



EMPOWER MINISTRIES

We equip people to connect with the God of the Bible and stay connected—so they will be ready to meet the King

239 Rancho Villa
Walla Walla, Washington 99362
Ofc./Fax 509-876-4943
Mobile 775.223.2554/2562
Web empowerministries.org
Email info@empowerministries.org

WE LOOK FORWARD TO YOUR ONGOING SUPPORT, MARCH 1ST



239 Rancho Villa
Walla Walla, WA 99362
775.223.2554/2562 ph
509.876.4943 fax
www.empowerministries.org

MARCH, 2018 Calendar

- **CuppaJ Café Devotions**
8:30 AM, PDT Mon. and Fri./Lee Gugliotto, Ph.D.
- **Great GrandParenting**
6 PM, PDT Monday evenings/Hank Bayer, Alan Miller
- **Fellowship Bible Study**
6 PM, PDT Tuesday evenings/Lee Gugliotto, Ph.D.
- **All Natural, All the Time**
6 PM, PDT Thursday evenings/Lyall Abbott
- **Advent Bible Study**
8:30 AM, PDT Wednesday mornings/Dennis Herman
- **New Covenant Worship for NT People**
1 PM, PDT Saturday afternoons, Empowerment Team
- **Biblical Correctness**
Living by the Bible in a politically correct world, TBA
- **LORD's Supper Service**
6 PM, PDT Friday evenings on homechurchtv.org
- **NT Greek & Hebrew REL 101**
4PM, PT Sunday, with Lee Gugliotto, Ph.D.
- **Nature-Opathy**
Therapy from exposure to nature, TBA
- **Windows into the Word**
Word Studies, TBA, with Lyall Abbott, TBA

We simulcast all of our programs (except, NT Greek, REL 101) via christianworldmedia.com

- To watch over Internet TV, type homechurchtv.org into your browser, click on "Watch Live" at the website
- To participate live, go to gotomeeting/empowerministries.com, then type 426 648 453 to enter the meeting.

Birthdays and Anniversaries

- **Ryan Werk**
BORN, March 4
- **Kadin Hooven**
BORN, March 5
- **Destiny Fanning**
BORN, March 5
- **Caitlyn Montemurro**
BORN, March 7
- **David Hooven**
BORN, March 21
- **Keith Gugliotto**
BORN, March 22
- **Dustin Gulbrandsen**
BORN, March 24

Our School

We are *training* men and women to lead house churches in the last days. Go to our website, schoolsforministry.org and check out the curriculum. Then call Jo...

VOLUME 18
ISSUE

3

march
2018

INTRODUCTION TO BIBLICAL POETRY

The poetry of the Hebrew Bible makes up a central part of the scriptural heritage of Judaism, Christianity, and Islam and has been a foundational source for poetry throughout history, and especially for later traditions of Hebrew verse. Roughly a third of the Hebrew Bible is verse. This includes the books of Job, Proverbs, and Psalms, and the several festival songs embedded in prose texts (Exodus 15, Deuteronomy 32, Judges 5, 2 Samuel 22); Lamentations and Song of Songs; and other poems or fragments embedded within blocks of prose (e.g., Genesis 4:23–24). These were largely recognized as verse early on in the tradition; much later, Robert Lowth's Lectures on the Sacred Poetry of the Hebrews ([Lowth 1995b](#), cited under [Robert Lowth](#)) showed that much of the Latter Prophets are also verse.

(Cont'd. In "The Master's Touch," on p.3)

MONTHLY
NEWSLETTER
FOR EQUIPPING
CHRISTIANS
IN THE LAST
DAYS

JOURNAL EndTime



this
issue

- Biblical Poetry/Parallelism/ Repetition Pt.2, **P.1**
- Peetry/Parall./Rep. Cont. **P.2,3**
- Pray and Bake **P.3**
- Calendar, Birthdays **P.4**

BIBLICAL POETRY/PARALLELISM/REPETITION, Pt. 2

Introduction

A follow-up session explaining the various parallels answered so many questions, that we have decided to run it here, this month.

