

adding nothing in content other than emphasis of the idea.

(b) Synthetic: the repetition does add an additional thought or at least expands on the basic idea.

(c) Antithetical: the writer reverses himself and the second line is opposed to the first.

A line in Hebrew poetry is called a "stich". In Proverbs you will have a lot of "two liners" called "distichs" and some three liners called "tristichs". The stichs will be defined in terms of accented syllables. Modern commentators often try to make the lines balance and this creates some textual challenge.

The special poetic accents referred to in 3-a will be found in Gesenius.

We hardly need say that Mr. Harding (Poets) will run you through and over these things several times.

Repetition is the watchword in the poetic literature. It may be in the distant context as well as the near, but in general, the poetic literature needs much more attention to context than does simple narrative or prose materials. The didactic nature means that a full induction must be had for the formation of ideas on the key teaching. You will discover this is no easy thing...making the full induction, that is.

And I apologize humbly for the poor outlining of the previous segment.

(2) The histories are marked with the particular notations of God's providence. There is a continued emphasis on the righteous dealing of God and the sovereign nature of His blessing. The key term of Nehemiah (the "good hand of my God") is rather a classic expression for this. And the way in which the chronicler gives us the positive picture of history with regard to all the kings, is a helpful historical provision on God's care for His own in spite of some wicked rascals. Esther almost totally devotes its content along this line and this is one of the points commonly shared by the Megilloth.