallelism refers to the type of Hebrew Poetry in which one or more members of one of the parallel phrases relates in a different manner to its corresponding member in the other parallel phrase.
2. a. c. d.
3. he that keeps =D he that despises the commandment =S
his ways keeps his own soul =D shall die

OTHER PARALLELISM

syn: synthetic, progressive, emblematic, stairlike

Introduction Much of Hebrew Poetry does not exhibit true parallelism. That is, there are not direct parallel relationships between corresponding members. However, the thoughts are put in parallel fashion and relationships are evident between thoughts so that it is natural to call it parallelism. Many various kinds of relationships exist in this *other* parallelism.

Definition **Other parallelism** relates to the broad classification of Hebrew Poetry not specifically same or different. The two parallel phrases relate to each other in a number of ways.

Symbol =O indicated an other relationship

Kinds I have classified other relationships into 5 categories though I have not been able to make these 5 exclusive categories. There is overlap:

- **REINFORCEMENT** (one phrase reinforces the other):
 - through example
 - through figurative illustration
 - through non-figurative pictorial illustration
- **LOGICAL** (one phrase relates to the other by):
 - answering a question
 - posing a question
 - giving a reason why
 - drawing an implication
 - stating a conclusion
 - demanding an application
- **EXPLANATION** (one phrase clarifies the other by):
 - explaining something in particular about the entire phrase.
 - explaining what is meant in detail about one member of the phrase.
- **ADDITION** (one phrase introduces new thoughts)
 - adds an entire new thought—perhaps part of a buildup or progressive series of thoughts.
 - adds a new member which has no corresponding member in the other phrase.
- **COMBINATION** (some combination of reinforcement, logical, explanation, or addition often occurs—i.e. a given phrase may function in more than one way).

OTHER PARALLELISM continued

Example Showing combination of addition and logical:
 Teach me your way, O Jehovah and lead me in a plain path because of mine enemies.
 Psa 27:11

Teach me =S lead me
 Your way =S in a plain path
 ≠because of mine enemies

Because of mine enemies adds a non-corresponding member to the second phrase, which gives a reason why the Psalmist wants God's guidance. (*Because* is a hint word for a logical relationship)

Example Logical Answering a Question:
 Wherewithal shall a young man cleanse his way? By taking heed thereto according to your word. Psa 119:9

Example Of Reinforcement by a Figure
 A word fitly spoken, is like apples of gold in pictures of silver. Prov 25:11

Example Of Explanation:
 Establish my footsteps in your word:
 And let not any iniquity have dominion over me. Psa 119:133

The Psalmist explains what he means by being established in the word. He means to be exposed to truth and have sin revealed in his life in order that he would follow truth and not have this sin in his life.

Main Idea The main idea of *other* is not to remember the categories I have given but that you try to describe the relationship you see and don't worry whether it fits one of my categories.

FEEDBACK ON OTHER PARALLELISM

1. What relationship do you see in the following examples of other parallelism?
 - a. Can the Ethiopian change his skin,
or the leopard change his spots. Jer 13:23
 - b. Oil and perfume rejoice the heart,
so does the sweetness of a man's friend that comes of hearty counsel.
Prov 27:9
 - c. Through your precepts I get understanding,
Therefore, I hate every false way. Psa 119:104
 - d. Have we not all one father?
Hath not one God created us? Mal 2:10
 - e. As the hart pants after the water brooks,
so pants my soul after you, O God. Psa 42:1
2. How does other parallelism violate the basic definition of Hebrew Poetry?
Why then is it included or classified as Hebrew Poetry?

ANSWERS TO FEEDBACK

1. a. Reinforcement through an additional non-figurative illustration.
 - b. combination—reinforcement and explanation—the phrases are mutually supportive.
 - c. logical—phrase 2 states a conclusion which follows as a result of phrase one (*Therefore* is a clue word for a logical conclusion).
 - d. combination—reinforcement, explanation, and logical. By asking the question a second time (both of these are rhetorical) in an altered manner reinforcement occurs. The second phrase explains by giving a logical reason why God can be considered our father. He created us.
 - e. reinforcement—The first phrase gives an illustration of the second phrase. This illustration is a pictorial illustration taken from everyday life and serves to reinforce just how deep is the Psalmist longing for God.
2. Other parallelism does not usually have members, which correspond as same and different. However, thoughts are put in parallel fashion and relationships are evident between the parallel thoughts. So that it is natural to call it Hebrew Poetry (parallelism).

4 SUGGESTIONS FOR RECOGNIZING PARALLEL PHRASES

Introduction Analyzing the form of Hebrew Poetry involves first recognizing specifically the phrases which are parallel. And that isn't always easy. There is only one real way. Consult an expert. Most of the time we'll have to do that vicariously. And that is the intent of the first suggestion which is the major idea, All the other suggestions are practical helps I have found to try to confirm what I see from the experts.

STEP	SUGGESTIONS	DETAILS
1.	USE A BIBLE WHICH PRINTS POETRY IN POETIC FORMAT.	<p>1 See related map BIBLES AND POETIC FORMAT</p> <p>2. This suggestion presupposes you know what portions are poetic. for list of such passages. CLICK HERE</p> <p>3. Recognize that those who print in poetic format use different ways to indicate the various aspects of parallelism. See related map, SOME HELP IN NOTING PARALLELISM</p>
2.	BIBLES WHICH DO NOT PRINT IN POETIC FORMAT USUALLY INDICATE PARALLELISM BY PUNCTUATION.	<p>1 KJV uses a colon to terminate the first phrase of simple opposite couplets. It uses a comma before <i>and</i> to indicate the end of a phrase of same relationship. Periods usually terminate a couplet.</p> <p>2 In extended parallelism the above punctuation hints for KJV do not hold consistently. You must just use punctuation as possible indicators and examine them carefully.</p>
3..	USE COMMON CONNECTOR WORDS AS HINTS.	<p>1 <i>But, nevertheless, however,</i> are connector words which often connect opposite phrases.</p> <p>2 <i>And</i> is a connector word which often joins two same phrases and occasionally two other phrases.</p>
4.	USE WRITERS WHO COMMENT BY REPRINTING THE TEXT IN POETIC FORMAT	<p>1 Leupold (Expositions of the Psalms, Baker) reprints the text in terms of poetic units. His analysis is sound in terms of poetic units.</p> <p>2 Perowne (The Book of Psalms, Zondervan) also reprints the text in terms of poetic units.</p> <p>3. I don't have any commentaries in my own personal library which print the Proverbs, Job, or Prophets in poetic format or even do a good job of analyzing the poetry involved.</p>

BIBLES AND POETIC FORMAT

Introduction Some Bibles, particularly some of the later versions, have recognized the importance of showing the Hebrew Poetry as poetry. They have attempted to display phrases, couplets, and stanzas of Hebrew Poetry so that the English reader is made aware of it. Some have evidently taken Milton Terry's observation to heart when he noted long ago that almost half of the Old Testament has some poetic format. Below is a chart indicating what I have noted in my own use of Bibles.