1. **Grammatic**—The lines are parallel in form but not in meaning

Blessed is the man who walks not in the counsel of the ungodly,
nor stands in the way of sinners,
nor sits in the seat of the scornful. Ps 1:1

In this kind of poetry, the text repeats a thought by escalating or declining its elements. For example, the series: *walks, stands, sits* progressively stiffens to suggest the paralysis that sets in from the prolonged practice of evil. The list: *counsel, way, seat* deteriorates from merely accepting advice, to adopting a lifestyle, to taking a hard and fast position—unwilling to respond to any alternatives. At the same time, the classifications *ungodly, sinners, scornful* move from atheists to rebels to judgmentalists who condemn anyone who disagrees with them. Together, these images paint a gruesome picture of what it is like to be cursed.

2. **Semantic**—The lines are parallel in meaning or thought and also can match up grammatically. There are two subdivisions of semantic parallelism:

(a) **synonymous parallelism**, in which the second or succeeding lines repeat the thought from the first line but use different words; for example,

Israel does not know
My people do not consider" (Isa. 1:3, NKJV)

The second line takes the divine complaint in the first line to a deeper level. Going from *Israel* to *My people* makes the statement more personal, while repeating *know* with *consider* moves from recognition to being noticed at all. The two lines project an image of complete and utter rejection of God by His own people.

"Love your enemies,
Do good to those who hate you

The second line intensifies the first. More than an attitude (love) toward , believers should show love (do good) to those who despise (or, hate) them.

THE MASTER'S TOUCH

Briefly defined, biblical Hebrew poetry is a non-metrical form of verse characterized above all by verbal inventiveness, a discernible poetic diction and texture, and concision. This particularly lean style is characterized by short lines, consisting of only two to six words per line, lending the impression of a heightened, dense form of discourse, achieved by bringing semantically important words [whose meaning is based on language or logic] together. As with other bodies of poetry, it routinely involves higher concentrations of words and phrases with rare meanings or usages, bold ellipses [omissions of words whose meaning can be deduced from context], sudden transitions, and other stylistic complexity. As poetry, it demands to be read within the larger discipline of literary studies.

Introduction to Hebrew Poetry

F.W. Dobbs-Allsopp, Elaine T. James

Taken from oxfordbibliographies.com

BIBLICAL POETRY/PARALLELISM/REPETITION (CONT'D.)

(b) **antithetic parallelism**, in which the second or succeeding lines are in contrast with the thought from the first line, but again using different words; for example,

“A soft answer turns away wrath,
But a harsh word stirs up anger” (Prov. 15:1)

The second line contrasts “a soft answer” with “a harsh word” by emphasizing their different effects on conversation. While “a soft answer” *repels* rage, “a harsh word” *provokes* hard feelings.

A good tree cannot bear bad fruit,
Nor can a bad tree bear good fruit (Matt. 7:18).

The second line contrasts “a bad tree” with “a good tree” by comparing their opposite yields. Just as “a good tree” cannot produce rotten or harmful fruit, neither can “a bad tree” bring forth healthy or beneficial fruit. This is a warning against falling for people who seem to improve on their own.

3. **Rhetorical**—This type of parallelism uses certain literary devices to balance, beautify, or simplify meaning, and it uses seven different ways to do this:

(a) **climactic**, in which the thoughts repeat and progressively build to a peak; for example:

“The Lord is in his holy temple;
The Lord is on his heavenly throne;
He observes the sons of men;
His eyes examine them” (Ps. 11:4, NIV).

The point here is that the LORD sees and knows all — including the motives of human hearts. In His “holy temple,” reigning from His “heavenly throne,” He watches people everywhere, able to inspect them closely and throughly to the core.

or they might climb a staircase; for example:

“for he cometh,
for he cometh to judge the earth:
he shall judge the world with righteousness,
the people with his truth” (Ps. 96:13, KJV)

The Psalmist points to the future when God will judge everyone, everywhere. The word “cometh” dramatically anticipates His approach, on His way “to judge the earth.” When He arrives, He will pronounce sentence on the entire planet, settling accounts with everyone based on His eternal sense of what is right.

(b) **synthetic** — in which thoughts are added to one another to fill out the idea; for instance:

“Blessed is the man
who does not walk in the counsel of the wicked
or stand in the way of sinners
or sit in the seat of mockers” (Ps. 1:1, NIV)

It isn't enough to spurn the occasional advice of people who have nothing to do with God, or to reject the lifestyle of those who break God's Law, but a blessed men also resists taking the position of someone who judges and ridicules others based on his or her own opinions.

Sometimes both lines seem to express entirely different or unrelated ideas, yet they share a common theme:

“He that hideth hatred with lying lips,
And he that uttereth a slander is a fool” (Prov. 10:18, KJV).

