

Figures of Speech

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INTRODUCTION

Pro. 1:6; Jn. 11:11-14; 16:25; 1 Cor. 4:6

Pro. 1:6

“figure” - “interpretation” KJV; “enigma” NKJV; “parables” NIV; “what needs interpretation” W.OTWS

“riddles” - “dark sayings,” KJV, ASV; “an enigmatic saying, question, or story whose meaning must be determined by the audience.” TWOT

Jn 11:11-14

“literal”, v. 13 - “taking rest in” NKJV, ASV. NASB ftnt, “Lit., *the slumber of sleep*” koimhsiv koimesis - “*a reposing, taking rest*” TH

“plainly” - *parrhsia parrhesia* - “1. ... *openly, frankly*, i.e. without concealment: Mark 8:32; John 11:14” TH

Jn 16:25

“figurative language” - KJV, “proverbs; ASV, “dark sayings; NRSV, “figures of speech”

paroimia paroimia

“properly, *a saying out of the usual course or deviating from the usual manner of speaking* ... 2. *any dark saying which shadows forth some didactic truth, especially a symbolic or figurative saying*: *paroimian legein*, John 16:29; *en paroimiaiv lalein*, *ibid.* 25; TH

“plainly” - *parrhsia parrhesia*. See above on Jn. 11:14.

1 Cor. 4:6

“figuratively applied” - *metaschmatizw metaschematizo*

“*to change the figure of, to transform* ... to shape one’s discourse so as to transfer to oneself what holds true of the whole class to which one belongs, i.e. so as to illustrate by what one says of himself what holds true of all: 1 Corinthians 4:6, where the meaning is, ‘by what I have said of myself and Apollos, I have shown what holds true of all Christian teachers.’ TH

KJV, ASV, “in a figure transferred”; NKJV, “figuratively transferred”

I. “FIGURE OF SPEECH”

A. Definition

“A FIGURE is simply a word or a sentence thrown into a peculiar *form*, different from its original or simplest meaning or use.” E. W. Bullinger, *Figures of Speech in the Bible* (Baker Book House, Grand Rapids, Michigan, 1971), p. xv.

“an expression, as a metaphor or simile, using words in a nonliteral sense or unusual manner to add vividness, beauty, etc. to what is said or written”

WNWD95¹

B. Semantical, syntactical, structural

1. In an expression the words may retain their literal meaning, yet the expression be a figure of speech. Figurative speech does not demand a figurative meaning be given to words. Figurative speech includes different meanings given to words other than the most simple, plain, and primary (semantical), different sentence constructions other than the most simple (syntactical), and different forms of expression other than the most simple (structural).
2. In many peoples' minds "figurative language" is synonymous with a specific branch of figurative language: words whose meanings take on an unusual sense, other than the literal or simplest meaning. Thus, "the book of Revelation is full of figurative language." While this is one KIND of figurative language, it is by no means the ONLY kind. We will be using the term "figures of speech" in the broader sense. We are the losers for not recognizing these many other kinds.

C. Other nomenclature

1. Robert Young, LL.D., in his *Analytical Concordance to the Bible*, calls them "Bible Idioms." "Idiom" - "3. an accepted phrase, construction, or expression contrary to usual patterns of the language or having a meaning different from the literal." WNWD95.
2. James Macknight, in his essay on the language of the New Testament in his work, *Apostolical Epistles*, calls them "Hebraisms" from the fact that the native language of the writers of the New Testament was Hebrew, and these idioms are a reflection of the characteristics of that language.
3. "...broadly : figurative language" *Miriam-Webster's Collegiate Dictionary*, <http://www.m-w.com/cgi-bin/dictionary>
4. However they may be called, they are found throughout the Bible and are important in its interpretation.

II. COMMON

A. In every day speech

"Morning" (Ellipsis)

"Give me half a cup"

¹ WNWD95= *Webster's New World Dictionary*, Third College Edition (Zane Pub., 1992-1995)

“That makes me climb the walls!”

“He thinks he is somebody!”

“Shoot the breeze”

“Pick up your room”

“Shake a leg”

“Purr like a kitten”

“Iron will”

“Don’t do that, or else...!”

“The pot is boiling”

“Flying along about 90 miles an hour”

“Waterloo”

“Watergate”

B. In the Bible

1. Robert Young, *Analytical Concordance to the Bible*: “Hints and Helps to Bible Interpretation”...”Bible Idioms” - 71 divisions, hundreds and hundreds of references.
2. James Macknight, *Apostolical Epistles*: 331 examples of “Hebraisms” with multiple references under each
3. Robert Milligan, *Reason and Revelation*: about 20 pages in discussion of.
4. E. W. Bullinger, *Figures of Speech Used in the Bible*: over 1,000 pages; over 200 categorical names of figures; nearly 8,000 references in all.
5. D. R. Dungan, *Hermeneutics*: 175 pages out of 400 to the discussion of.

III. WHY USE?

A. Everyday language

1. Make live — draw attention, emphasis, beauty, force, impression. Without it — dull, lifeless.
2. Sometimes carelessly, habit — but not so in Bible.

B. Bible

1. Add force to language; grab attention - e.g., **Lk. 14:26**, “hate”

“All language is governed by law; but, in order to increase the power of a word, of the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in, new forms, or *figures*....

“...This is always for the purpose of giving additional force, more life, intensified feeling and greater emphasis. Whereas today “*Figurative language*” is ignorantly spoken of as though it make less of the meaning, and deprived the words of their power and force. A passage of God’s Word is quoted; and it is met with the cry, “Oh, that is figurative” - implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to *add* force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it.” Bullinger, p. v.,vi.

Compare it to a train (or airplane) traveling smoothly...then, suddenly, it reduces speed...makes a jolting stop...windows start opening...etc. Attention is aroused, interest is excited, notice is given. So with the Word of God. These peculiarities, deviations, and distinctive forms arouse our attention, excite our interest, and call for our careful notice. It is the Holy Spirit’s own markings!

“Thomas Boys has well said (*Commentary*, 1 Pet. iii), ‘There is much in the Holy Scriptures, which we find it hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we were startled. This is the *intention* of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them.’” Bullinger, p. xi.

2. Line of demarcation - **Mk 4:10-12**

IV. HOW TO RECOGNIZE FIGURATIVE LANGUAGE

Sometimes more than one of the following can be used in combination to establish the existence of figurative language.

A. When it is said to be figurative.

E.g. Mt. 16:5-12; Jn. 2:18-22 **Jn 7:37-39; 11:11-14** – used in questions

B. When taking the word or expression literally would be contrary to

the rest of the scriptures:

1. Immediate context
2. Other specific scriptures
3. General teaching of scripture
4. Examples
 - a) Mt. 7:1, “judge” (synecdoche of genus; universal, genus, “judge,” for particular, species, Hypocritical, hypercritical judging...see v. 15; Jn. 7:24)
 - b) 1 Co 14:2, “no man” (synecdoche of genus, “no one,” for species, “no one to whom speaking” - see v. 4 and “edify “ in context; note vv. 13-16.

C. When taking a word or expression literally would be contrary to common sense.

E.g. Ps. 18:2; Mt. 8:22; 26:26,28; Lk. 13:32 Jn. 6:54; Rom. 12:20 – used in questions

Common sense appealed to in perception of the Divine Will: Mt 12:25-29; Ac 2:29

D. Become familiar with the various forms peculiar to that language. Some forms are common to many languages.

E.g., “not...but”: 1 Sam. 8:7; Ac. 5:4; Heb. 10:25; Jas. 5:12; 1 Pt. 3:3-4 Mt. 6:19,20; 1 Tim. 2:9-10 – used in questions

This familiarity may develop out of continual applications of the other indicators.

INTRODUCTION – Questions

- 1) List some examples of figures of speech commonly used today (other than those in the outline).
- 2) What are some of the other terms used to refer to figurative language? “idioms”; “Hebraisms”; “metaphors” (refers to a specific kind of figure, but “broadly” used of figurative language)
- 3) Jn. 11:11-14
 - a) What is the figurative language in this scripture? “has fallen asleep”
 - b) How do you know it is? Said to be
- 4) Lk. 14:26
 - a) What is figurative language in this scripture? “hate”
 - b) How did you recognize it? Literal meaning contrary to other Scriptures. Note parallel passages. See context.
- 5) Jn. 6:54
 - a) What is the figurative language in this scripture? “eat my flesh...drink my blood”
“Eat & drink” used by Hebrews to connote the operation of the mind in receiving, understanding, believing, and applying doctrine or instruction - e.g. Pro. 9:5,6; Jer. 15:16; Ezk. 3:1
 - b) Why do you say it is? Common sense. Note also that it is said to be, v 63.
- 6) 1 Tim. 2:9-10
 - a) What is the figurative language found in the last part of verse 9 and the first part of verse 10? “not...but”
 - b) How did you recognize it? Familiar with (Hebraism)
- 7) Matt. 6:19,20
 - a) What is the figurative language found in these scriptures? “not...but”
 - b) How did you recognize it? Familiar with (Hebraism)
- 8) Rom. 12:20
 - a) What is the figurative language in this scripture? “heap burning coals upon his

head”

- b) Why do you say it is? Common sense. Note also the context.

9) Eccl. 9:5

- a) What is figurative language in this scripture? “not know anything” Cmpr. *The Truth That Leads to Eternal Life*, p. 34, “The Bible clearly teaches that the dead are unconscious and lifeless in the grave. Note what Ecclesiastes 9:5,10 (AV) says regarding the condition of the dead ... This means that the dead cannot do anything and cannot feel anything.”
- b) How do you know? Literal contrary to the rest of the Scriptures, e.g. Lk 16:19ff. Also context, both immediate and of the whole book, indicates true meaning. Cmpr 2 Sam 15:11.

10) Jn. 7:37-39

- a) What is figurative language in this scripture? “From his innermost being shall flow rivers of living water”
- b) How do you know? Said to be. Also, common sense.

INTERPRETATION

The rules governing interpretation of figures of speech are the same ones governing interpretation of any part of the Bible: the interpretation must accord (1) with the context (law of context) and (2) with all other scripture (law of harmony). Assigning arbitrary interpretations independent of context and harmony breeds ignorance at best and division and damnation at worst.

I. LAW OF CONTEXT

A. “Context”

“Con”, with + “text”, the scripture under consideration = that which goes with the passage being studied. “1 the parts of a sentence, paragraph, discourse, etc. immediately next to or surrounding a specified word or passage and determining its exact meaning [to quote a remark out of *context*].” WNWD95

B. A valid rule of interpretation

1. **Mt. 27:5 + Lk. 10:37 + Jn. 13:27** = “Go hang yourself immediately!”
2. Respect for context is a universal essential for understanding human language. The Bible is no exception. Ignore context, and the Bible can be made to teach anything, and thus nothing. We must maintain a determined effort, not to try to see what we can make the Bible mean, but to discover what the speaker or author intended when he first spoke or wrote what we are now reading.

C. Considerations in exploring context

Note: These are not limited to the interpretation of figures, but are the same considerations used in all Bible interpretation.

1. Who is speaking or writing?
Hab. 1:1... 5... 12... (*Dialogue*)
2. Who is addressed?
2 Co 10:1; 11:19,21 (*Sarcastic irony*)
3. Subject being discussed?
Mt 16:5-12 (*Metonymy*)
4. Purpose, or intent of writer or speaker.

Mk 4:10-12 (Parables to conceal truth. Meaning may not be so obvious and cannot be arbitrarily assigned.)

5. Inspired interpretation decides meaning.

Jn 11:12-13 (*Euphemy*²)

6. Type of language: prose; poetry; irony; symbolism; etc.

Rev 6:12-17 (*Symbolism* - a book of symbols. Cmpr. Ezk, Zac.)

7. Parallel words, phrases.

Ps 18:1 (*Exergasia*³); **Prv 11:25** (*Parallelism*)

II. LAW OF HARMONY

A. A valid rule of interpretation

1. **Mt. 4:5-7; 22:29-32** “Again, it is written...”
2. Truth is consistent. The interpretation of one passage cannot contradict truth clearly taught elsewhere. To ignore this principle of the harmony of truth is to make the Bible an unreliable collection of falsehoods.

B. Considerations in establishing harmony

Note: Again, these are not limited to the interpretation of figures, but are the same considerations used in all Bible interpretation.

1. Does the interpretation of the figurative language agree with literal accounts of the same thing?

Jn 7:37-39

- a) What *did* believers receive after Jesus was glorified?

(1) Not HS baptism (all believers not receive it)

(2) Not tongues on Pentecost (all believers not receive them)

(3) Not miraculous powers (all believers not receive this either)

² *Euphemy* – “*Euphemy* is a figure by which a harsh or disagreeable expression is changed for a pleasant and agreeable one; or, where an offensive word or expression is changed for a gentle one; or an indelicate word for a modest one.” Bullinger, p. 684.

³ *Exergasia* – “Words of the same signification are repeated to make plainer the previous statement: or to illustrate the sense of what has been mentioned before.” Bullinger, p. 399

b) Suggestion: “Spirit” by metonymy for spiritual blessings of the gospel in Christ.

(1) Some make it refer to spiritual gifts through which others receive life (i.e., Spirit in apostles and prophets), but the text rather speaks of personal blessings to be received rather than what one will be giving. The recipient is the “thirsty” man, who receives an abundant satisfaction of his need.

(2) Parallel figure: John 4:10-14. The “well of water” springing up (Jn 4) parallels the “rivers of living water” (Jn 7) flowing out. The well of water of Jn. 4 springs up “*to eternal life*.”

(3) Compare John 6:35...40. The well of water in Jn. 4 will cause one to “never thirst”; the water of Jn. 7 is for those who are “thirsty”; in Jn 6, “he who believes in me shall never thirst” (v 35) is parallel to “believes in Him may have *eternal life*” (v 40).

(4) Is “Spirit” so used elsewhere? Heb. 6:4-5. Note also 2 Co. 3:6.

(5) This believers DID “receive” after Jesus was glorified!