THE FOLLOWING BIBLES PRINT THE INDICATED PORTION IN POETIC FORMAT

NONE	SOME		ALL
KJV	ASV	(Job, Psa, Prov, SOS, Lam, few others)	RSV
LB	NBV	(Psa, SOS, Lam, Joel, few others)	NEB
AB	PB	(Job, Psa, Prov, Ecc, Isa, Jer, Lam, Eze, some Dan, Hos, Joel, Amos, Obad, Mic, Nah, Hab, Zeph, Hag, Zech, Mai)	
	GNB	(almost all passages, just a few scattered minor passages and all non-extended parallelism in Proverbs)	

Key

- KJV = King James Version
- LB = Living Bible
- AB = Amplified Bible
- ASV = American Standard Version
- NBV = New Berkley Version
- PB = Paragraph Bible
- GNB = Good News Bible
- RSV = Revised Standard Version
- NEB = New English Bible

Comment There are perhaps other versions, which also print in poetic format. These represent the Bibles which I use in my own personal study. The American Bible Society prints the RSV, KJV, and GNB translations of Psalms in separate portions for a very reasonable price.

Related Maps [REFERENCE LIST POETIC](#) [SOME HELP...FORMAT](#)

SOME HELP IN NOTING PARALLELISM IN PRINTED POETIC FORMAT

Introduction Most Bibles use some basic scheme to standardize their printing format. Some capitalize the first word of a phrase. Some capitalize only the first word of the phrase of an extended unit. Some indent to indicate the second line of a couplet. Some space between stanzas. It is helpful to recognize some of these methods. The following chart relates what I have found concerning printed formats. The RSV has been the most helpful in this regard. Unfortunately none of these Bibles actually gives a key to their own printing format.

BIBLE1	PHRASES	COUPLETS	EXTENDED PARALLELISM	STANZAS I
RSV	Begins a new phrase of couplet at left margin. 2nd phrase of couplet is indented. Any related phrase beyond couplets are also indented. Continuations of a phrase are indented more than a new phrase.	First phrase always begins at far left. 2nd phrase is indented about 3 spaces.	1st word of phrase of a series of related parallel phrase is capitalized. Each succeeding phrase is lower cases and indented 3 spaces, these sub-units almost always yield a major idea for the entire unit.	spaces (also in prophets give some titles summing the unit.
GNB	like RSV	like RSV	like RSV	like RSV
ASV	starts each phrase with a capital letter at left margin	usually terminates with a period or equivalent	none	none
PB	like ASV	like ASV	not clear	spaces or indents
NEB	each line is a phrase	simple couplets done like ASV	not clear do some indenting	spaces
NBV	like RSV except 2nd line not indented	1st phrase of couplet is capitalized	like RSV except succeeding lines not indented	spaces & indents 1st line of stanza

Key

ASV = American Standard Version
 NBV = New Berkley Version
 PB = Paragraph Bible
 GNB = Good News Bible
 RSV = Revised Standard Version
 NEB = New English Bible

FEEDBACK ON SOME HELP IN NOTING PARALLELISM

1. The following is a passage from Nahum printed as the RSV does it.

An oracle concerning Nineveh.
 The book of the visions of Nahum of Elkosh.
 The Lord is a jealous God and avenging,
 the Lord is avenging and wrathful;
 the Lord takes vengeance on his adversaries
 and keeps wrath for his enemies
 The Lord is slow to anger and of great might,
 and the Lord will by no means clear the guilty.

His way is in whirlwind and storm,
 and the clouds are the dust of his feet.
 He rebukes the sea and makes it dry,
 he dries up all the rivers;
 Bashan and Carmel wither,
 the bloom of Lebanon fades.
 The mountains quake before him,
 the world and all that dwell therein.

- ___ a. How many stanzas are given?
- ___ b. How many parallel lines?
- ___ c. How many couplets?

2. The following is a passage from Proverbs as the ASV does it.

He that corrects a scoffer gets to himself reviling;
 And he that reproves a wicked man gets himself a blot.
 Reprove not a scoffer, lest he hate thee:
 Reprove a wise man, and he will love thee.
 Give instruction to a wise man, and he will be yet wiser:
 Teach a righteous man, and he will increase in learning.
 The fear of Jehovah is the beginning of wisdom;
 And the knowledge of the Holy One is understanding.
 For by me your days shall be multiplied,
 And the years of your life shall be increased.
 If thou are wise, thou are wise for thyself;
 And if thou scoff, you alone shall bear it.

- ___ a. How many parallel lines are given?
- ___ b. How many couplets?

ANSWERS

1. 2 a. 18 b. 8 c. 2. 12 a. 6 b. (note terminal punctuation)

ANALYZING LARGER UNITS

Introduction Thus far we have limited our study to couplets. But most of Hebrew Poetry exists in larger units. The couplets are basic building blocks. So that what we have learned can now be applied to larger units of poetry

ANALYZING STANZA SIZE UNITS

STEP	PROCEDURE	DETAILS
1	RECOGNIZE AND ANALYZE EXTENDED PARALLELISM (I call this reduction analysis)	<ol style="list-style-type: none"> 1. Identify stanza to be analyzed. 2. Identify and label lines. 3. Identify and label couplets. 4. Note all correspondences. 5. Form reductions for all couplets. 6. Analyze extended relationships between reductions, lines, and sub-units. 7. Insert connector words and phrases.
2	INTERPRET YOUR REDUCTION ANALYSIS (I call this flow of thought analysis)	<ol style="list-style-type: none"> 1. From each extended sub-unit within a stanza conclude a major idea. 2. Determine a general subject to which all major ideas relate. 3. Condense subject, and major ideas into a summary statement.