Although the first person hides his true feelings and the second makes no effort to conceal his, both improperly use their tongues to produce the same results—*injury*.

(c) **chiasmus** that alternates ideas in a balanced way (A with A', B with B', and so on)

The simple chiasm:

A	“Ephraim			
B	shall not envy	C	Judah	
		C'	and Judah	
B'	shall not harass			
A'	Ephraim”			(Isa. 11:13, NKJV)

Notice that every chiasm is shaped like an arrow head. In the simple chiasm on the previous page, the tip of the arrow is C and C' The tip is the most important aspect of this kind of poetry. So, while Isa. 11:13 denies Ephraim will *envy* more favored Judah, and that Judah will not use its preeminence to *harass* Ephraim, the emphasis is on Judah as the object of resentment by others who believe they are entitled to its favor and the humility with which Judah must conduct itself toward others. In a way, this points to the rejection of Christ as Messiah and His meek self-surrender to inferiors.

The line chiasm:

A	“My son, if thine heart be	wise,
B	My heart shall rejoice, . . .	
B'	My reins shall rejoice,	
A'	When thy lips speak	right things” (Prov. 23:15, 16, KJV)

Though A and A' describe the son's heart and speech, the tip focuses our attention on the father's passionate celebration of them. Parents raise their children to live the best possible life. They thrill when their sons and daughters are guided by heavenly principles and get emotional when their children carry out those principles, that is when their “lips speak right things.”

The stanza chiasm:

A	“By his power	he stilled the Sea;
B	by his understanding	he struck down Rahab.
B'	by his wind	the heavens were made fair;
A'	his hand pierced	the fleeing serpent” (Job 26:12, 13, NRSV).

Job sings God's praises to exalt Him over every power in the universe. He reminds his readers that the LORD needed no one's help to calm the powerful waters of the Sea, to slay the Sea Monster, or to subdue the forces of nature or supernature. He is without equal, above all challengers and rivals, the invincible champion of the poor, the plain and the powerless.

NEXT month, we will complete our explanation of Biblical parallelism and poetry. Until then we encourage you to use what we have shown you to better understand the Bible in your daily readings, devotions, and studies.

We also invite you to join our study groups either as a participant (type gotomeeting/empowerministries.com in the address line of your Internet browser, then type 426 648 453 to enter the meeting) or as a viewer (type homechurchtv.org, then click on “Watch Live”). Join us 8:30 AM, PT Monday, Wednesday, or Friday, 6PM, PT Tuesday, or 4PM, PT Sunday.

This Month's Praises and Petitions

PRAISES

- Peg's daughter, Rachel drove a car across town
- People from 15 countries, in 107 cities, and across 50 states attended our broadcasts in February.
- George Barton continues to heal. Keep praying!
- Keith and Kalin need our ongoing support to care for Area and Athena, their twin baby boy and girl
- The surgeon says Wendī can return to light duty in about a month
- Lyall is recovering from the flu and expects funds shortly to pay for the rest of his dental care
- Jolynn is recovering from thrush in her mouth



PETITIONS

- Marlene's 99-yr. old Mom has suffered a setback
- Hank's ear continues to resist antibiotics
- Desi and Kevin are still battling cancer. Pray for them and their families
- David's friend Tom passed away. Pray for his family
- David, Faith, Destiny, Aubrey, Melvin, Marlene Dennis, Laura's daughter Tia and fiance Darren, son Corey, wife Sarah, daughter Kelly, and A.J. and their unborn children, son Trent, wife Lisa
- Our Any Age Bible Study project and revival of the cuppajesus cafe website

VEGE-KITCHEN

Lentil Loaf



Ingredients

- 2 c. lentils, cooked
- 1 c. brown rice, cooked
- 1 1/2 c. crushed tomatoes
- 1 tspn. Italian seasoning
- 1/2 tspn. sweet basil
- 1/2 tspn. garlic powder
- 1/2 tspn. ground celery seed
- 1/2 tspn. salt
- 1 med. chopped onion
- 1/2 c. raw sunflower
- 3 garlic cloves, chopped
- 1/2 c. rolled oats

Instructions

1. Mix ingredients together
2. Pour into 1 1/2 qt. Casserole, sprayed with Pam
3. Bake 350F for 45-60 minutes
4. Serves 6-8
5. Serve with salsa or tomato sauce

ENJOY!