(6) The Holy Spirit prophesied of these blessings in the Scriptures.

(a) Note “as the Scripture said...” No direct quote. However, consider Isa 12:3; 44:3, 55:1, 58:11.

(b) In Isa 44:3, “My Spirit” is parallel with “My blessing” and paired with the imagery of “pouring out water ... and streams...”

(c) “The Holy Ghost (*Spirit*) was not yet given. The addition of the word *given* expresses the true form of the original, in which *Spirit* is without the article (the). When the term occurs in this form, it marks an operation, or manifestation, or gift of the Spirit, and not the personal Spirit.” *The Speaker's Commentary* as quoted by Foy E. Wallace in *Mission and Medium of the Holy Spirit*, p. 55.

(7) What suggested the imagery used by Jesus? In Jn. 4, it is the well. In Jn. 6 it is the food the multitudes ate. What here? The “drawing out of water” ceremony? See Edersheim, *The Temple*, pp. 271-281. According to Edersheim, “salvation in connection with the Son of David” was “symbolized by the pouring out of the water,” i.e. the water drawn in a golden pitcher from the Pool of Siloam. Did Jesus, in contrast to the water drawn from a pool in a pitcher,

promise “rivers of living water” from one’s “innermost being”?
 “Rivers,” unlimited source; “living,” gives life; “innermost being,”
 universal, personal, not contingent on going to Pool of Siloam.

2. Compare “synoptics.”

Mt 10:34, “sword” - Lk 12:51

3. Compare the same writer or speaker on the same subject in other places, whether in the same letter, other letters, or addresses.

Jn 3:16 (“believes” - Synecdoche) - Mk 16:16

4. Compare other writers and speakers on the same subject.

Jn 3:16 - Ac 2:37,38; Ja 2:14,24

5. Compare O.T. background of N.T. quotes.

Ac 2:19,20...Symbolism?

- **Is 13:10** - Babylon, **vv 1,17,19**. Note “day of the Lord,” **vv 6,9**
- **Amos 8:9** - Israel, **1:1, 7:10, 8:13,14**. Note “day of the Lord” **5:18,20**
- **Joel** [from whence this prophecy taken] **2:10** - a judgment on Judah & Jerusalem that was “near,” **1:14,15, 2:1, 2:31** - “after this,” **v 28...Ac 2** - destruction of Jerusalem?; **3:15** - “in those days and at that time, when...” **3:1** - a judgment on the nations following the judgment of **2:31**. So, three judgments: (1) “near” - Judah & Jerusalem; (2) “after this” - days of Messiah - destruction of Jerusalem? (3) “in those days..” - final judgment on nations. Note “day of the Lord” with each judgment: (1) **1:15, 2:1,11**; (2) **2:31** (3) **3:14**.

6. Compare N.T. interpretations of O.T. prophecies.

Mal 4:5,6 (“Elijah” = Type) - Mt 17:10-13

III. MISTAKES IN INTERPRETATION

A. Beware of transposing the meaning of figures.

Because a figure of speech is employed to connote a certain idea in one passage does not mean that same concept is attributed to it when used elsewhere.

1. “Breastplate”

a) righteousness, **Eph 6:14**

- b) faith and love, **1 Th 5:8**
- 2. "Sacrifice"
 - a) bodies, **Rom 12:1** (living sacrifice)
 - "bodies" – synecdoche for whole person
 - Hypocatastasis – implied resemblance.
 - Simile – "present your bodies LIKE a living sacrifice"
 - Metaphor – "present your bodies which ARE a living sacrifice"
 - Hypocatastasis – "present your bodies a living sacrifice"
 - b) Christ, **Eph 5:2** (death)
 - c) gifts, **Php 4:18**

- 3. "Seed"
 - a) body, **1 Co 15:36f**
 - b) moral conduct, **Gal 6:7**

B. Beware of expanding the meaning of figures

An author or speaker uses a figure in a given context to connote a certain idea. To expand the application of that figure beyond the author or writer's intent is to do so without warrant.

- 1. **1 Jn 5:1** (*anthropopathea*⁴, Bullinger, p. 889) - But, a child begotten without its own will being involved
- 2. Examples:
 - a) "Once a child, always a child."
 - b) Unbaptized believer a "child of God" in prospect (Ketcherside)

C. Beware of mixing figures

Each figure is employed for a certain purpose in a specific context. If WE mix two or more figures and derive an amalgamated figure, it leads to confusion and misunderstanding. If the SPEAKER or WRITER does so, that is different for he is the originator of the thought. But that does not give US to right to

⁴ "...from *anthropos*..., *man*, and *pathos*..., *affections* and *feelings*, etc....This figure is used of the ascription of human passion, actions, or attributes to God." Bullinger, p. 871.

mix figures contrary to the usage in the respective contexts.

1. Examples where the SPEAKER/WRITER mixed figures:

- a) **Jn 10:7,11** (metaphors) - Jesus at once both the “door” and the “shepherd” at the same time
- b) **Rev 5:5-6** - Jesus both “Lion” and “Lamb”
- c) **Rev 21:9-10** - the church is both a “bride” and a “city”

2. Example of ARBITRARY mixing of figures

Christ the “husband,” church the “bride,” God is the “Father,” Christians are the “children,” OT was period of “betrothal,” the “marriage too place on Pentecost!

INTERPRETATION – Questions

Apply the rules of interpretation to ascertain the meaning of the figurative language in the following passages.

1) Jn. 6:27

Note: Your familiarity with the “not-but” Hebraism may have alerted you immediately to the figure of speech. Now, using the rules governing the interpretation of figures, be prepared to do the following.

- a) Prove the Lord did not mean what he literally said 1 Th. 4:11; 2 Th. 3:10; Eph. 4:28
- b) Explain what he did mean. Comparatively, it is more important to be concerned for and to seek that which gives spiritual life and that which provides physical life.

2) Acts 2:4

- a) How do you know “tongues” is figurative? (see lesson one, part IV, “How to Recognize Figurative Language”) Common sense. A person has but one literal tongue, and moreover, must use it, not “other” tongues to speak.
- b) If literal “tongues” are not meant, what is meant? Use the rules governing interpretation to explain. Context shows meaning to be languages, vv. 6, 8-11.

3) Matt. 10:34

The Lord did not come to bring a literal “sword”. What, then, did he mean? Remember we are not at liberty to assign meanings arbitrarily to these figures. Explain your interpretation from the context and/or other passages. Context, vv. 34-39: divided families. Context before and after this section: apostles’ mission and the opposition to it. Compare Lk. 12:51, “division.”

4) Mt. 13:3-8

- a) Who is the “sower”? Mk. 4:14 – one who teaches the word.
- b) What is the “seed”? Lk. 8:11 – the word of God
- c) What does the various soils represent? Lk 8:15, “in a good and honest heart” – different attitudes toward the Word of God.
- d) How do you know (i.e., that your answers above are correct interpretations of this figure of speech)? Context and harmony

5) Ac. 11:18

“Repentance” is by the figure of synecdoche used to include more than simply “repentance.” Apply the rules of interpretation to prove it. 10:22; 11:14 – hear; 10:43 – believe; 10:48; Acts 2:38 – baptized. See also Acts 15:7 – hear and believe.

6) Mt. 7:1

“Judge”, by the figure of synecdoche, is used in a narrower sense than its literal meaning. Using the rules of interpretation, be prepared to explain what it does not mean and what it does mean. Not mean: vv. 15-20; Jn. 7:24; 1 Co. 5:3,12-13. DOES mean: hypocritical, hypercritical judgment – context. Note “in the way” you judge (“with what judgment” KJV, ASV), “by your standard” (“with what measure” KJV, ASV).

7) Because a figure of speech is employed to connote a certain idea in one passage does not mean that same concept is attributed to it when used elsewhere. What is the contextual meaning of each figure in the following? This illustrates the danger in transposing figures.

a) “Leaven”

- i) Mt 16:6,12 doctrine
- ii) 1 Co 5:6 moral conduct

b) “Clothing”

- i) 2 Co 5:3 resurrection body
- ii) Gal 3:27 Christ

KJV, NKJV, ASV have “put on” instead of “clothed yourself with.” These words translate 1746 *enduw enduO* = “a. in a literal sense, “to put on, clothe with” a garment...” TH.

c) Eph 4:24 new man

“put on” = 1746 *enduw enduO*. See above on Gal. 3:27. NRSV, “clothe yourselves with”

d) “Children”

- i) Mt 18:3 humility
- ii) 1 Co 14:20 selfishness; innocence

- 8) An author or speaker uses a figure in a given context to connote a certain idea. To expand the application of that figure beyond the author or writer's intent is to do so without warrant. This illustrates the fallacy of expanding figures beyond the writer or speaker's intended meaning.

Lk. 8:4...8 (parable)

- a) What is the intended lesson? The word of God received in the good heart is what will produce abundant fruit.
- b) If "a hundred times as great" is pressed to mean something beyond this, what misleading application might be made? Must one convert one hundred others to qualify as "good soil"

Gal. 3:27 – "put on Christ"

Put on your coat and where your coat goes, you go. Christ is in heaven, so, we are in heaven!

- 9) Each figure is employed for a certain purpose in a specific context. If we mix two or more figures contrary to the usage in the respective contexts by the speaker or writer, we invite confusion and misunderstanding. The following serves as an illustration.

The church is likened to what in the following scriptures?

- a) 2 Cor. 11:2 a "pure virgin" "betrothed" to Christ
- b) Eph. 5:22f the wife of Christ

FIGURES OF OMISSION

I. ELLIPSIS, OR. OMISSION

A. The figure

1. Pronunciation: eihl LIHP sihs
2. Etymology: “Latin, from Greek *elleipsis* ellipsis, ellipse, from *elleipein* to leave out, fall short, from *en* in + *leipein* to leave” MWCD02⁵
3. “The figure is so called, because some gap is *left in* the sentence, which means that a word or words are *left out* or *omitted*. the English name of the figure would therefore be *Omission*.” Bullinger, p. 1.
4. “1 *Gram.* the omission of a word or words necessary for complete grammatical construction but understood in the context (Ex.: if possible for if it is possible)” WNWD95
5. Sometimes the ellipsis is supplied by the translators (usually in italicized words in KJV, ASV, NASB, NKJV).
6. Sometimes the ellipsis may be poorly or incorrectly supplied by the translators.
7. Common examples: [I wish you a] Good morning! Mary forgives John and John [forgives], Mary.

B. Examples of its use

Find the *ellipsis* in the following passages. If not supplied, supply it. If supplied by the translators, is it correctly, poorly, or incorrectly supplied? Be prepared to explain your answer by appeal to the rules of interpretation. Suggestion: Compare versions.

1. 1 Cor. 10:24. Compare versions.

NASB, “Let no one seek his own *good*, but that of his neighbor.”

KJV, “Let no man seek his own, but every man another’s *wealth*.”

NKJV, “Let no one seek his own, but each one the other’s *well-being*.”

Insert “wife” or “life” instead of “good” and see the importance of *right* word being supplied!

⁵ MWCD02 - MERRIAM-WEBSTER ONLINE (www.Merriam-Webster.com) copyright 2002 by Merriam-Webster, Incorporated

2. 1 Tim. 4:13 (NASB)

NASB, "Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching."

NKJV, "Till I come, give attention to reading, to exhortation, to doctrine."

"Public" not in original, nor demanded by the word. May stem from concept Timothy in charge ("pastor") of the church in Ephesus.

3. 1 Co. 14:2 (KJV, first italics)

"For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries." KJV.

"unknown" not in original nor is it in NASB, NKJV, ASV.

An "unknown" tongue was a *known language*, but a language the one with the gift did not naturally speak. It does NOT mean it was unknown to anyone (a "heavenly language"), nor even that the speaker did not understand it, v. 4 with meaning of "edify" throughout chapter.

4. 2 Co. 9:13 (last italics in KJV, NKJV)

KJV, "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;"

NKJV, "while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for *your* liberal sharing with them and all *men*;"

NASB, "Because of the proof given by this ministry they will glorify God for *your* obedience to your confession of the gospel of Christ, and for the liberality of your contribution to them and to all,"

NIV, "everyone else"

NRSV, "all others"

"men" at end of verse in KJV, NKJV, in italics and not in original. Better, "all other Jewish saints." See Rom. 15:25-27,30-31; 1 Co. 16:1; 2 Co. 8:4; 9:1,12. Note what it proved ("proof" given by this ministry).

1993 Green's Literal Trans. – "generosity of the fellowship toward them and toward all"

Young's Literal – "liberality of the fellowship to them and to all"

"fellowship" = 2842 *koinwnia koinonia*

Erroneously used by brethren to justify general benevolence by churches.

5. Ex. 21:22 (NASB, 2nd italics; Note that the NASB95 edition has been changed.)

NASB “And *if* men struggle with each other and strike a woman with child so that she **has a miscarriage**, yet there is no **further** injury, he shall surely be fined as the woman’s husband may demand of him; and he shall pay as the judges *decide*.”

NAS95 “If men struggle with each other and strike a woman with child so that she **gives birth prematurely**, yet there is no injury,”

NKJV ““If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows,”

KJV “... so that **her fruit depart from her**, and yet no mischief follow: he shall be surely punished, ...”

“depart” or “come out” (ftnt) = 3318, which may be used of *live* birth, Gen 25:26; 38:28,29,30

II. ZEUGMA, OR, UNEQUAL YOKE

A. The figure

1. Pronunciation: ZOOG muh
2. Etymology: From Gk., *zeugma*, a yoke; *zeugnumi*, to join or yoke together. Bullinger, p. 131
3. “This name is given to the figure, because one verb is yoked on to two subjects [or clauses, srf] while grammatically it strictly refers only to one of them. The two subjects properly require two different verbs. This figure, therefore, differs from one of the ordinary forms of Ellipsis, where one of the two verbs is omitted which belongs to only one clause.” Bullinger, p. 131.
4. “1. A construction in which a single word, especially a verb or an adjective, is applied to two or more nouns when its sense is appropriate to only one of them or to both in different ways, as in *He took my advice and my wallet*.” AHD00⁶ “figure of speech using a verb or adjective with two nouns, to one of which it is strictly applicable while the word appropriate to the other is not used (e.g. *with weeping eyes and* [sc. *grieving*] *hearts*)”POD96⁷
5. Illustration: Suppose you are a farmer and want to display your farm equipment. You have two field plows. But, what you especially want to

⁶ *The American Heritage® Dictionary of the English Language*, Fourth Edition. Copyright © 2000 by Houghton Mifflin Company.