Looking Ahead

The next series of maps will explain in detail these procedures and detailed steps. You will have to refer back to this map from time to time, just to see where you are in the whole process. At this time you aren't expected to understand all the terms used in the details column of the table above. This is simply an overall picture of where I am going.

Maps for Procedure 1

- EXTENDED PARALLELISM
- REDUCTION STATEMENT
- CONNECTOR WORD, PHRASE

Map for Procedure 2

- SUMMARY STATEMENT

Comment In Section IV, I include study sheets with questions which when used forces one to do reduction and flow of thought analysis.

EXTENDED PARALLELISM

Introduction Simple couplets appear alone very infrequently except in the book of Proverbs (ch 10ff). Generally couplets are part of a larger unit of poetry. Sometimes, a number of lines are put in parallel and exhibit relationships. The three basic kinds of relationships defined for couplets also exist for parallelism beyond couplets. When poetic relationships (same, different, other) extend to several lines of parallel poetry I call it *extended parallelism*.

Definition Extended parallelism describes any unit of Hebrew Poetry larger than a couplet in which three or more phrases are placed in parallel. There exists the possibility of thought relationships between any of the phrases in parallel.

Explanation Not only can there be relationships between two lines in a couplet but there can be relationships between couplets or between a line and a couplet. There can be relationships between non-contiguous lines.

Example Isa 53:4-9

- 1 Surely he has borne our griefs
- 2 and carried our sorrows;
- 3 yet we esteemed him stricken,
- 4 smitten by God, and afflicted.
- 5 But he was wounded for our transgressions,
- 6 he was bruised for our iniquities;
- 7 upon him was the chastisement that made us whole.
- 8 and with his stripes we are healed.
- 9 All we like sheep have gone astray;
- 10 we have turned every one to his own way;
- 11 and the Lord has laid on him
- 12 the iniquity of us all.

Some Extended Relationships From The Above Example

Lines 1 and 2 form a *same* couplet. Lines 3 and 4 form an *other* couplet. This *other* couplet also is in an *other* relationship to the first couplet. These first 4 lines are a sub-unit exhibiting extended relationships. Line 5 begins another sub-unit. Lines 5 and 6 are a *same* couplet. Lines 7 and 8 form a *same* couplet (maybe *other*). These two couplets are in an *other* relationship to each other. This second sub-unit lines 5/6/7/8 is in an *other* relationship to the sub-unit of lines 1/2/3/4. Lines 9 and 10 are in *other* relationship as is couplet 11/12. This sub-unit of lines 9/10/11/12 is in *other* relationship to the first two sub-units. This last sub-unit gives an explanatory conclusion to the first two sub-units.

FEEDBACK ON EXTENDED RELATIONSHIPS

1. Read through the following passage of extended parallelism.

1 A voice cries :
 2 "In the wilderness prepare the way of the Lord,
 3 make straight in the desert a highway for our God.
 4 Every valley shall be lifted up,
 5 and every mountain and hill be made low;
 6 the uneven ground shall become level,
 7 and the rough places a plain.
 8 And the glory of the Lord shall be revealed,
 9 and all flesh shall see it together,
 10 for the mouth of the Lord has spoken."

- ___ a. How many couplets do you see?
- b. What relationship exists between lines 2 and 3?
- c. What relationship exists between lines 1 and 10?
- d. Lines 4-7 are an extended unit. How do they relate to the couplet of lines 2 and 3?
- e. Lines 8-10 form an extended unit. How do they relate to any of the previous lines?

ANSWERS

- 3 a. (C2/3, C4/5, C6/7)
- b. This is a *same* couplet.
- c. Line 10 explains line 1. The voice crying is the Lord's prophetic voice.
- d. They explain what it means to prepare the way and to make straight a highway. They are in an other relationship to C2/3.
- e. Lines 8,9,10 as a unit conclude the entire stanza. They are in *other* relationship to the two previous extended sub-units. They give a logical reason for the preparation. God is going to reveal himself. Line 9 is in *other* relationship to line 8 explaining who shall see the glory of God. Line 10 gives a reason why lines 8 and 9 will come true — because God has given his word.

REDUCTION STATEMENT syn: reduction, couplet summary

Introduction A helpful practice in analyzing extended parallelism is to reduce couplets to one line. Then extended relationships between lines often become more evident.

Definition A reduction statement (sometimes shortened to reduction) is a one line summary statement representing the emphatic meaning of the couplet.

Symbol R followed by line numbers of the couplet.

Example: R1/2 means the reduction of the couplet formed by lines 1 and 2

Example couplet: 1 But he was wounded for our transgression,
 2 he was bruised for our iniquities;

Reduction: R1/2 But he suffered greatly for our sins.

Explanation A couplet having a same relationship usually is intended to repeat for emphasis. The force of this repeated emphasis is indicated in a reduction by:

- underlining emphasized words,
- using capital letters to make a word stand out,
- using italics.

A couplet using a different relationship usually is intended to draw attention to a concept by giving a negative or contrasting view. The contrast or difference serves to alert the reader to an important point. This can be seen in a reduction statement by the use of underlining of words but or however or on the contrary.

Another couplet: 1 I will sing unto Jehovah as long as I live:
Example 2 I will sing praises to my God while I have any being.

Reduction: R1/2 I will keep on singing to Jehovah " f o r the rest of my life.

Related Maps see **SAME** **DIFFERENT**

FEEDBACK ON REDUCTION STATEMENTS

- 1 Identify the couplets in the following passage by first numbering the lines, then using C number/number to identify couplets.