⁷ *The Pocket Oxford Dictionary of Current English*, © Oxford University Press 1996

display is your new, powerful tractor! So, instead of pulling each plow by a normal tractor, you “yoke” BOTH plows to the one powerful tractor...to call the observer’s attention to the *tractor*.

B. Examples of its use

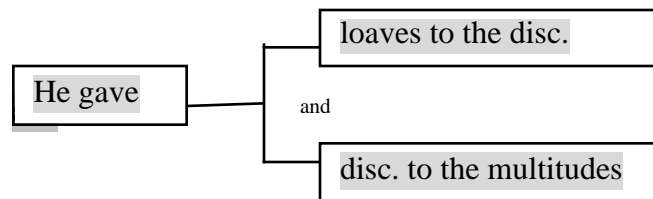
Find the *zeugma* in the following passages. If the other verb is not supplied, supply it. If supplied by the translators, is there a better alternative? Be prepared to explain your answer according to the rules of interpretation.

1. Mt. 14:19. KJV, NASB. Compare the NKJV.

NASB “And ordering the multitudes to recline on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food*, and breaking the loaves He **gave** them to the disciples, and the disciples **gave** to the multitudes,”

NKJV “Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.”

NKJV adds the verb, but it is not in the original.



To emphasize that the disciples were but instruments, and the Lord the true Giver (?)

2. Lk. 24:27 (Hint: Could he “begin” with Moses AND “all the prophets”?)

NASB “And **beginning** [verb – aorist, middle, participle] with Moses and with all **[going through]** the prophets, He explained to them the things concerning Himself in all the Scriptures.”

If he “began” with “Moses and the prophets,” where did he go *after that*? “Moses and the prophets IS “all the Scriptures.” Compare: “Beginning with Roman numeral I, II, III, IV, & V, we will study all sections of the figures of omission in this lesson.”

To emphasize that Moses, the very first book of their Scriptures, testified of Him! (?) See Jn. 9:28...5:45

Adverbial use of the participle to modify “he explained” (?) See Dana & Mantey, p. 226.

3. 1 Co. 3:2. NASB brings out the figure.

NASB “**I gave** you milk **to drink**, not solid food [**to eat**]; for you were not yet able *to receive it*. Indeed, even now you are not yet able,”

“I gave...to drink” = verb, 4222 **potizw potizo**. ““to give to drink, to furnish drink” TH.

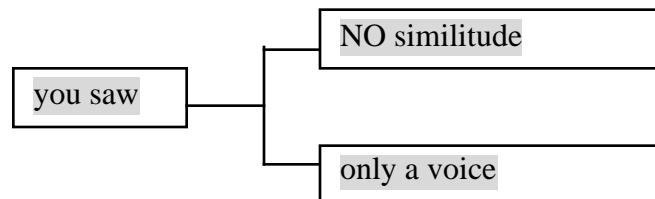
Emphasizes their inability to do anything but drink (spiritually immature)! (?)

4. Dt. 4:12. Compare the KJV or NKJV with the NASB.

KJV “And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but **saw** no similitude; only **ye heard** a voice.”

NKJV ““And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; *you only heard* a voice.”

NASB ““Then the LORD spoke to you from the midst of the fire; you heard the sound of words, but you saw no form--only a voice.”



“Idol” – “*eidolon*...primarily “a phantom or likeness” (from *eidos*, “an appearance,” lit., “that which is seen”), or “an idea, fancy,” VN.

English word, “idol” – “from Greek *eidlon*, phantom, idol, from *eidos*, form” AHD00

Emphasizes they saw no “form” according to which they could make an “idol”! (?)

5. Heb. 12:25. First set of italics in KJV and NKJV; second set in NASB.

KJV “See that ye refuse not him that speaketh. For if **they escaped** not who refused him that spake on earth, much more **shall not** we **escape**, if we turn away from him that *speaketh* from heaven.”

NKJV “See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven,”

NASB “See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *shall we escape* who turn away from Him who *warns* from heaven.”

“they escaped” (3rd person)... “we escape” (1st person)

Point: No escape!

NKJV includes “we” in italics, but there is a word for “we” in the original.

III. APOSIOPESIS, OR, SUDDEN-SILENCE

A. The figure

1. Pronunciation: AP uh SEE uh **PEE** sihs
2. Etymology: From Gk., *aposiOpEsis*, a becoming silent. Bullinger, p. 151.
3. “It is the sudden breaking off of what is being said (or written), so that the mind may be the more impressed by what is too wonderful, or solemn, or awful for words: or when a thing may be, as we sometimes say, ‘better imagined than described.’” Bullinger, p. 151
4. “a sudden breaking off of a thought in the middle of a sentence as if one were unable or unwilling to continue (Ex.: the horrors I saw there—but I dare not tell them)” WNWD95
5. Common example: When father finds out...!

B. Examples of its use

Write the portion of the verse immediately preceding the *aposiopesis*, indicating the presence of the figure in some fashion, e.g., a dash (—), or dots (. . .), etc.

1. Gen. 3:22,23. Note NKJV, NASB, ASV.

NASB “22 ... and take also from the tree of life, and eat, and live forever’—”

NKJV “22 ... and take also of the tree of life, and eat, and live forever’—”

KJV “22... and live for ever:”

ASV “22... and live for ever—”

“live forever—” *Then what?!* “...and sin be multiplied indefinitely!”
(?)Note Gen. 6:5-7.

Q. from class: How know it is a figure of speech?

“...an now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever” – Subject? Verb?

E.g., To a child while taking a harmful object from them (e.g. scissors) and putting it out of reach, “Look, you have gotten ahold of something you should not have; lest you hurt yourself—”

2. Psa. 6:3. Note NKJV, NASB.

NASB “And my soul is greatly dismayed; But Thou, O LORD—how long?”

NKJV “My soul also is greatly troubled; But You, O LORD—how long?”

KJV “My soul is also sore vexed: but thou, O LORD, how long?”

“But Thou, O LORD [doest nothing, i.e., about it (vv. 4,8ff), yes you even allow it...? (v. 1)]...how long [will you continue to let me so suffer?]

The *aposiopesis* may follow “Lord” (as in NASB, NKJV) or “long” or both.

“More impressive than an utterance is the unfinished statement, an aposiopesis: ‘How long —?’ the thought must obviously be something like: How long wilt Thou remain inactive? or, How long must I suffer this? Other examples of aposiopesis: Ps. 90:13; 35:25 (margin); 75:6” H. C. Leupold, *The Psalms* (Baker, Grand Rapids, Mich., 1975. Copyright 1959). H. C. Leupold was professor of OT exegesis at the Evangelical Lutheran Seminary of Capital University, Columbus, Ohio.

3. Exod. 32:32. Note NKJV, NASB, ASV.

NASB ““But now, if Thou wilt, forgive their sin—and if not, please blot me out from Thy book which Thou hast written!””

NKJV ““Yet now, if You will forgive their sin—but if not...””

ASV “Yet now, if thou wilt forgive their sin—; ...”

KJV “Yet now, if thou wilt forgive their sin—; and if not...”

“If Thou wilt forgive their sin— [did he here intend to make a promise on behalf of the people, but not know what to say or feel he could not answer for its fulfillment? Was he thinking of the magnitude of grace that would be needed for the righteous God to forgive such a rebellious people?]

Q. from class: Would not NASB punctuation allow a complete sentence, thus no omission? “But now, if Thou wilt, forgive their sin. And if not...”

Looks like “Thou wilt forgive” = one Hebrew word. If so, the NASB punctuation is questionable at best, for it puts a comma in the middle of the English words translating that one word.

<02403> Mtajx	<05375> ast	<0518>-Ma	<06258> htew
their sin	Thou wilt forgive	if	But now

The NIV translates, “please forgive their sin—” - but NIV is a “dynamic” translation, not known for its literal accuracy. Young’s Lit., “if Thou takest away their sin—” The KJV, NKJV, and ASV translate, “if Thou wilt [“You will” NKJV] forgive—”

“If thou wilt forgive their sin. The ellipsis which follows, is to be supplied by some such words, as “well and good” — “I am content” — “I have no more to say.” Similar cases of ellipses will be found in Daniel 3:5; Luke 13:9; 19:42; John 6:62; Romans 9:22.” Pulpit

4. Dan. 3:15. Note: Is the word/s supplied by the translators the best?

NASB ““Now if you are ready, at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery, and bagpipe, and all kinds of music, to fall down and worship the image that I have made, *very well*. But if you will not worship, you will immediately be cast into the midst of a furnace of blazing fire; and what god is there who can deliver you out of my hands?””

KJV, ASV, “*well*”; NKJV, “*good*”

Did Nebuchadnezzar not want to commit himself to any promise, esp. in view of their already indicated rebellion against his order? Is “very well” a good supply of the omission, or, is there implied some form of punishment, though clearly milder than what is clearly stated in the next phrase? “If...that I have made [you may get off with milder punishment (let them dwell on it)...]. But if you...” Or is the idea, by not stating the result if they did obey, to cause them to focus on what would happen if they did NOT obey, a consequence clearly stated!

5. Jn. 6:62. Note the italicized word.

NASB ““*What* then if you should behold the Son of Man ascending where He was before?””

KJV, “*What* and if...”

NKJV, ASV, “*What* then if...”

“If my claim to have ‘come down from heaven’ gives you trouble, *what would you think if you saw me ascending back to heaven...?!*” Would you believe then? Or, What would you say then? Don’t know—omitted. Mind left to dwell on what IS stated.

IV. MEIOSIS, OR, BELITTLEING

A. The figure

1. Pronunciation: migh OH sihs (migh sounds like “my”—“igh” stands for long “i”)

2. Etymology: From Gk., *meiOsis* = a lessening; from *meioO* = to make smaller. Bullinger, p. 155.
3. Also called, *litotes* (LIGH tuh TEEZ, LIH uh TEEZ, ligh TOH teeZ) which means in Greek, plainness, simplicity. Bullinger, p. 155. “*litotes*” – “A figure of speech consisting of an understatement in which an affirmative is expressed by negating its opposite, as in *This is no small problem.*” AHD00
4. “In *Meiosis* there is an omission therefore, not of words, but of sense. One thing is lowered in order magnify and intensify something else by way of contrast.
 “It is used for the purpose of emphasis; to call our attention, not to the smallness of the thing thus lessened, but to the importance of that which is put in contrast with it.” Bullinger, p. 155.
 Note: This gives a wider meaning than the definition of *litotes*.
5. A simple way to view it: “A be-littleing of one thing to magnify another” Bullinger, p. 155.
6. Common example: Compared to Bill Gates, my income is negative!

B. Examples of its use

Find the phrase in the following scriptures that illustrate the figure of *meiosis*.

1. Gen. 18:27

Abraham calls himself “dust and ashes” to magnify the greatness of the Lord with whom he has “ventured to speak” (venture – “1. An undertaking that is dangerous, daring, or of uncertain outcome.” AHD00). NKJV, “I who *am but* dust and ashes have taken it upon myself to speak...”; NIV, “have been so bold as to speak to the Lord, though I am nothing but dust and ashes”; ASV, “I have taken upon me to speak unto the Lord, who *am but* dust and ashes” The KJV, NKJV add, “*am but*” and the NASB adds “*but,*” each version indicating the addition by italics. Interestingly, the ASV adds “*but,*” but does not put it in italics. Checking the Hebrew interlinear, I find no separate word for “*but.*” Man’s origin is from the dust (same word in Gen. 2:7), but not from “ashes.” Even if it were, he is no longer that. Clearly it is a phrase designed to belittle himself in the awesome presence of the Lord.

Barnes notes: “This may refer to the custom of burning the dead, as then coexistent with that of burying them. Abraham intimates by a homely figure the comparative insignificance of the petitioner. He is dust at first, and ashes at last.” K&D, “He knew that he was speaking to the Judge of

all the earth, and that before Him he was “but dust and ashes” — “dust in his origin, and ashes in the end;”

2. Eph. 3:8

Paul calls himself “the very least of all saints” to magnify the grace of God that entrusted him, though formerly a persecutor and blasphemer, with the high and solemn responsibility to reveal the gospel of Christ. Compare 1 Tim. 1:12-17.

“less than the least” is an *oxymoron*, or also called, “wise-folly.”

“This is a figure, in which what is said at first sight appears to be foolish, yet when we consider it, we find it exceedingly wise.

“It is a smart saying, which unites words whose literal meanings appear to be incongruous, if not contradictory; but they are so cleverly and wisely joined together as to enhance the real sense of the words.” Bullinger, p. 816.

3. Rom. 4:15

Literally, there is no place where there is no law. “where there is no law, neither is there violation [“transgression” KJV, NKJV, ASV]” when understood to be *meiosis* (or, *litotes*, see above), serves to emphasize the opposite, which is Paul’s point: Where there is law, there IS violation—“the Law brings about wrath!”

“The negative form is in the nature of a litotes: law is everywhere, thus sin is everywhere exposed as transgression. This is the final blow which annihilates all hope by way of law.” Lenski.

4. 2 Cor. 2:11

“we are not ignorant” - i.e., we are well aware! Thus, the instruction...

5. Rom. 10:19. Compare KJV.

“not a nation” (NASB, NKJV); “no people” (KJV); “no nation” (ASV)— Fact is, this very entity (“that which”) is called a “nation” in the very next line of this verse! Whether one takes the “nation” to be the Gentiles or the “nation” of faith (1 Pt. 2:9), by demeaning this nation he emphasizes the jealousy of the Jews that blinded them to a gospel of salvation by faith rather than being favored by God on the basis of flesh. See vv. 18-21, 9:30-10:4.

V. TAPEINOSIS, OR, DemeanING

A. The figure

1. Pronunciation: TAHP ih NOH sihs (? -<http://bible.crosswalk.com/Lexicons/Greek/grk.cgi?number=5014&version=kjv>); TAH pih NOH sihs (? - <http://humanities.byu.edu/rhetoric/Figures/T/tapinosis.htm>). Alternate spelling: *tapinosis*.
2. Also called *antenantiosis*. “When the emphasis is made by the use of the negative in order to express the positive in a very high degree, this is the figure of *Antenantiosis*...” Bullinger, p. 160.
3. Etymology: From Gk., *tapeinOsis* = a demeaning, or humbling. Bullinger, p. 159.
4. “This differs from *Meiosis* in that in *Meiosis* one thing is diminished in order, by contrast, to increase the greatness of *another*, or something else. “Whereas in *Tapeinosis* the thing that is lessened is the *same* thing which is increased and intensified.” Bullinger, p. 159
5. Example: Among rivers, the Mississippi is a nice stream.

B. Examples of its use

Find the phrase in the following scriptures that illustrate the figure of *tapeinosis*.

1. Acts 5:36

“claiming to be somebody” i.e. some *great* person!

2. Gal. 2:6. See KJV, NKJV, NASB marginal note.

KJV, “seemed to be somewhat”; NKJV, “seemed to be something”; ASV, “reputed to be somewhat”; NASB, “were of high reputation” – but, ftnt, “*Lit seemed to be something*” Instead of translating literally, the NASB interpreted the figure in the “translation.”

KJV, “But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed *to be somewhat* in conference added nothing to me:”

The phrase we are looking at above is the *first* “seemed to be somewhat” phrase. The second one is translated differently by the various translations. There is no indefinite pronoun (*tis* – “somewhat”) in the second phrase. So, the KJV and NKJV puts that part of their translation in italics. The translation the NASB and ASV chose is indicated by *The Englishman’s Greek New Testament*: “*oi those dokountev of repute ouden nothing prosaneyento conferred.*” NASB, “those who were of reputation contributed nothing to me”; ASV, “they ... who were of repute imparted nothing to me”

The first phrase is (according *The Englishman's Greek New Testament*), “**twv those dokountwn reputed einai to be ti something**”

KJV, “in conference added nothing to me” – “in conference added” translates one word, **prosaneyento**. **prosanatiyhmi** (lexical form) means, “to add from one's store (this is the force of the middle), to communicate, impart”: **ti pini** Galatians 2:6.” TH. RWP, “They added nothing in the conference to me.” Barnes, “In conference. When I conferred with them, Ga 2:2. They did not then impose on me any new obligations; they did not communicate anything to me of which I was before ignorant.” Meyer, “*ouden prosaneyento*] quite as in i.16 ...: they addressed no communications to me, namely, in order to instruct and advise me...” Lenski, “**Prosanevento** has the dative as in 1:16: to lay something before another either in the way of counselling with him (thus in 1:16) or in order to have him accept it (so here).”

Another figure of speech in v. 6 is *anacoluthon* (AN uh kuh LOO thahn), or, non-sequence. Bullinger, p. 720, 721. Lenski, p. 83. “This figure is so-called, because the construction with which a preposition begins is abandoned; and, either for the sake of perspicuity, emphasis, or elegance, the sentence proceeds in a manner, different from that in which it set out.” Bullinger, p. 720. “An abrupt change within a sentence to a second construction inconsistent with the first, sometimes used for rhetorical effect; for example, *I warned him that if he continues to drink, what will become of him?*” AHD00

Example (<http://humanities.byu.edu/rhetoric/>): “Athletes convicted of drug-related crimes —are they to be forgiven with just a slap on the wrist?”

The parenthetical sentence (as punctuated in our Bibles) reflects the *anacoluthon*.

3. Heb. 13:17

NASB, “for this would be unprofitable for you” I.e., it would be disastrous!

4. Psa. 51:17

NASB, “Thou wilt not despise” I.e., You will graciously accept and bless! See v. 16. We may not “despise” a tie someone gives us as a gift, yet not consider it with great favor when selecting something to wear. Missing the figure will leave us short of the joy we can have in knowing God not only does not “despise,” but welcomes us in love and kindness when we are truly penitent!

Note: While we have this under *tapeinosis*, it may be called a litotes (see definition under *meiosis*—compare Lenski’s comments below on Rom. 1:16.

5. Rom. 1:16

“I am not ashamed of the gospel” I am not “ashamed” of my 25 year old house, but I do not go about seeking opportunity to tell others about it. What Paul means, however, is, “I count it my highest honor to proclaim it to anyone anywhere!” See v. 15,17.

Note: While we have this under *tapeinosis*, some call it a litotes (see definition under *meiosis*). Lenski, “‘I am not ashamed’ is a litotes: Paul is proud of the gospel.”

FIGURES OF ADDITION

I. SYNONYMIA, OR, SYNONYMOUS WORDS

A. The figure

1. Pronunciation: SIN un NIM ee uh
2. Etymology: From Gk., *synonymon*, “of like meaning or like name” (WNWD95) >Gk., *sun*, together with, and *onoma*, a name. Bullinger, p. 324.
3. “A Synonym is so called when the sense of two or more words is similar, though the sound and appearance and derivation may be quite different. Synonyms do not make the figure called *Synonymia* unless they are used for the purpose of enhancing the force and fire of the passage.
 “The Figure of *Synonymia* is a repetition of words different in sound and origin, but similar in shades of meaning. ...
 “*Synonymia*, when employed by man, is often an unnecessary and vain repetition of empty words; but, when used by the Holy Spirit, it causes the mind to look again and again at the subject. Man may use it to expose his unhappy vanity: but God uses it to emphasize His wisdom, power, or purpose, when words of similar meaning are heaped together to attract attention, and impress the mind.” Bullinger, p. 324.

B. Examples of its use

What are the words that illustrate *synonymia* in the following texts?

1. Ex. 1:7.

NASB “But the sons of Israel were FRUITFUL and INCREASED GREATLY, and MULTIPLIED, and BECAME EXCEEDINGLY MIGHTY, so that the land was filled with them.”

Emphasizes the remarkable, rapid increase of Israel.

Compare Gen. 12:2; 22:17; 46:3; Dt. 26:5; Ps. 105:24; Ac. 7:17

2. Dt. 13:4

NASB “4 “You shall FOLLOW [“walk after” KJV, NKJV] the LORD your God and FEAR Him; and you shall KEEP His commandments, LISTEN to [“obey” KJV, NKJV] His voice, SERVE Him, and CLING to Him.”

Emphasizes obedience to Jehovah.

Compare Dt. 4:1-6,40; 5:1,32-33; 6:1-3; 8:1,11; 11:1,8,13,18,26-28,32; 12:32; 17:18-20; 26:15; 27:1; 28:1,15,58; 29:9,29; 30:15-20; 31:9-13; 32:44-47. Note especially 31:24-29.

3. Mt. 22:37

NASB “37 And He said to him, “‘You shall love the Lord your God with all your HEART, and with all your SOUL, and with all your MIND.’”

Emphasizes sincerity of devotion to Jehovah.

4. Eph. 5:19

NASB “19 speaking to one another in PSALMS and HYMNS and SPIRITUAL SONGS, singing and making melody with your heart to the Lord;”

Emphasizes the nature of our musical worship. Not civic, political, pop music.

5. Pro. 4:14-15

NASB “14 DO NOT ENTER the path of the wicked, And DO NOT PROCEED IN the way of evil men. 15 AVOID it, DO NOT PASS BY it; TURN AWAY FROM it and PASS ON.”

Emphasizes complete avoidance of the path of wickedness!

II. PARALLELISM, OR, PARALLEL LINES

A. The figure

1. “*The Repetition of similar, synonymous, or opposite Thoughts or Words in parallel or successive Lines.*” Bullinger, p. 349.
2. Synonymous parallelism: “This is when the lines are parallel in thought, and in the use of synonymous words.” Bullinger, p. 349
3. Antithetic parallelism: “This is when the words are contrasted in the two or more lines, being *opposed in sense* the one to the other.” Bullinger, p. 351.
4. Constructive, or, Synthetic parallelism: Bullinger (p. 351) says, “This is where the parallelism consists only in the similar form of construction.” But, Milligan (*Reason and Revelation*, p. 348), says, “The *Synthetic* or *Constructive* parallelism is that species in which the correspondence of the

sentences is maintained, by a further development of the main idea expressed in the first member.” Dungan (*Hermeneutics*, p. 338) says, “There may be several lines bearing certain relations to each other, as our blank verse, with a view of bringing out a certain thought.”

5. Complex parallelism: Parallel lines may be so placed that the lines *alternate*. For example, in a four line parallelism, the 1st and 3rd are parallel, the 2nd and 4th. Or, if it is a six line parallelism, the 1st may parallel the 4th, the 2nd parallel the 5th, the 3rd the 6th. *Introverted* parallelism may have the 1st and 6th line parallel, the 2nd and 5th, the 3rd and 4th. There are no set number of lines—4,6,8, etc.; each case must be considered individually.

B. Examples of its use

What kind of parallelism is used in the following examples?

1. Pro. 1:4; 11:25; 16:32

Synonymous parallelism

2. Pro. 1:7; 10:1; 27:6

Antithetic parallelism

3. Pro. 1:3; 11:31; 18:9

Constructive parallelism

In the following, label the parallel lines. For example, if line one is parallel with line four, use “a” for line one and “aa” for line four, etc. It can be helpful to compare how the different translations print the text. This will present alternatives as to how the parallelism is constructed.

4. Gen. 4:23

NASB

“23 And Lamech said to his wives,

a ‘Adah and Zillah,

b Listen to my voice,

aa You wives of Lamech,

bb Give heed to my speech,

c For I have killed a man for wounding me;

cc And a boy for striking me;”

d 24 If Cain is avenged sevenfold,

dd Then Lamech seventy-sevenfold.”

NKJV

“23 Then Lamech said to his wives:

- a “Adah and Zillah, hear my voice;
- aa Wives of Lamech, listen to my speech!
- b For I have killed a man for wounding me,
- bb Even a young man for hurting me.
- c 24 If Cain shall be avenged sevenfold,
- cc Then Lamech seventy-sevenfold.””

ASV similar to NKJV. KJV not printed to show parallelism.

5. Isa. 6:10

NASB

- a “Render the hearts of this people insensitive,
- b Their ears dull,
- c And their eyes dim,
- cc Lest they see with their eyes,
- bb Hear with their ears,
- aa Understand with their hearts,
- And return and be healed.””

KJV and ASV do not print so as to recognize the parallel lines.

See Gen. 12:2-3

NASB

- a — { “2 And I will make you a great nation,
And I will bless you, “
And make your name great;
- b so you shall be a blessing;
- aa — { 3 And I will bless those who bless you,
And the one who curses you I will curse.
- bb And in you all the families of the earth shall be blessed.””

The parallelism suggested above might be clearer if the text were printed as follows:

NASB

- a “2 And I will make you a great nation, And I will bless you, And make your name great;
- b And so you shall be a blessing;
- aa 3 And I will bless those who bless you, And the one who curses you I will curse.
- bb And in you all the families of the earth shall be blessed.””

“a” and “aa” seem to be examples of *exergasia* (see below).

III. EPEXEGESIS, OR, FULLER EXPLAINING

A. The figure

1. Pronunciation: ehp EK suh JEE sihs
2. Etymology: From Greek word meaning, “a returning to explain.” Bullinger, p. 398.
3. It can be divided into three parts:
 - a) **Exergasia** (ex er GAY sih uh), or, Working Out – Idea worked out, or developed further
 “In this figure, the same thought, idea, or subject is repeated in other words, and thus *worked out* and developed. It therefore resembles *Synonymia*; but differs from it in that not merely synonymous words are repeated, but synonymous expressions or sense.
 ...
 “The Latins called it EXPOLITIO, a *polishing up*; because by such repetition the meaning is embellished as well as strengthened and not merely explained or interpreted as in other repetitions.” Bullinger, p. 399.
 - b) **Epimone** (eh PIM oh nee), or, Linger – Idea dwelt on
 “This figure is so called because the repetition is not of words, but of sense, by way of *dwelling upon* the principal point of a subject, so that it may be well understood, and remain with due weight upon the mind of the hearer or reader.” Bullinger, p. 401
 - c) **Hermeneia** (hehr mee NEH uh), or Interpretation – Idea interpreted or explained
 “This figure is so called because, after a particular statement the explanation follows immediately to make more clear what has been said less clearly.” Bullinger, p. 402.

B. Examples of its use

1. Zech. 6:12-13 (*exergasia*)
 NASB “12 “Then say to him, ‘Thus says the LORD of hosts,
 “Behold, a man whose name is Branch,
 for [“and” KJV, ASV] He will branch out from where He is;
 and He will build the temple of the LORD.
 13 Yes [“even” KJV, ASV], it is He who will build the temple of the LORD,
 and He who will bear the honor

and sit and rule on His throne.

Thus [“and” KJV, ASV], He will be a priest on His throne, and the counsel of peace will be between the two offices.”””

Note *polysyndeton*, or, many-and (if follow KJV, ASV) – “The repetition of the word ‘and’ at the beginning of successive clauses.” Bullinger, p. 208. “...there is never any climax at the end...we are asked to stop at each point, to weigh each matter that is presented to us and to consider each particular that is thus added and emphasized.” p. 208.

The prophecy of “the Branch” is further worked out with additional related concepts added and developed.

2. Acts 22:16 (*exergasia*)

NASB

“16 ‘And now why do you delay?

Arise, and be baptized,

and wash away your sins, calling on His name.’”

“be baptized” is “further developed” (*exergasia*) as to its design. It serves to “fuller explain” (*epexegetis*) the reason to be baptized and to do so now.