He who corrects a scoffer gets himself abuse,
 and he who reproves a wicked man incurs injury.
 Do not reprove a scoffer, or he will hate you;
 reprove a wise man, and he will love you.
 Give instruction to a wise man, and he will be still wiser;
 teach a righteous man and he will increase in learning.
 The fear of the Lord is the beginning of wisdom,
 and the knowledge of the Holy One is insight.
 For by me your days will be multiplied,
 and years will be added to your life.
 If you are wise, you are wise for yourself;
 if you scoff, you alone will bear it.

- 2 Give a reduction statement for:

- a. C3/4 Reduction:

- b. C5/6 Reduction:

ANSWERS

1. I identified 12 lines. Couplets as follows: C1/2, C3/4, C5/6, C7/8, C9/10, C11/12

- 2.

- a. C3/4 Reduction: A wise man will not hate you for correcting him but to the contrary he will appreciate it,

- b. C5/6 Reduction: One who accepts correction not only shows that he is wise but also that he is becoming progressively wiser.

Of course I don't expect you to have my answers. Your wording would reflect how you saw and reduced things.

CONNECTOR WORD syn: connectors
 CONNECTOR
 PHRASE

Introduction In analyzing extended parallelism, extended relationships are often best clarified by adding interpretive phrases or words in between the lines or couplets. It becomes easy for a person reading such an analysis to see the flow of thought.

Definition A connector word is a word such as *but*, *and*, *nevertheless*, which connects two phrases or two couplets or a line with a couplet and serves to help interpret the relationships between the things connected.

Definition A connector phrase is a phrase placed between reduction statements or lines (done by the interpreter) to indicate the flow of thought in the extended parallelism.

Symbol Connectors are given in all caps—left indented. Where a connector word comes directly from the text it is not left indented but occurs directly in line with its line or couplet.

Example Proverbs 9:7-12

- 1 He who corrects a scoffer gets himself abuse,
- 2 and he who reproveth a wicked man incurs injury.
- 3 Do not reprove a scoffer, or he will hate you;
- 4 reprove a wise man, and he will be still wiser;
- 5 Give instruction to a wise man, and he will be still wiser.
- 6 teach a righteous man and he will increase in learning.
- 7 The fear of the Lord is the beginning of wisdom,
- 8 and the knowledge of the Holy One is insight.
- 9 For by me your days will be multiplied,
- 10 and years will be added to your life.
- 11 If you are wise, you are wise for yourself;
- 12 and if you scoff, you alone will bear it.

Reductions and Connectors for Proverbs 9:7-12

R1/2 Be careful about correcting a scoffer for he will seek revenge for it.
 ON THE OTHER HAND
 R3/4 A wise man will not hate you for correcting him but to the contrary; he will appreciate you for it.
 THEREFORE YOU CAN CONCLUDE
 R5/6 One who accepts correction not only shows that he is wise, but also that he is becoming progressively wiser.
 FOR HIM LEARNING HAS MORAL IMPLICATIONS SINCE
 R7/8 To properly relate to and understand God is the foundation of learning.
 AND THE END RESULT IS WORTH IT FOR
 R9/10 You will live longer if you wisely accept correction.
 BUT KNOW THAT
 R11/12 You are individually responsible for either accepting or rejecting correction.

SUMMARY STATEMENT syn: stanza theme

Introduction To be able to state concisely yet comprehensively what a whole stanza is saying is the object of a summary statement. One carefully observes his analysis of reductions, lines, and connectors and then condenses what he sees into a comprehensive statement.

Definition A summary statement is a condensed statement of the entire poetic unit. It consists of the subject of the unit and each major idea developed about the subject.

Subject The subject is the summary topic to which the major portions of the unit relate or develop.

Major Ideas Major ideas develop concepts concerning the subject.

Example Consider again my reductions and connectors for Prov 9:7-12

R1/2 Be careful about correcting a scoffer for he will seek revenge for it.

ON THE OTHER HAND

R3/4 A wise man will not hate you for correcting him but to the contrary, he will appreciate you for it.

THEREFORE YOU CAN CONCLUDE

R5/6 One who accepts correction not only shows that he is wise, but also that he is becoming progressively wiser.

FOR HIM LEARNING HAS MORAL IMPLICATIONS SINCE

R7/8 To properly relate to and understand God is the foundation of learning.

AND THE END RESULT IS WORTH IT FOR

R9/10 You'll live longer if you learn to accept correction.

BUT KNOW THAT

R11/12 You are individually responsible for either accepting or rejecting correction.

SUMMARY STATEMENT FOR ABOVE EXAMPLE

SUBJECT: THE ACCEPTANCE OF CORRECTION

Major Ideas



- differentiates two kinds of people (R1/2,R3/4)
- is the essence of wisdom (R5/6)
- is related to knowing God (R7/8)
- brings long life (R9/10)
- and is an individual responsibility (R11/12)

FEEDBACK ON CONNECTORS AND SUMMARY STATEMENT

1. Examine the following extended parallelism. I have numbered phrases to help you in identification.

Proverbs 24:23b - 26

- 1 To have respect of persons in judgement is not good.
- 2 He that says unto the wicked, you art righteous;
- 3 People shall curse him.
- 4 Nations shall abhor him.
- 5 But to them that rebuke the wicked,
- 6 shall be delight,
- 7 and a good blessing shall come upon him.
- 8 He who gives a right answer kisses the lips.

a. Identify any couplets you see and then b. reduce them to reductions. Identify any relationships between reductions and phrases. c. Insert connectors- to trace flow of thought. d. Finally, give a summary statement for the entire unit.

ANSWERS

1. a. couplets: 1&2, 3&4, 6&7

b. reductions:

C3/4 people =S nations
 shall curse =S shall abhor

Reduction: Everyone disapproves.

C6/7 delight =O good blessing
 shall be =O come upon

Reduction: Shall be rewarded.

C1/2 to have respect =O you art righteous
 persons in judgment =O says unto the wicked
 is not good =O R3/4

Reduction: To judge a wicked person as righteous brings disapproval from everyone.

c. R1/2/3/4 is contrasted to line 5 and R6/7

Line 8 gives a final conclusive statement to the entire unit.

R1/2 To judge a wicked person as righteous
 RESULTS IN R3/4 Disapproval from everyone.
 BUT

5 To rebuke the wicked
 RESULTS IN
 R6/7 a proper reward.

THEREFORE KNOW THAT

8 He who gives a right judgment does the proper thing.

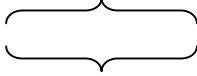
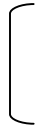
(* kisses the lips=an idiom signifying an appropriate sign)

d. Summary Statement

JUDGEMENT

- which favors a wrong person is disapproved but
- which rebukes a wrong person is rewarded
- and is essentially right.

SYMBOLS USED IN ANALYSIS OF HEBREW POETRY

SYMBOL	HOW USED
	Used in visual display of structural correspondence between phrases or members.
=	Indicates correspondence between members or phrases
=S	Indicates same correspondence between members or phrases
=D	Indicates different correspondence between members or phrases
=O	Indicates other correspondence between members or phrases
≠	The not equal symbol indicates no correspondence
C1/2	Indicates couplet formed by lines 1 and 2
R1/2	Indicates reduction statement for couplet formed by lines 1 and 2
Underlining, ALL CAPS, <i>italics</i>	Used to indicate emphasis in reduction statement
All CAPS	Also used to indicate connectors
	Used to indicate connection between phrases or reductions which are not contiguous

SECTION IV. SAMPLES OF CONCEPTS AND STUDY SHEET

Introduction Some people learn best by taking one concept at a time in a slow and deliberate step by step fashion. It is line upon line, precept upon precept in that style of learning. Section I and II should appeal to those with that style of learning.

Others learn best by having the abstract concepts and definitions clearly in mind and then attacking the examples. Section III should appeal to those with that style of learning.

Still others learn best by building up a "learning set," that is, they learn best by seeing many examples. After having seen many examples they can almost intuitively work problems like the examples. And after having been introduced to many examples they can then be taught the theory that is induced from the examples. If this is your style of learning then Section IV with its many examples may prove helpful to you.

And of course some learn by having a little of each of these kinds of learning.

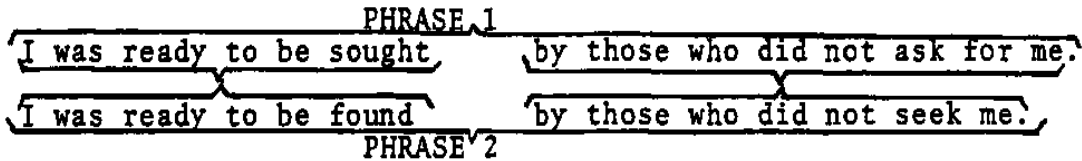
Purpose Section IV provides additional examples for reference.

Contents (Just click on item to go there)

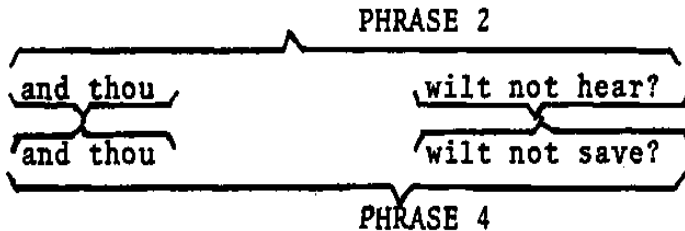
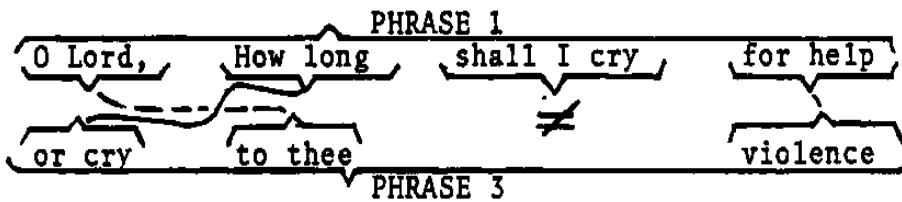
EXAMPLES OF PHRASES AND CORRESPONDENCE
EXAMPLES OF SAME COUPLETS
EXAMPLES OF DIFFERENT COUPLETS
EXAMPLES OF OTHER COUPLETS
EXAMPLES HAVING CLUE WORDS
EXAMPLES OF REDUCTION STATEMENTS
EXAMPLES OF REDUCTION ANALYSIS DISPLAY
EXAMPLES OF SUMMARY STATEMENTS
GENERAL STUDY SHEET FOR POETIC UNITS

EXAMPLES OF PHRASES AND CORRESPONDENCES

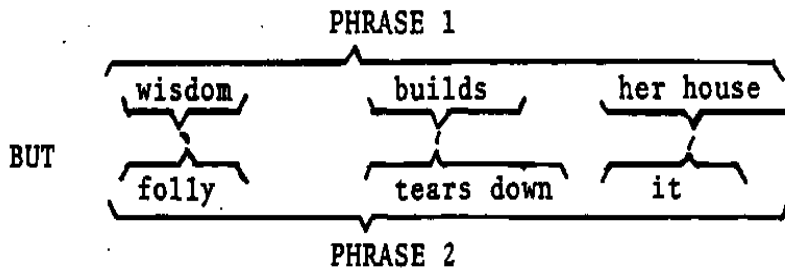
I. Isa 65:1 I was ready to be sought by those who did not ask for me. I was ready to be found by those who did not seek me.



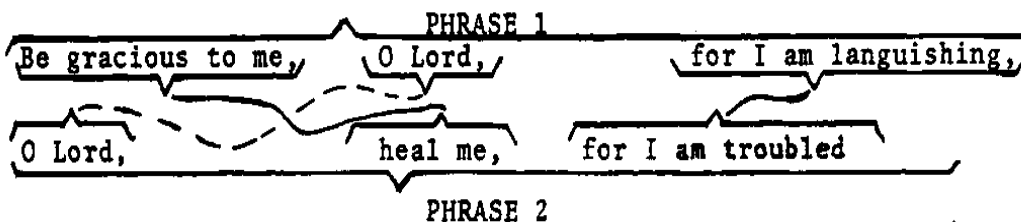
II. Hab 1:2 1 0 Lord, how long shall I cry for help,
 2 and thou wilt not hear?
 3 or cry to thee, "Violence!"
 4 and thou wilt not save?