Compare:

“Go get a shower

and clean your body.”

3. Mt. 12:31-32 (*epimone*)

NASB “31 “Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. 32

“And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the *age* to come.”

“Blasphemy,” esp. blasphemy against the Spirit, is dwelt upon – both verses say that other blasphemy will be forgiven, but not blasphemy against the Spirit.

One might categorize this under *exergasia*. **If the three categories get blurred, the simplest thing to do is put any of these under the broader category of *epexegetis*.**

4. 2 Tim. 4:6 (*hermeneia*)

NASB “6 For I am already being poured out as a drink offering, and the time of my departure has come.”

“Time of my departure has come” explains “already being poured out as a drink offering.”

KJV, “For I am now ready to be offered...” “ready to be offered” translates *spendw spendo*, and it is present passive indicative. The word means, “*to pour out as a drink-offering, make a libation*; in the N.T. *spendesqai*, *to be offered as a libation*, is figuratively used of one whose blood is poured out in a violent death for the cause of God:” TH

5. Isa. 44:3 (*hermeneia*)

NASB

“3 ‘For I will pour out water on the thirsty land
And streams on the dry ground;”

Is explained to mean...

“I will pour out My Spirit on your offspring,
And My blessing on your descendants;”

Note also the synonymous parallelism, which serves to show “My Spirit” is used by metonymy for the blessings (“My blessing”) of the Spirit’s work—people belonging to God through the gospel of Jesus Christ, v. 5.

IV. HYPERBOLE, OR, EXAGGERATION

A. The figure

1. Pronunciation: high PUHR buh lee
2. Etymology: From Gk., *huper*, over and above, or beyond, and *bolE*, a casting, from *ballein*, to throw. “Hence, *a casting or going beyond, overshooting, excess.*” Bullinger, p. 423.
3. “The figure is so called because the expression adds to the sense so much that it exaggerates it, and enlarges or diminishes it more than is really meant in fact. Or, when more is said than is meant to be literally understood, in order to heighten the sense.” Bullinger, p. 423
4. Simply: “When more is said than is literally meant,” Bullinger, p. 423. Exaggeration.

B. Examples of its use

Find the examples of hyperbole in the following passages.

1. Dt. 1:28 (compare KJV, NKJV)

NASB “28 ‘Where can we go up? Our brethren have made our hearts melt, saying, “The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim there.””

KJV “walled up to heaven”

NKJV, ASV, “fortified up to heaven”

Reveals their lack of faith whereby obstacles become bigger than they are if they (we!) had trusted God. vv. 20-21...26-27...29

2. Num. 13:33

NASB “33 “There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.””

Contrast the voice of faith: 14:8-9

3. Lk. 14:26

NASB “26 “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.”

Compare Mt. 10:37 for literal meaning.

4. Mt. 5:29

NASB “29 “And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell.”

“right eye” is an example of *hypocatastasis*, or, implication. Implies most highly prized servant, friend, possession...? (We will look at *hypocatastasis* later.)

5. Ezk. 5:9. Of the destruction of Jerusalem in 585 B.C.

NASB “9 ‘And because of all your abominations, I will do among you what I have not done, and the like of which I will never do again.”

Compare with Mt. 24:21. Of the destruction of Jerusalem in 70 A.D.

NASB “21 for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.”

Either:

- a) Ezekiel contradicts Jesus
- b) Ezekiel includes the destruction of Jerusalem in A.D. 70
- c) Hyperbole is being employed
- d) Can you think of any other alternatives?

V. PLEONASM, OR, REDUNDANCY

A. The figure

1. Pronunciation: PLEE uh NAHZ uhm
2. Etymology: From Gk. *pleonasmos*, from *pleonazein*, to be excessive, more than enough, from *pleon*, more. Bullinger, p. 405; AHD00
3. “The figure is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them. ...
 “This figure is used to set forth the subject more fully by repeating it in other, sometimes in opposite terms. ... It is also used for the purpose of marking the emphasis; or, for intensifying the feeling; or, for enhancing in some way what has been already said. The term *pleonastic* may therefore be applied to all similar figures of repetition or addition ...
 “According to the Hebrew idiom ... two nouns are often used together, one of which appears to be redundant ... commonly used to enhance and emphasize the force of the other noun.” Bullinger, pp. 405, 406.
 “Redundancy of language in speaking or writing; the use of more words than are necessary to express the idea; as, I saw it with my own eyes.”
Webster's Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc.

B. Examples of its use

Observe the examples of *pleonasm* in the following texts. The examples illustrate *pleonasm* in the idiomatical use of certain nouns.

1. Name
 “*Name* is often put for a *person*, especially when the person spoken of is *great*, *honourable*, and *illustrious*.” Macknight, *Apostolical Epistles*, p. 35.
 a) Psa. 20:1

NASB “1 (For the choir director. A Psalm of David.) May the LORD answer you in the day of trouble! May the **name** of the God of Jacob set you *securely* on high!”

I.e., may the God of Jacob defend you.

b) Psa. 113:1

NASB “1 Praise the LORD! Praise, O servants of the LORD. Praise the **name** of the LORD.”

I.e., Praise the LORD.

c) Mt. 6:9

NASB “9 “Pray, then, in this way: ‘Our Father who art in heaven, Hallowed be Thy **name**.’”

d) Rom. 10:13

NASB “13 for “Whoever will call upon the **name** of the Lord will be saved.””

2. Children, Sons

a) 1 Kings 8:39 (If you have the NIV and NRSV, it is interesting to compare their translation.)

NASB “39 then hear Thou in heaven Thy dwelling place, and forgive and act and render to each according to all his ways, whose heart Thou knowest, for Thou alone dost know the hearts of all the **sons** [ASV, “children”] of men,”

NIV, “the hearts of all men” – drops the figure

NRSV, “every human heart” – interprets the figure

b) Joel 3:6

NASB “6 and sold the **sons** of Judah and Jerusalem to the ¹Greeks in order to remove them far from their territory,” “{ 1) Lit **sons** of Javan}” “sons of Javan” - see Gen. 10:2 for Javan.

KJV, “The children also of Judah and the children of Jerusalem”
NKJV, “the people of Judah and the people of Jerusalem”
“children” or “people” occurs twice as in KJV, NKJV, ASV

1121, “sons/children/people” actually three times in this verse: “sons of Judah”; “sons of Jerusalem”; “sons of Javan” ASV has all three.

“Javan in the ethnographic table (Ge 10:4) may be taken, if necessary, as the name of the race, and not of its founder, and thus,

consistently both with the view last stated, and with history, the Ionians or Greeks are said to spring from the Japheth branch of Noah's family. All the modern researches in ethnography and geography, as Ritter has remarked, tend more and more to confirm this "table of the nations" in the 10th ch. of Genesis." Smith's Dict.

Did this intensify the sin of Tyre, Sidon, and Philistia (v. 4) – sold Hebrews to Greeks!

NOTE: Sometimes "Persons and things are reckoned children of that which they imitate, or to which they are attached ..." *Young's Analytical Concordance*, "Illustrations of Bible Idioms." Macknight (*Apostolical Epistles*) says of this usage, "*Children, Sons*, joined with a quality, denote an high degree of that quality." pp. 33,34. Bullinger classifies this under the figure, *antimeria*, or "exchange of parts of speech," e.g., when a noun is used in regimen for an adjective, pp. 497, 503f. "In regimen" = "3. (Gram.) (a) A syntactical relation between words, as when one depends on another and is regulated by it in respect to case or mood." *Webster's Revised Unabridged Dict.*, 1998, MICRA, inc.).

Examples (see *Humble Messenger*, 2002/07/07):

- Eph. 2: 2-3 "sons of disobedience"; "children of wrath"
- Eph. 5:8 "children of light"
- 1 Jn. 3:10 "children of God"; "children of the devil"

Do not confuse this idiomatical use of "children" or "sons" with the one we are currently studying.

3. Face

a) Psa. 34:16

NASB "16 The face of the LORD is against evildoers, To cut off the memory of them from the earth."

I.e., "The LORD is against..."

b) Gen. 19:13. Compare KJV, NKJV.

NASB "13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it.""

KJV, NKJV, "before the face of the LORD"
ASV, "before Jehovah"

4. Hand

- a) 1 Kings 8:53. Compare KJV with NKJV or NASB or ASV.

NASB “53 “For Thou hast separated them from all the peoples of the earth as Thine inheritance, as Thou didst speak through Moses Thy servant, when Thou didst bring our fathers forth from Egypt, O Lord GOD.””

KJV, “thou spakest by the hand of Moses”

NASB, ASV, NKJV drop the figure.

- b) Lk. 1:71

NASB “71 Salvation from our enemies, And from the hand of all who hate us;”

5. Heart

- a) Exod. 15:8

NASB “8 “And at the blast of Thy nostrils the waters were piled up, The flowing waters stood up like a heap; The deeps were congealed in the heart of the sea.”

- b) Mt. 12:40

NASB “40 for just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth.”

Other examples of redundancy besides the idiomatical use of nouns. Look for the words that refer to the same thing and are not necessary to grammar or the basic sense of the passage.

6. 2 Co. 5:1 (1
- st
- part of the verse)

NASB “1 For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.”

KJV, ASV, “earthly house of our tabernacle”

NKJV, “earthly house, *this* tent,”

7. Eph. 4:23

NASB “23 and that you be renewed in the spirit of your mind,”

VI. ANTACLASIS, OR, WORD-CLASHING

A. The figure

1. Pronunciation: AYN tih CLA sihs (?)
2. From Greek, *anti*, against, or, back and *klasis*, a breaking. “Hence, *a breaking up against*.” Bullinger, p. 286
3. “This name is given to this figure; because, when a word has been used once in a sentence in its plain and natural sense, it is used again in another sense which *breaks up against it*. It is the use of the same word in the same sentence in two different senses. It is essential to this figure that **the two words must be the same in spelling. When they are similar in spelling but alike in sound, the figure is known by another name, Paronomasia...**” Bullinger, p. 286. “Repetition of a word whose meaning changes in the second instance. **“Your argument is sound...all sound.”--Benjamin Franklin.**” (<http://rinkworks.com/words/linguistics.shtml>). Another illustration: “, **“The more I think of it, the less I think of it.”**”

B. Examples of its use

What are the words that illustrate the figure of *antacclasis* in the following? Make brief notes indicating the different meanings of each word in its two uses in each text.

1. Lk. 9:60

“Allow the **dead** to bury their own **dead**; but as for you, go and proclaim everywhere the kingdom of God.” The impossibility of taking this literally points to a figure of speech. “Allow the **dead** [i.e. spiritually dead] to bury their own **dead** [i.e., physically dead]...” When commanded to “Follow Me!” the man said, “Permit me first to go and bury my father.” But Jesus, with this idiom, emphasized that following Him comes even before dearest family ties!

2. 2 Cor. 5:21

“He made Him who knew no **sin** to be **sin** on our behalf, that we might become the righteousness of God in Him.” 2 Cor. 5:21. “Sin” is a transgression of Divine law, 1 John 3:4. Jesus was not made a “transgression of law.” Recognizing the idiom serves to explain the statement. “He made Him who knew no **sin** [transgression of law—Jesus never sinned] to be **sin** [a sin-offering]...” Jesus was, indeed, our “sin offering” (Heb. 13:11-13), and the Hebrew writer encourages to “bear His reproach” with trusting steadfastness!

3. 1 Pt. 3:1

“In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the **word**, they may be won without a **word** by the behavior of their wives,” 1 Pt. 3:1. No one can be “won” or converted to Christ without “the word”—the gospel. But a husband may be won by the chaste and humble life of a godly woman without *her* “word” of debate, criticism, and contention.

VII. PLOCE, OR, WORD-FOLDING

A. The figure

1. Pronunciation: plaw KEE
2. Etymology: From Greek *plokE*, a fold or plait, from *plekO*, to twine, twist, weave, or braid. Bullinger, p. 286.
3. “As in *Antanaclasis*, the same word is repeated in a different sense. Only with *Ploce* that sense implies more than the first use of it. It often expresses a property or attribute of it. ‘His **wife** is a **wife** indeed.’ In that great victory ‘**Caesar** was **Caesar**.’” Bullinger, p. 286. We say, “**boys** will be **boys**!”
4. As noted above, this figure is similar to *antanaclasis*. The figure that follows this one is also similar to these two. Note the differences.

B. Examples of its use

1. Jn. 19:22 (*polus*)

NASB “Pilate answered, “What I have **written** I have **written**.” While “written” has the same meaning in both occurrences, the second expresses the idea of permanence associated with it, it remains (contrast an oral statement) — he wrote it and would not change it.

2. Rom. 7:13

NASB “13 Therefore did that which is good become *a cause of* death for me? May it never be! Rather it was **sin**, in order that it might be shown to be **sin** by effecting my death through that which is good, that through the commandment sin might become utterly sinful.” While “sin” in both occurrences refers to transgression of law, the second expresses the attribute of sin that it is deadly – “effecting my death,” thus, sin is shown to be “utterly sinful.” We might say, “Black that it might to be shown to be black, was put beside white.”

VIII. POLYPTOTON, OR, MANY INFLECTIONS

A. The figure

1. Pronunciation: pah LUHP toh tahn (?)
2. Etymology: From “Greek **poluptwton**, from **poluv** (*polus*), *many*, and **ptwsiv** (*ptosis*), *a falling*: in grammar, *a case*... Hence, *Polyptoton* means *with many cases*, i.e., a repetition of the same noun in several cases, or of the same verb in several moods or tenses. *With many inflections* is a definition which covers both nouns and verbs.

...

“This figure, therefore, is a repetition of the same word in the same sense, but not in the same form: from the same root, but in some other termination; as that of case, mood, tense, person, degree, number, gender, etc.

“By ‘case,’ etc., is to be understood not merely the case of nouns, but inflections of all kinds.” Bullinger, p. 267.

3. *Antaclasis* is the same word repeated in a different sense; *ploce* is the same word repeated in a sense that implies more than the first use of it; *polyptoton* is repetition of the same word in the same sense, but in a different inflection. We may have difficulty distinguishing between the figures themselves, but hopefully being aware of them will make us aware of repeating words and cause us to look at the context for the intended point of the writer or speaker.
4. “Inflection” – “5. Gram. a) the change of form by which some words indicate certain grammatical relationships, as number, case, gender, tense, etc.” WNWD95. “Grammar. a. An alternation of the form of a word by adding affixes, as in English *dogs* from *dog*, or by changing the form of a base, as in English *spoke* from *speak*, that indicates grammatical features such as number, person, mood, or tense.” AHD92⁸

B. Examples of its uses

What words and/or phrases reflect the use of this figure of speech?

1. Mt. 11:15 (1st occurrence: present, active, *infinitive*; 2nd occurrence: present, active, *imperative*. Both phrases translate the same word, 191 akouw akouO)

NASB “He who has ears **to hear** (akouetw, present, active, *infinitive*. “to hear” translates this one word in the infinitive mood), **let him hear**

⁸ The American Heritage® Dictionary of the English Language, Third Edition copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from INSO Corporation. All rights reserved.

(akouetw, present, active, *imperative*. “let him hear” translates this one word in the imperative mood).”

2. 2 Tim. 3:13 (1st occurrence: present *active* participle; 2nd occurrence: present *passive* participle. Both the word and the phrase translate the same word, 4105 *planaw planaO*.). Note: “wax [grow, NKJV] worse and worse” (KJV) or “proceed from bad to worse” (NASB) is not the figure—this phrase translates two different words (one for “wax” or “proceed” and another for “worse to worse” or “from bad to worse”) and means to progress “to the worse stage” (RWP⁹)

prokoqousin [4298, shall wax, or proceed] **epi** [to] **to** [the]
cetron [1909, worse] – OB, or Eng. Gk NT

NASB “13 But evil men and impostors will proceed *from bad* to worse, **deceiving** (planwntev, present *active* participle) and **being deceived** (planwmenoi, present *passive* participle).”

There are a number of subdivisions of this figure. One that is useful to be familiar with is: “Nouns repeated in different numbers ... (b) In *singular* and *genitive plural*.” Bullinger comments, “A noun is repeated in the genitive plural *in order to express very emphatically the superlative degree* which does not exist in Hebrew.” (Bullinger, pp. 282,283 - italics in both quotes are mine, srf)

3. Dt. 10:17

“For the LORD your God is the **God of gods** and the **LORD of lords**, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe.”—i.e., He is the *greatest* God, the *incomparable* Lord ... *there is none like Him!*

4. Ecc. 1:2

“**‘Vanity of vanities,’** says the Preacher, **‘Vanity of vanities!’** All is vanity.”—i.e., Life “under the sun” (v. 3) is *ultimate* futility, like “striving after wind” (v. 14)! This is the theme of this book. People spend their entire life investing in this life, yet when all is said and done there is no “advantage” or “profit” (1:3)—*he will take nothing with him!* In contrast, Jesus encourages men to “seek for His kingdom” and thereby to lay up “*an unfailing treasure in heaven.*” Lk. 12:31,33.

⁹ *Word Pictures in the New Testament*, A. T. Robertson

5. Php. 3:5

“circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a **Hebrew of Hebrews**; as to the Law, a Pharisee”—i.e. a Hebrew to the superlative degree enjoying every advantage such could give. But, Paul said, “whatever things were gain to me, those things I have counted as loss for the sake of Christ”!

FIGURES INVOLVING CHANGE

I. METONYMY, OR, CHANGE OF NOUN

A. The figure

1. Pronunciation: muh TAHN uh mee
2. Etymology: From Greek *metwnumia*, *metOnumia*, “from *meta* (*meta*), indicating *change*, and *onoma* (*onoma*), *a name*; or, in grammar, *a noun*.

...
 “...*Metonymy* is not founded on resemblance, but on *relation*.”
 Bullinger, p. 538.

3. It is also used with verbs, e.g., the cause put for the effect, e.g., “I cannot *judge* (i.e., condemn, the effect of judging) him for defending himself.” “I weep (empathize, sympathize) with you.”
4. Common examples: “The pen (concepts put in writing) is mightier than the sword (war, military action).” “The White House (the President) shut down air traffic.”

B. Examples of its use

The words in the following scriptures are used by metonymy for another thought. Explain what it is.

Metonymy of the Cause

- Person acting for the thing done
- Instrument for the effect
- Action for the effect produced by the action
- Material for the thing made of it

1. Lk. 16:29, Moses, prophets

The writings of Moses and the prophets, the OT Scriptures

2. Eph. 5:18, Spirit. Compare Col. 3:16

The Spirit’s word about Jesus Christ

3. Acts 1:5, Spirit. See v. 8.

The Spirit’s power enabling them to be witnesses and to confirm their testimony

Metonymy of the Effect

- Action for the person producing it
- Effect for the instrument causing it
- Effect for the action producing it
- Thing made for the material from which it is made

4. Gen. 25:23, nations

Two infants whose descendents would become two nations

5. John 11:25, resurrection, life

The one who causes resurrection and life

6. Pro. 19:13, calamity (KJV, ASV), ruin (NKJV), destruction (NASB)

One who causes calamity to or the ruin or destruction of his father.

“calamity” - An event that brings terrible loss, lasting distress, or severe affliction” *The American Heritage® Dictionary of the English Language, Fourth Edition, Copyright © 2000 by Houghton Mifflin Company.*

Metonymy of the Subject

“...when the subject is put for the adjunct: *i.e.*, for some circumstance pertaining to (or joined to) the subject: *e.g.*, as when the place, or thing containing it, is put for that which is contained: the *possessor* for the thing possessed, etc.” Bullinger, p. 567.

- Subject (thing or action) for that which is connected with it (*i.e.*, the adjunct)
- Container for the contents
- Possessor for the thing possessed
- Object for that which pertains or relates to it
- Thing signified for the sign

7. Mt. 6:13, do not lead us

Do not allow us to be lead... - Action for the permission of it

“Here we have a ‘Permissive imperative’ as grammarians term it. The idea is then: “Do not allow us to be led into temptation.” RWP

“God does not tempt us (Jas 1:13), but he can permit us to be led into temptation, or he can shield us from it, only permitting us to enter so far into it as to come off victorious over it (1Co 10:13 2Pe 2:9); so that it shall prove unto us a blessing instead of a curse (Jas 1:12 5:11).” FF Gospel

8. Lk. 22:17,20, cup

Contents of the cup. Note “share it” (NASB), “divide it” (KJV, NKJV, ASV) – *diameizō* – ALWAYS carries idea of something divided into parts or pieces: Mt. 27:35; Mk 15:24; Lk 11:17,18; 12:52,53 (also 23:34; Jn.

19:24; Acts 2:3,45) – all occurrences in NT. “*Divided*” container or contents?!

9. Mt. 16:19, bind, loose. See Mt. 10:19,20; John 14:26; 16:13-15; Ac. 2:37,42; 1 Co. 14:37,38. Compare Jer. 1:10.

Declare to be bound, loosed.

Metonymy of the Adjunct

“...some circumstance pertaining to the subject is put for the subject itself; e.g., the contents for the container, the possession for the possessor, etc.”

Bullinger, p. 587.

- That which belongs to anything put for that to which it belongs
- Contents for the container
- Time for the things done or existing in it
- Appearance of a thing or an opinion about it for the thing itself
- Action or attribute, quality, or property put for the thing itself
- Sign for the thing signified
- Name put for the person or thing itself

10. Rom. 3:30, circumcision

“Circumcision” for those circumcised, the Jews. “Uncircumcision” for the Gentiles.

11. John 12:27, hour

“Hour” for the things to transpire at this time — his death.

12. Mt. 9:13, righteous

“Righteous” for their opinion about their righteousness

II. SYNECDOCHE, OR, TRANSFER

A. The figure

1. Pronunciation: sih NEHK duh kee
2. Etymology: From Greek, sunekdch, from sun (*sun*), *together with*, and ekdoch, *a receiving from*. Bullinger, p. 613.
3. “A figure by which one word receives something from another which is *internally* associated with it by the connection of two ideas: as when a part of a thing is put by a kind of Metonymy for the whole of it, or the whole for a part.” Bullinger, p. 613.

4. “A figure of speech in which a part is used for the whole (as *hand* for *sailor*), the whole for a part (as *the law* for *police officer*), the specific for the general (as *cutthroat* for *assassin*), the general for the specific (as *thief* for *pickpocket*), or the material for the thing made from it (as *steel* for *sword*).” AHD00. “A figure or trope by which a part of a thing is put for the whole (as, fifty sail for fifty ships), or the whole for a part (as, the smiling year for spring), the species for the genus (as, cutthroat for assassin), the genus for the species (as, a creature for a man), the name of the material for the thing made, etc. --Bain.” .” *Webster’s Revised Unabridged Dict., 1998, MICRA, inc.*

B. Examples of its use

Explain what the word used by synecdoche means in the following.

1. Lk. 2:1, “the inhabited earth” NASB; “world,” KJV, NKJV, ASV.

Roman empire – whole for part

2. Mt. 26:28, “many”

All – part for whole

“Jesus says that his blod is poured out ‘for *many*,’ not for all. ...”
Hendriksen, NT Comm. Hendriksen a Calvinist.

“...by *many* here cannot be understood all individuals, unless we will say that Christ purchased a remission of sins for many who shall never obtain it, which how he could do, if he died in their stead, suffering the wrath of God due to them for sin, is very hard to understand.” Poole, OB

“there are other passages which speak of His saving work in *definnite terms* and show that it was intended to infallibly save a particular people, namely those given to Him by the Father. ...Mt. 26:28: ‘...for this is my blood of the covenant, which is poured out *for many* for the forgiveness of sins.’” Steele & Thomas, *The Five Points of Calvinism* (Presbyterian & Reformed Pub., 1976), p. 46.

As to the phrases indicating “all men” of “every creature” is the object of God’s plan of salvation, the Calvinist’s response is, “these expressions are intended to show that Christ died for all men without *distinction* (i.e., He died for Jews and Gentiles alike) but they are not intended to indicate that Christ died for all men without *exception* (i.e., He did not die for the purpose of saving each and every lost sinner).” Steele & Thomas, p. 46. But, if Christ died for Tom, Jim, Sue, and Mary, but NOT for Mike, Bill, Linda, and Liz, is that “without distinction”? (“distinction” refers to “1. The act of distinguishing; differentiation” and “distinguish” means to “1. To perceive as being different or distinct. ... 3. To make noticeable or different.” AHD 00) A difference is certainly being made between those “elect” from all eternity and those who are not! I can agree it is “without

distinction,” if instead of qualifying as the Calvinist, one understands it to mean “without making a difference” as to whether one is Jew or Greek, male or female, bond or free (Gal 3:28)—and leave it at that—not adding an unstated theological assumption, i.e. IF among the “elect.”

3. Rom. 5:1, “faith”

God’s plan of salvation through faith, including obeying any requisites he has made to obtaining that salvation. – species for genus (or, part for whole). See Rom. 1:5; 16:26; 6:3,4...17. Two systems of justification are being contrasted in Romans – 3:27,28.

Compare “repentance” in Acts 11:18.

Apply to John 3:16.

4. Acts 2:17, “flesh,” KJV, NKJV, ASV. Compare NASB. Note: if the NASB were literal, which it is not, then the figure would be on the word, “all.”

NASB, “mankind.” This translates the figure, for “flesh,” means not literally all that is “flesh,” but mankind – genus for species (or whole for part).

Even then, the Holy Sprit would not be poured out literally on all mankind. Rather, “all” is limited to and explained by the context: your sons and your daughters...your young men...your old men...my bondslaves...both men and women.” The word “all” should always be interpreted in the light of context and harmony.

“All” is sometimes put for the greater part, e.g., Psa 22:7, “all who see me sneer at me” (the women disciples didn’t, Jn 19:25-27). Hos. 7:4, “They are all adulterers” (Jonah was from a city in the north, 2 Ki 14:25. Elisha, who prophesied during part of Jeroboam’s reign, was in the north, 2 Ki 13:13-21.)

“All” sometimes “extend[s] not to all the individuals, but to all kinds; or all that specified or implied.” Bullinger, p. 616. Bullinger includes Joel 2:28 under this heading, which would therefore include Acts 2:17 as it is a quote from Joel. Another example, Jn. 12:32, “draw all men to me.”

“The Collective is put for the particular. What is said of the whole, collectively, is sometimes said (by *Synecdoche*) only of a part; and not of all the parts, precisely and singularly.” Bullinger, p. 636. Bullinger gives Gen. 6:12, “all flesh,” as an example. This did not include Noah. Heb. 11:13, “these all died in faith,” does not include Enoch (v. 5), for he did not die. It seems these might as readily be classified under the division, “all for the greater part.” Our interest is not the details of classification, but in the meaning.

Apply to Romans 8:28, “all things work together for good...” Note the “For...” in v. 29 and the “these things” in v. 31. Among the “all things” are the “law of the Spirit of life in Christ Jesus” (v. 2), hope (v. 24), and prayer (v. 26).

5. Rom. 12:1, “bodies”

“Body” for the whole person. Note “mind” in v. 2 and the applications of this that follow in chapters 12f, e.g. 12:11 (fervent in spirit), 12:12 (rejoicing in hope).

6. Jn. 12:32, “all”

All *kinds* of men – see Rom. 1:14,16; Gal 3:28. This is an example when “all” sometimes “extend[s] not to all the individuals, but to all kinds; or all that specified or implied.” Bullinger, p. 616.

7. Jam. 1:12, “man” (Note: the word used here is 435 *anhr aner*, the word usually used of a male, not a female.)

“A man” = “a person,” or a believer. It is species (male) for genus (human being), or part for whole. Common in Bible, and even in our language.