III. Prov 14:1 Wisdom builds her house but folly tears it down.



IV. Psa 6:2 Be gracious to me, O Lord, for I am languishing; O Lord, heal me, for my bones are troubled.



EXAMPLES OF SAME COUPLETS

- 1 Job 4:4 Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
- 2 Job 4:9 By the breath of God they perish,
and by the blast of his anger they are consumed.
- 3 Job 5:25 You shall know also that your descendants shall be many,
and(you shall know that) your offspring as the grass of the earth.
- 4 Job 23:16 God has made my heart faint;
the almighty has terrified me.
- 5 Psa 44:6 For not in my bow do I trust,
not can my sword save me.
- 6 Psa 51:2 Wash me thoroughly from my iniquity,
and cleanse me from my sin.
- 7 Psa 103:10 He does not deal with us according to our sins,
nor requite us according to our iniquities.
- 8 Pro 1:5 The wise man also may hear and increase in learning,
and the man of understanding acquire skill,
- 9 Pro 1:20 Wisdom cries aloud in the street;
in the markets she raises her voice;
- 10 SOS 8:7 Many waters cannot quench love,
neither can floods drown.
11. Isa 1:8 (phrases 2 and 3)
Come now let us reason together, says the Lord, though your sins are like scarlet,
they shall be white as snow,
though they are red like crimson, they shall become like wool.
12. Isa 66:7 "Before she was in labor
she gave birth, before her pain came upon her, she was delivered of a son.
(notice this lacks one corresponding member)
13. Amos 5:10 They hate him who reproves in the gate,
and they abhor him who speaks the truth (in the gate).

EXAMPLES OF DIFFERENT COUPLETS

- 1 Job 6:25 How forceful are honest words!
but what does reproof from you reprove?
- 2 Job 8:7 And though your beginning was small,
your latter days will be very great.
- 3 Psa 30:5 Weeping may endure in the evening;
but singing cometh in the morning.
- 4 Psa 40:6 Sacrifice and offering thou dost not desire,
but you have given me an open ear.
- 5 Psa 91:10 (3rd phrase with C1/2)
1 a thousand shall fall at your side,
2 and ten thousand at your right hand;
but it shall not come near you.
- 6 Psa 146:9 (3rd phrase with C1/2)
1 The Lord preserves the strangers;
2 he relieves the fatherless and widow:
but the way of the wicked he turns upside down.
- 7 Prov 9:8 Reprove not a scoffer, lest he hate you:
reprove a wise man, and he will love your.
- 8 Prov 11:17 The merciful man doeth good to his own soul,
but he that is cruel troubles his own flesh.
- 9 Prov 13:7 There is that makes himself rich, yet hath nothing:
there is that makes himself poor yet has great wealth.
- 10 Jer 4:22 They are wise to do evil,
but to do good they have no knowledge.
- 11 Jon 2:8,9 Those who pay regard to vain idols forsake their
true loyalty, but I with the voice of thanksgiving will sacrifice to you.
- 12 Hab 2:4 Behold, he whose soul is not upright in him shall
fail, but the righteous shall live by his faith.

EXAMPLES OF OTHER COUPLETS

Reinforcement Through Example

Psa 96:10 Say among the nations, "The Lord reigns!"
 Yea, the world is established, it shall never be
 moved. He will judge the peoples with equity.

Reinforcement Through Figurative Illustration

Job 5:26 You shall come to your grave in ripe old age,
 as a shock of grain comes up to the threshing floor in its season.

Job 9:14 His confidence breaks in sunder
 and his trust is a spider's web.

Reinforcement Through Non-Figurative Illustrative

Psa 119:22 The law of your mouth is better to me
 than thousands of gold and silver pieces.

Job 6:5 Does the wild ass bray when he has grass,
 or (does the) ox low over his fodder?

Logical Answering A Question

Job 22:5 Is not your wickedness great?
 There is no end to your iniquities.

Psa 118:6 With the Lord on my side, I do not fear.
 What can man do to me?

Psa 119:9 Wherewithal shall a young man cleanse his way?
 By taking heed thereto according to your word.

Logical Posing A Question

Hos 13:9 I will destroy you, O Israel,
 who can help you?

Psa 85:6 Wilt you not revive us again,
 that your people may rejoice in you?

Psa 121:1 I lift up my eyes to the hills,
 From whence does my help come?

EXAMPLES OF OTHER COUPLETS cont**Logical Giving A Reason Why**

- Psa 86:1 Incline your ear, O Lord, and answer me,
for I am poor and needy.
- Hos 6:1 Come, let us return to the Lord;
for he has torn, that he may heal us; he has stricken, and he will bind us up.
- Psa 116:2 Because he inclined his ear to me,
therefore will I call on him as long as I live,
- Psa 25:15 My eyes are ever toward the Lord,
for he will pluck my feet out of the net.

Logical Drawing An Implication

- Psa 119:71 It is good for me that I was afflicted
that I might learn your statutes.

Logical Demanding An Application

- Job 11:13 If you set your heart aright,
you will stretch out your hands toward him.

Logical Stating A Conclusion

- Job 22:21 Agree with God, and be at peace:
thereby good will come to you.
- Psa 119:62 If the law had not been my delight,
I should have perished in my affliction.
- Psa 119:165 Great peace have those who love your law;
nothing can make them stumble.

Explanation Giving Details About One Member

- Psa 128:1 Blessed is every one who fears the Lord,
who walks in his ways.

Explanation About Entire Phrase

- Psa 129:1 The Lord is righteous;
he has cut the cords of the wicked.

EXAMPLES OF OTHER COUPLETS cont**Addition By Adding An Entire New Thought**

Psa 42:3 My tears have been my food day and night.
while men say to me continually, "Where is your God?"

Psa 37:3 Trust in the Lord, and do good,
so you will dwell in the land, and enjoy security.

Addition By Adding A New Member

Job 29:2 Oh, that I were as in the months of old,
as in the days when God watched over me.

EXAMPLES CONTAINING CLUE WORDS

Logical Clue Words (indicating various Other Relationships)

- Psa 119:104 Through your precepts I get understanding:
therefore I hate every false way.
- Psa 116:2 Because he inclined his ear to me,
therefore will I call upon him as long as I live.
- Psa 86:1 Incline thy ear, O Lord, and answer me,
for I am poor and needy.
- Psa 25:15 My eyes are ever toward the Lord,
for he will pluck my feet out of the net.
- Isa 43:4 Since you have been precious in my sight,
and honorable and I have loved you;
Therefore will I give men in your stead, and peoples instead of your life.
- Psa 119:71 It is good for me that I was afflicted
that I might learn your statutes.
- Psa 85:6 Wilt you not revive us again,
that your people may rejoice in you?
- Psa 18:34 He teaches my hands to war;
so that mine arms do bend a bow of brass.
- Psa 80:12 Why have you broken down its walls,
so that all they that pass by the way do pluck it.

Logical Clue Words (figurative language indicating Other)

- Prov 25:11 A word fitly spoken
is like apples of gold in pictures of silver.
- Psa 72:6 He will come down like rain upon the mown grass,
as showers that water the earth.
- Psa 26:1 As snow in summer, and as rain in harvest,
so honor is not seemly for a fool.

EXAMPLES CONTAINING CLUE WORDS cont

AND Used To Separate Phrases In Same Relationships

- Prov 1:5 the wise man also may hear and increase in learning,
and the man of understanding acquire skill.
- Job 4:4 Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
- Amos 5:10 They hate him who reproves in the gate,
and they abhor him who speaks truth (in the gate)
- Prov 16:32 He that is slow to anger is better than the mighty
and he that rules his spirit is greater than he that takes a city.

AND Used To Separate Phrases In Other Relationships

- Job 9:14 His confidence breaks in sunder
and his trust is a spider's web.

And occurs much more frequently to separate Same phrases than other phrases.

Opposite Clue Words

- Job 6:25 How forceful are honest words!
but what does reproof from you reprove?
- Prov 15:1 A soft answer turns away wrath,
but grievous words stirs up anger.
- Prov 19:21 There are many devices in a man's heart,
nevertheless the counsel of Jehovah shall stand.
- Job 33:21 His flesh is so wasted away that it cannot be seen;
and his bones which were not seen stick out.

(*and* is very infrequently used in opposite relationships)

EXAMPLES OF REDUCTION STATEMENTS

Prov 1:20 1 Wisdom cries aloud in the street
 2 in the markets she raises her voice.

Wisdom is here a figure of speech--personification. Replacing the figure with what it stands for and reducing the same relationship gives:

RI/2 There is much truth to be learned in everyday life.

Job 4:4 1 Your words have upheld him who was stumbling,
 2 and you have made firm the feeble knees.

RI/2 You have kept others from giving up by your encouraging words.

Psa 30:5 1 Weeping may endure in the evening,
 2 but singing cometh in the morning.

RI/2 Sadness will change to happiness shortly.

Job 5:26 1 You shall come to your grave in ripe old age,
 2 as a shock of grain comes up to the threshing floor in its season.

Replacing the figure of the second phrase by "at exactly the right time--i.e. when it is ready."

RI/2 You will die after living a long life exactly when you are supposed to die not before.

Psa 44:6 1 For not in my bow do I trust
 2 nor can my sword save me.

RI/2 Weapons of warfare are not what I depend upon to deliver me.

SOS 8:7 1 Many waters can not quench love,
 2 neither can floods drown it.

RI/2 Intensive love desires must be satisfied.

Psa 51:21 1 Wash me thoroughly from my iniquity,
 2 and cleanse me from my sin.

RI/2 Forgive me completely for my sin.

EXAMPLE OF REDUCTION ANALYSIS WITH DISPLAYS--Psalm 13

Identification of lines and Stanzas

- 1 How long, O Lord, wilt thou completely forget me?
- 2 How long wilt thou hide thy face from me?
- 3 How long shall I devise plans and worry?
- 4 (How long) am I to be so sad all the time?
- 5 How long shall my enemy triumph over me?

- 6 Consider and answer me, O Lord, My God;
- 7 lighten my eyes, lest I sleep the sleep of death;
- 8 lest my enemy say, "I have overcome him" ;
- 9 lest my foe rejoice because I am so shaken up.

- 10 But I have trusted in thy steadfast love;
- 11 may my heart rejoice in thy salvation.
- 12 I will sing to the Lord,
- 13 because he has dealt bountifully with me.

General Observations

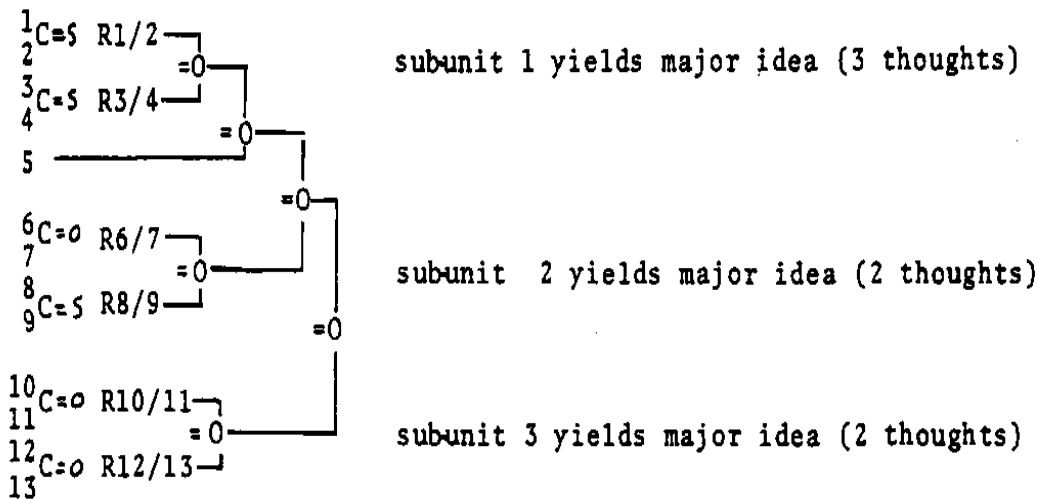
Stanza 1 has 2 couplets and a line; stanzas 2 &3 have 2 couplets each.