III. HENDIADYS, OR TWO FOR ONE

A. The figure

1. Pronunciation: hen DIE uh dihs
2. Etymology: From Greek, *hen* (èn), one + *dia* (dia) by, + *dis* (div), two, thus, “one by means of two” Bullinger, p. 657.
3. “Two words employed, but only one thing, or idea, intended. One of the two words expresses the thing, and the other ... intensifies it by being changed (if a noun) into an adjective of the superlative degree, which is, by this means, made especially emphatic.

“The figure is truly oriental, and exceedingly picturesque. It is found in Latin as well as in Hebrew and Greek, and is very frequently used in both Old and New Testaments.

“the two words are of the same parts of speech: *i.e.*, two nouns (or two verbs) always joined together by the conjunction ‘and.’ ...

...

“*Hendiadys* always raises the qualifying word to the superlative degree.” Bullinger, p. 657.

“a figure of speech in which two nouns joined by and are used instead of a noun and a modifier (Ex.: *deceit and words* for *deceitful words*)”

WNWD95

4. Note that the *first* word of the two may sometimes be the word that is used as the adjective. Some examples taken from Bullinger:
 - Php. 1:11, “Unto the praise, yes—the glorious praise of God.” p. 659
 - Isa. 1:13 (see NKJV, NASB, ASV), “your iniquitous assemblies” p. 661. The NIV translates, “your evil assemblies.”
 - 2 Pt. 1:16, “either the coming power, or the powerful coming” p. 670

B. Examples of its use

Rephrase the two words in the *hendiadys* to reflect the one meaning.

1. Jer. 29:11. This passage provides a good illustration of this idiom because of the varied translations and marginal notes. Be sure and note the KJV marginal note. Compare the NKJV or NASB. If you have the NRSV, observe how it translates.

The KJV reads, “For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you **an expected end**.” In the marginal note on “expected end” the KJV says, “**Heb. end and expectation**.” The KJV has taken the second noun, “expectation,” and translated it as adjective, “expected.” The word “expectation” refers to something one waits for eagerly, something one would “hope” for. The NKJV and NASB translate, “**a future and a hope**.” The NRSV has captured the idea with, “**future with hope**.” – God was assuring Israel of **a hopeful future**, an “end” filled with “expectation and anticipation.”

2. Lk. 21:15, KJV or NKJV or ASV.

Speaking to the apostles, Jesus promised, “... I will give you **a mouth and wisdom** which all your adversaries will not be able to contradict or resist.” (Luke 21:15, NKJV). Obviously, he was not going to literally give them a mouth. What he promised was **a wise mouth**, wisdom in their speech. Mark’s account includes the source of this wisdom: “And when they arrest you and deliver you up, do not be anxious beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but it is the Holy Spirit.” (Mark 13:11, NASB).

3. John 1:17

John 1:17, “For the Law was given through Moses; **grace and truth** were realized through Jesus Christ.” (NASB). The Law contained both truth and grace. The point here is that **true grace** was realized through Jesus Christ—grace in its fulness, or “grace upon grace,” v. 16. The Law was

but a “shadow of what is to come; but substance belongs to Christ.” (Col. 2:17, NASB).

4. 2 Tim. 4:1

“I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by **His appearing and His kingdom** ...” i.e. by **His royal appearing**. He came the first time humbly, as a baby, but he is coming the second time as a reigning King to judge and deliver! What a solemn warning to gospel preachers to “preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction”! (v. 2)

The KJV & NKJV translate, “at his appearing and his kingdom.” They follow different manuscripts that have *kata* instead of *kai*. It does not affect the *hendiadys*.

RWP comments on the phrase: “And by his appearing (*kai thn epifaneian*). Accusative of conjuration (verbs of swearing), after *diamarturomai* [“I solemnly charge” NASB, or “I charge” NKJV] as is *basileian* (by his kingdom)

5. Lk. 6:48. Note NASB marginal note on “dug deep.” Compare ASV. Both “dug” and “deepened” are verbs and there is an “and” between them in the Greek. This passage illustrates *hendiadys* with verbs.

NASB footnote: “{ 1) **Lit dug and went deep.**” ASV, “digged and went deep.” NASB, NKJV, “**dug deep**”—interpreted the figure, converting the verb, “went deep,” into an adverb.

IV. HENDIATRIS, OR THREE FOR ONE

A. The figure

1. Pronunciation: hen DIE uh tris
2. “Though the Greeks did not name such a figure, it is clear it is employed in Scripture. For we sometimes find three nouns instead of two, and in these cases there are two nouns exalted to the place of emphatic adjectives...” Bullinger, p. 673

B. Examples of its use

Rephrase the three words in the *hendiadys* to reflect the one meaning.

1. Jn. 14:6

“I am the way, and the truth, and the life; no one comes to the Father, but through Me.” (NASB). I.e., “I am *the true and living way*...!” Note that the discussion is about him leaving (“I go”) and the “way” (vv. 4,5) to where He is going.

2. Dan. 3:7, “people, nations, and languages” NKJV. Note the italicized words in this phrase in the NASB.

“Languages” do not fall down and worship. *People of all nations and languages*. NASB, “all the peoples, nations and *men of every language*.”

3. Mt. 6:13, “the kingdom and the power and the glory”

“For Thine is *the powerful and glorious kingdom*.” “For”—He is able to “give, “forgive,” and “deliver” because of his powerful and glorious dominion.

This statement would be equally true taken as three ideas rather than as a *hendiatriis*.

V. HETEROSIS, OR, EXCHANGE OF ACCIDENCE

A. The figure

1. Pronunciation: HEHT uh ROH sihs
2. Etymology: From Greek, *heteros*, another, different. Bullinger, p. 510.
3. It is the name given to that *form of Enallage* which consists of an exchange, not of actual parts of speech, but of the *accidence* of a part of speech.

“It includes an exchange of one *form of the Verb* for another (e.g., intransitive for transitive); one *Mood or Tense* for another; one *Person* for another; one *Degree* of comparison for another; one *Number or Gender* for another.” Bullinger, p. 510.

“*Enallage* [eh NAHL luh gee - ?] is a figure of grammar; and consists of an exchange of words, or a substitution of one word for another. It differs from *Metonymy* (*q.v.*) in that *Metonymy* is the exchange of substitution of one *noun* for another noun: while *Enallage* is a change of one *part of speech* for another (*Antimeria*); or one *tense, mood, person, or number* for another (*Heterosis*); or one *case* for another (*Antiposis*), but never of one noun for another.” Bullinger, p. 490.

“*accidence*” – “the part of grammar that deals with the inflections of words” *WordNet* ® 1.6, © 1997 Princeton University

“**inflection**” - *Grammar*. a. An alternation of the form of a word by adding affixes, as in English **dogs from dog**, or by changing the form of a base, as in English **spoke from speak**, that indicates grammatical features such as number, person, mood, or tense.” AHD92

4. This is an extensive category. Bullinger lists *Heterosis* of

- Forms and voices
- Moods
- Tenses
- Persons
- Adjectives (degree) and adverbs
- Nouns (number), adjectives, and pronouns
- Gender

We will study only a selected few.

B. Examples of its use

In each verse given below, restate the meaning where *heterosis* is employed.

Heterosis of the Tenses

“As the Hebrew verb has only two principal tenses, the past and the future, these two with the participles supply all the other tenses. Hence, in the New Testament, where the thought and idiom are Hebrew, though the tenses are Greek they consequently have all the variety which these tenses have in Hebrew.” Bullinger, p. 517

The Past for the Present

“The Past not only serves to express what is finished or past, but what is present: regarding it, and also the future, as actually done. The past tense expresses what is either imperfect or perfect, or what is a gentle imperative, or a fixed determination, or a continuation of the action or state. **The exact sense can be known only from the context.**” Bullinger, p. 517.

1. 1 Jn. 3:6, “hath not seen him, neither known him” KJV. “seen” and “known” are *perfect, active, indicative*. “**The perfect [tense, srf] presents the action of the verb in a completed state or condition.** When the action was completed the perfect tense does not tell. It is still complete at the time of the use of the tense by the speaker or writer.” William Hersey Davis, M.A., Th.D., *Beginner’s Grammar of the Greek New Testament* (Harper & Brothers Pub., New York & London, 1923), p. 152.

Does not see him or know him. “sins” is *present, active, indicative*—action that is currently going on. “The Present Indicative is used of action in progress in present time.” Burton, p. 7. **The not “seeing” and “knowing” are also true of the present, though the tense is perfect.** While the NASB translates, “knows” him, the marginal notes says, “{ 1 } Or has known}.”

“neither (*ou*) seen Him nor (*oude*) known Him” NKJV. Then NASB translation loses the “neither...nor.” SOMETIMES when these two words occur together like this, the second further explains or qualifies the first. Examples: Ac. 2:27; 1 Th. 5:5; 1 Tim. 2:12. If this is the case here, “known” serves to further explain “seen.”

2. John 20:17, “I have not yet ascended” “ascended” is *perfect, active, indicative*. See above for perfect tense. Question for thought: Why might Mary be clinging to him? How would *heterosis* possibly help in explaining his statement?

I am not *ascending* (now). It is obvious he has not already ascended and is now in that completed state (perfect tense). Mary might be clinging to him to try to keep him here!

“I ascend” is *present, active, indicative*. Here is a case of *heterosis*—present for the future (idea of certainty)—see below.

The Past for the Future

“This is put when the speaker views the action as being as good as done. This is very common in the Divine prophetic utterances: where, though the sense is literally future, it is regarded and spoken of as though it were already accomplished in the Divine purpose and determination: the figure is to show the absolute certainty of the things spoken of.” Bullinger, p. 518.

3. Heb. 2:7, “have made...lower” NKJV, translates one word and it is *aorist, active, indicative*. “...the aorist indicative expresses *punctiliar action in past time*...” Davis, op cit. (bold mine, srf) “In the Indicative it [aorist] may be called the Historical Aorist. ... An Historical Aorist, whatever the nature of the fact affirmed, affirms it simply as a past fact.” Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek* (T&T Clark, Edinburgh, 1898,1966) pp. 17,20. Note when this was originally spoken.

You will make ... lower. This is a quote from Psalm 8:5, written by David about 1000 BC. While it evidently had a first application to man generally (see the rest of the psalm), and in that sense been truly past tense, it is clearly Messianic as indicated by the Hebrew writer’s use of it, and thus prophetically future. Adam was a type of Christ.

4. Rom. 8:30. All the verbs are *aorist active indicative*. See above for the *aorist indicative*. Have those “predestined” already been “glorified”?

Those whom He predestined (this is the only true past tense in meaning), these He would call...justify...glorify.

“Called (*ekalesen*) --Justified (*edikaiwsen*) --Glorified (*edoxasen*). All first aorist active indicatives of common verbs

(kalew, dikaïow, doxazw). But the glorification is stated as already consummated (constative aorists, all of them), though still in the future in the fullest sense. "The step implied in edoxasen is both complete and certain in the Divine counsels" (Sanday and Headlam)." RWP

"The whole purpose of God with reference to the redemption of man through the gospel of Christ is viewed as completed, so as to show how all things do work together for good to those who are called according to his purpose. The plans and purposes of God which are certain of fulfillment are sometimes spoken of as fulfilled when the fulfillment is yet future." Robert L. Whiteside, *A New Commentary on Paul's Letter to the Saints at Rome* (Miss Inys Whiteside, Denton, TX, 1945/1955).

"While the calling and justifying are still in process, and the glorification yet in the future (of man's time frame), the scheme of redemption has an eternal quality, existing in the mind of God 'before the foundation of the world' (Eph. 1:4-6; 3:9-11). All elements of God's plan are treated as things accomplished." Robert F. Turner, *Reading Romans* (Florida College Bookstore, 1995).

The Present for the Past

5. Heb. 7:3, "abideth" (KJV), "remains" (NKJV, "he abides" (NASB) is *present, active, indicative*. "The Present Indicative is used of action in progress in present time." Burton, p. 7. "Only in the indicative mode in Greek do the tenses show time absolutely." Davis, p. 25. Was Melchizedek still serving as a priest at the time this was written?

He *remained* a priest perpetually, i.e., never succeeded by another.

"Abideth a priest (menei iereuv). According to the record in Genesis, the only one in his line just as Jesus stands alone, but with the difference that Jesus continues priest **in fact in heaven**." RWP (bold mine, srf)

"He therefore abides a priest 'perpetually,' 'for ever,' **not literally** but in the Scripture portraiture." B. F. Westcott, *The Epistle to the Hebrews* (Eermans, 1977). (bold mine, srf)

"Great care is therefore necessary in dealing with these relative terms and expressions, lest peradventure we give them an extension which is wholly beyond what was intended by the Holy Spirit." R. Milligan, *New Testament Commentary, Vol. IX.—Epistle to the Hebrews* (Gospel Light Pub.)

6. John 3:13, "who is in heaven" (NKJV). See NASB footnote. "is" is a *present participle*. "Though the tense of the participle never conveys an independent expression of time, yet its relation to its context usually involves a temporal significance. That is, the time relations of the participle do not belong to its tense, but to the sense of the context. 'Time

with the participle is purely relative' (R-S. 197)." H. E. Dana, Th.D., and Julius R. Mantey, Th.D., D.D., *A Manual Grammar of the Greek New Testament* (MacMillan, 1927/1955), pp. 229-230. How would *heterosis* help explain this statement? See the context.

Either:

(1) "is in heaven" as to his being, or nature (1:18) – not locality

(2) John's statement about Jesus at the time he wrote this letter – put parenthesis around it - he was now in heaven again when John wrote.

(3) Present for the past – **who was in heaven.**

Point: He is qualified, and He alone, to relate "heavenly things" (context).

"...emphasize the timeless existence of God's Son **who is in heaven even while on earth.**" RWP – (?)

Barnes: "*Which is in heaven.* This is a very remarkable expression. Jesus, the Son of man, was then bodily on earth conversing with Nicodemus; yet he declares that he is *at the same time* in heaven. **This can be understood only** as referring to the fact that he had two natures--that his *divine nature* was in heaven, and his *human nature* on earth."