C1/2, C3/4 and line 4 are rhetorical questions. These need to be restated as emphatic declaratives.

Idioms occurs in line 2 (hide thy face) and line 7 (lighten mine eyes) and in line 8 (sleep the sleep of death). Basically hide thy face= an anthropomorphic idiom meaning that God's felt presence and reality are not evident. Lighten mine eyes=a description meaning to renew physical strength and mental motivation. The one needing "his eyes enlightened" is one who is ready to give up on life all together. Sleep of death=euphemism describing death (actual physical death).

line 13 "has dealt bountifully" (Leupold translates future idea) is sometimes described by some as the prophetic past — that is, something not yet having happened is so sure to happen (at least to the eye of faith) that it is described as having already happened.

Skeleton Display Anticipating Couplets, Reductions, etc.



EXAMPLE OF REDUCTION ANALYSIS WITH DISPLAYS—Psalm 13 cont

Reduction Statements and Connectors

R1/2 Lord, it has been too long since I saw evidence of your reality in my situation.

WHICH HAS RESULTED THAT

R3/4 I have been depressed and introspective too much lately.

AND

5 My enemies are openly triumphing over me.

THEREFORE

R6/7 You must remedy this situation, My God, and encourage me mentally and physically not to give up.

OR ELSE

R8/9 My enemies will take advantage of this situation and defeat me totally.

BUT

R10/11 I know for certain in my heart that you will take care of me in this present situation.

Major Idea From Stanza 1— In David's desperate situation he feels isolated from God, is depressed, and is being defeated by enemies.

Major Idea From Stanza 2— David's desperate situation must be solved by God or there is no hope--he will die.

Major Idea From Stanza 3— David knows God and depends upon His attribute of mercy and hence rejoices with confidence that God will take care of his situation.

SUMMARY STATEMENT

Subject DAVID'S DESPERATE SITUATION

major ideas

- has brought isolation from God, depression, and defeat, and
- has forced him to demand God's intervention or give up altogether, and
- conclusively results in his dependence upon a merciful God to certainly solve his problem.

EXAMPLES OF SUMMARY STATEMENTS--Prov 9:7-12, Prov 24:23-26
Psalm 13, Psalm 23

PROVERBS 9:7-12

SUMMARY STATEMENT

subject THE ACCEPTANCE OF CORRECTION

major
ideas

- differentiates two kinds of people,
- is the essence of wisdom,
- is related to knowing God,
- brings long life,
- and is an individual responsibility.

PROVERBS 24:23-26

SUMMARY STATEMENT

subject JUDGEMENT

major
ideas

- which favors a person in the wrong is universally disapproved, but
- which rebukes a wrong person is rewarded, and
- is a moral obligation.

PSALM 13

subject DAVID'S DESPERATE SITUATION

major
ideas

- has brought isolation from God, depression, and defeat, and
- has forced him to demand God's intervention or to give up altogether, and
- conclusively results in his dependence upon a merciful God to certainly solve his problem.

PSALM 23

subject DAVID'S INTIMATE RELATIONSHIP WITH GOD

major
ideas

- involved personal experiences of God's care for his needs,
- brought God's personal guidance in the crises and decisions of life, and
- was openly seen by others in God's special protection of his life.

EXAMPLES OF SUMMARY STATEMENTS--PSALM 1, 3, 8

PSALM 1

SUMMARY STATEMENT

subject TWO CHOICES OF LIFESTYLE INCLUDE

major
ideas

- a Godly pattern taken from Scriptures which insures a stable successful life
- OR
- an ungodly pattern which will ultimately be judged by God and will lead to destruction.

PSALM 3

SUMMARY STATEMENT

subject DAVID'S CONFIDENT EXPECTATION OF GOD'S HELP

major
ideas

- was contrary to the situation of rebellion and public opinion,
- but was real to David because he personally knew the God to whom he prayed,
- was seen in token fashion in God's protection of David while he slept,
- climaxed in a prayer of faith that God the source of victory would defeat David's enemies.

PSALM 8

SUMMARY STATEMENT

subject GOD'S MAJESTIC REVELATION OF HIMSELF TO ALL MANKIND

major
ideas

- needs no defense for it is recognized by unprejudiced rational people.
- and
- elevates in importance his choice of honoring mankind to rule over all created things.

HEBREW POETRY STUDY SHEET

A. ANALYSIS OF THE STRUCTURE

Preliminary

1. Read the passage in the following versions: NEB, RSV, GNB, ASV, KJV making comparisons.
 - a. Jot down your observations
 - b. Identify by marking in one of these versions lines, couplets, and stanzas.
 - c. If there is a historical occasion involved, study it.
2. Study carefully each line of the unit:
 - a. to identify figurative language—especially simile, metaphor, metonymy, synecdoche, and personification and to replace the figures with their emphatic meaning.
 - b. to identify idioms and replace them with emphatic meaning.
3. Study each line carefully to see if there are significant words that need to be clarified. If so do a word study for each.
4. Study each line for any barrier to understanding due to culture. Seek outside help from commentaries, Bible Dictionaries, or Bible Handbooks to clear up such problems.

Display

5. Now identify parallelism between couplets and any extended relationships you see. Display what you see on a skeleton diagram.

B. ANALYSIS OF THE MEANING

1. Give reduction statements for each couplet.
2. Insert connectors between reductions and other phrases.
3. Give major ideas (with sub-thoughts) for each stanza (if more than one stanza involved).
4. From major ideas and overall analysis of the entire unit construct a subject and then mesh this subject with major ideas into a summary statement.

C. ANALYSIS OF THE TRUTH

1. Relate the summary statement to the theme of the book or to the major section of the book of which it is a part..
2. Jot down principles of truth that have resulted from your study (i.e. a Main Truth taken from summary statement and any other principles you have seen).

D. APPLICATION OF THE TRUTH

1. Of the things you have learned what has the Holy Spirit impressed upon you as related to your own needs. Jot down here the truth you need for your circumstances.
2. Give here the specific way you feel the Holy Spirit wants you to apply the needed truth in your life. Now trust the Holy Spirit for His enabling grace and moment-by-moment prompting to actualize this truth in your experience.