FF Gospel: "If we conceive of heaven as a locality (a proper conception), Jesus was upon the earth; but if we conceive of it as a present communion with the presence of God (also a proper conception), **then Christ was in heaven as he talked with Nicodemus** (Joh 8:29)."

"Jesus *is* in heaven though as the Son of man he walks on earth—that fact stands **whether it staggers our reason and powers of comprehension or not.**" Lenski.

The Present for the Future

"This is put when the design is to show that some thing will certainly come to pass, and is spoken of as though it were already present." Bullinger, p. 521.

7. Mt. 3:10, "is cut down" translates one word and it is *present, passive, indicative*. See above for present indicative.

Will be cut down. Emphasizes certainty judgment on the disobedient (whether nations or individuals). Cmpr. Mt. 7:19 (also *present, passive, indicative*.)

"The prophetic present occurs also with 'is hewn down' and 'cast.'" RWP.

8. 2 Pt. 3:11, **"are to be destroyed"** (NASB), **"will be dissolved"** (NKJV) translate one word and it is *present, passive, participle*. Young's Literal translates, "being dissolved." Literally, "are being dissolved." "The participle has not time in itself. Time with the participle is purely relative; it gets its time from the verb with which it used." Davis, p. 99. "ought" is

present indicative. See above for present indicative.

“are to be destroyed” (NASB), “will be dissolved” (NKJV). NASB, NKJV, ASV translate the figure.

“To be dissolved (*luomenwn*). Present passive participle (genitive absolute with *toutwn pantwn*, these things all) of *luw*, either the futuristic present or the process of dissolution presented.” RWP.

“The present *luomenwn* is explained by Winer...’since all this is in its nature destined to dissolution; the lot of dissolution is, as it were, already inherent in those things’...; but it is more correct to find expressed in the present the certainty of the event, which is, no doubt, as yet future.” Meyer.

Heterosis of Degree

“The Hebrew has no degrees of comparison in the Adjective: hence other methods are adopted to express them.

“In the New Testament, while the language is Greek, the thoughts and idioms are Hebrew; so that the Hebrew methods of comparison are frequently adopted; and thus we have, by the use of *Enallage*, several examples of exchange in the expression of Degree.” Bullinger, p. 526.

This is the figure that describes the “not...but” idiom. Macknight calls it “Hebrew comparison in the second degree.”

9. John 6:27

“Do not work [*primarily*] for the food which perishes, but [*more importantly, work*] for the food which endures to eternal life ...”

10. Mt. 6:19,20

“19 Do not lay up [*as your primary goal*] for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal.
20 But [*with the attention and diligence of something more important*] lay up for yourselves treasures in heaven ...”

11. James 5:12

‘...do not swear [*as the seal of your word*], either by heaven or by earth or with any other oath; but [*more importantly*] let your yes be yes, and your no, no...’

12. 1 Cor. 1:17

“For Christ did not send me to baptize [*i.e. that I administer the act being of importance*], but [*rather, what is important is*] to preach the gospel ...”

Heterosis of Degree is not limited to the “not...but” construction. Bullinger lists:

- The Positive for the Comparative (under which comes “not...but”)
- The Positive for the Superlative
- The Comparative for the Positive
- The Comparative for the Superlative
- The Superlative for the Comparative

13. Mt. 12:7. This says positively, “not sacrifice.” Did God not want sacrifice? What is the meaning?

Yes, He did desire sacrifice. The point is, compassion (or, mercy) was more desired than (hollow) sacrifice. This is **taken from Hos. 6:6. See context there** and the context of the book as a whole.

“Mercy” and “sacrifice” are not the issue here (in Mt.). “Mercy” is put for genuine obedience to God and “sacrifice” for hallow religious substitutions for obedience (metonymy). **See 1 Sam. 15:22.** It is a principle echoed throughout the OT – Amos 5:21-23; Micah 6:6-8; Isa. 1;10-17.

14. 1 Cor. 3:7. This states positively that the one who “plants” and the one who “waters” is nothing—“neither ... is anything.” Are the “planter” and “waterer” important and needed? What is the meaning?

Obviously, without the “planter” the Word will not be sown and without the “waterer” it will not prosper to bring about a fruitful harvest. But, the point is that more important than either the “planter” or the “waterer” is God, “who gives the increase.” So, do not elevate men by giving them undue glory for growth (as was being done in Corinth).

VI. SIMILE, OR, COMPARISON

A. The figure

1. Pronunciation: SIHM uh lee
2. Etymology: “This [*simile*] is the Latin name of the figure; from *similis*, *like*, *similar*, *resembling closely*, or *in many respects*.
“This figure has no corresponding Greek name.” Bullinger, p. 726.
3. “A figure of speech in which two essentially unlike things are compared, often in a phrase introduced by *like* or *as*, as in “*How like the winter hath my absence been*” or “*So are you to my thoughts as food to life*” (Shakespeare).” AHD00. “an explicit comparison between two things using the word like or as” - <http://rinkworks.com/words/linguistics.shtml>. “An explicit comparison, often (but not necessarily) employing ‘like’ or ‘as.’” <http://humanities.byu.edu/rhetoric/>. “a comparison made using specific comparative terms, such as ‘like’ or ‘as.’” <http://www.cola.wright>.

edu/Dept/ENG/limouze/style711.htm#simile.

4. Common examples

- a) Using “like” or “as”: “You are like a hurricane: there’s calm in your eye, but I’m getting blown away —Neil Young” <http://humanities.byu.edu/rhetoric/>. See other examples in definition above.
- b) Not using “like” or “as”: “The day we passed together for a while seemed a bright fire on a winter’s night —Maurice Sceve” <http://humanities.byu.edu/rhetoric/>

B. Examples of its use

Locate the *similes* in the following and make notes on the point of comparison.

1. Psa. 1:3. Contrast v. 4.

“he shall be *like a tree* firmly planted by streams of water” – i.e., “which yields its fruit in its season, and its leaf does not wither” – spiritually prosperous, healthy: “and is whatever he does, he prospers” ...contrast the wicked.

Note the contrast in Ps. 92 between the “grass”, v. 7 (wicked), and the “trees” vv. 12-14, (righteous). While the wicked may “flourish” like the grass and seem like they will be the greater plant, in the end it is the tree that will endure and bear fruit. When the heat and drought come, the tree planted by waters is still green and bears fruit. Jer. 17:8.

As one might get a false impression if he were to watch the grass and the tree grow side by side for only a short time, so with the wicked and righteous. In the end, the righteous will show evidence of God’s blessing.

“4 The wicked are not so, But they are like chaff which the wind drives away.” – As the chaff have no force or power against the wind so the wicked have no power against Jehovah. See Ps. 35:5; Job 21:17-18; Isa. 17:12-14. “Therefore” they shall not “stand” in judgment...”

The Lord will not fail to distinguish between the two and judge accordingly! vv.5-6. Note the “therefore,” v. 5.

2. Mt. 14:5. Note that in this *simile*, the second part of the comparison was actually so.

“they regarded him *as a prophet*” – **This does not say whether he was a prophet or not, only that they regarded him as such**—with the esteem accorded a prophet, thus Herod’s fear to put him to death, v. 5. **In this case, how they regarded him was true to fact.**

3. 1 Pt. 2:25

“you were continually straying *like sheep*” NASB

“you were *like sheep* going astray” NKJV

“ye were *as sheep* going astray” KJV

“ye were going astray *like sheep*” ASV

Isa. 53:6, “All we like sheep have gone astray; we have turned every one to his own way” – If this is allowed to interpret, it explains the comparison in view – we “turn to our own way” instead of following the Shepherd. When we do so, we expose ourselves to all the dangers of a sheep without a “Guardian.”

4. 1 Pt. 3:7. There are two in this passage.

“live with your wives in an understanding way, *as with a weaker vessel*” NASB.

“dwell with them with understanding, giving honor to the wife, *as to the weaker vessel*” NKJV

“dwell with your wives according to knowledge, giving honor unto the woman, *as unto the weaker vessel*” ASV. KJV similar.

Does not say she IS weaker, but “*as...*” Often interpretations missing the figure then try to explain in what way women are “weaker”—emotionally...physically...etc.

There vessels of gold, silver, wood, and earthenware (2 Tim 2:20). Some of these vessels might be easily crushed (earthenware) or marred (gold - ?). Compare to a crystal vessel today — treat with care, “honor — not as an old wooden bowl or iron pot.

5. John 1:14

“glory as of the only begotten from the Father” NASB. In fact, he *was* the “only begotten,” i.e. unique, Son. But, this verse looks at the “GLORY as of...” His “glory” accorded with and testified to the fact he was the unique son, a Son of God like no other—“full of grace and truth”! (*hendiadys*). See vv. 15-18.

VII. METAPHOR, OR, IMPLIED COMPARISON

A. The figure

1. Pronunciation: MET uh FAWR
2. Etymology: Greek, *metaphora* (metafora), transference, or carrying over or across, from *meta* (meta), beyond, or, over + *pherein* (ferein), to carry.

Bullinger, p. 735.

3. “n : a figure of speech in which an expression is used to refer to something that it does not literally denote **in order to suggest a similarity.**” *WordNet* ® 1.6, © 1997 Princeton University. “**Metaphor** is a comparison which imaginatively *identifies* one thing with another, dissimilar thing, and transfers or ascribes to the first thing (the tenor or idea) some of the qualities of the second (the vehicle, or image). Unlike a simile or analogy, **metaphor asserts that one thing is another thing, not just that one is like another.**” <http://www.uky.edu/cgibin/cgiwrap/%7Eescaife/terms?file=1ahrd.html&isindex=Metaphor>. “implied comparison between two things by calling or implying that one is the other.” <http://rinkworks.com/words/linguistics.shtml>.
4. **Simile**: He is like a fox, shrewd and hard to trap. **Metaphor**: He is a fox, shrewd and hard to trap.
5. Note: “Metaphor” is sometimes used to refer to any figurative language. “*broadly* : figurative language” MWCD02. If figurative, it may be said to be “metaphorical.” **We are using the term in the more specific sense defined above.**

B. Examples of its use

Locate the *metaphors* in the following and make notes on the point of comparison.

1. Psa. 23:1

“The LORD is my shepherd” – i.e., having the Lord’s care and provision is like having a shepherd who is wise, devoted, and committed to the care of his sheep, as detailed in the rest of the Psalm through v. 4.

2. Mt. 26:26,28

v. 26, “This is my body”

v. 28, “this is My blood of the covenant” NASB, ASV; “this is My blood of the new {NU-Text omits *new*.} covenant” NKJV.

This [bread] is [like] my body; This [fruit of the vine] is [like] my blood. Just as one must eat the bread and drink the fruit of the vine in order to enjoy their blessings, so one must “eat” (believe in, trust in) his body (incarnation to die for the sins of men) and “drink” (believe in, trust in) his blood of the new covenant (that his death was necessary to and accomplished the ratification of the covenant providing remission of sins). Compare Jesus own comments about his “body” and “blood” in John 6:53-56.

3. Jn. 6:35 (Jesus used metaphors frequently in reference to himself: Jn. 8:12; 10:7,11; 15:5.)

“I am the bread of life” – I am like the bread that came from heaven in the time of Moses and gave life to the nation.

8:12 – “I am the light of the world” – I am like light to the world of darkness; I reveal the way of life.

10:7 – “I am the door of the sheep”

10:11 – “I am the good shepherd”

15:5 – “I am the vine, you are the branches”

4. Psa. 18:2

“The Lord is my rock and my fortress and my deliverer” – He is like a rock fortress that provides deliverance from one’s enemies. (3x1 – *hendiatriis*) (also, *epexegesis* – *exergasia* – working out – “the Lord my strength” is worked out or fuller explained.)

5. 1 Cor. 12:27

“You are Christ’s body” – you are like the body of Christ, each “member” necessary to the welfare of the whole.

VIII. HYPOCATASTASIS, OR, IMPLICATION

A. The figure

1. Pronunciation: HY po cat AS ta sis (Bullinger, p. 744)
2. Etymology: From Greek, *upokatastasis*, *hupokatastasis*, substitution or implication. From *ùpo* (*hupo*), underneath + *kata* (*kata*), down + *stasis* (*stasis*), a stationing. Bullinger, p. 744
3. “As a figure, it differs from *Metaphor*, because in a metaphor the two nouns are *both* named and given; while, in *Hypocatastasis*, only *one* is named and the other is implied, or as it were, is *put down underneath* out of sight. Hence *Hypocatastasis* is implied resemblance or representation: *i.e.*, an implied *Simile* or *Metaphor*. If *Metaphor* is more forcible than *Simile*, then *Hypocatastasis* is more forcible than *Metaphor*, and expresses as it were the superlative degree of resemblance.

“For example, one may say to another, ‘You are **like** a beast.’ This would be *Simile*, tamely stating a fact. If, however, he said, ‘You **are** a beast’ that would be *Metaphor*. But, if he said simply, ‘Beast!’ that would be *Hypocatastasis*, for the other part of the *Simile* or *Metaphor* (‘you’), would be *implied* and not stated.

“This figure, therefore, is calculated to arouse the mind and attract and excite the attention to the greatest extent.” Bullinger, p. 744

B. Examples of its use

Locate the word used by the figure of *hypocatastasis* and restate as a *simile* and a *metaphor*.

1. Psa. 22:16

“Dogs have surrounded me”

Simile: “Those who surrounded me [the “band of evildoers”] are **like a pack of dogs**, vicious and ready to destroy.”

Metaphor: “Those who surrounded me **are dogs**...”

“Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1Ki 14:11, 16:4, 21:19, 23, 22:38; 2Ki 9:10, 36; Jer 15:3; Ps 59:6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in Ps 22:16, 20.” Smith’s Dict (OB)

2. Mt. 16:6

“leaven of the Pharisees”

Simile: The teaching (v. 12) of the Pharisees **is like leaven**.”

Metaphor: “The teaching of the Pharisees **is leaven**.”

Note that because the disciples missed the figure they misunderstood Jesus!

3. Mt. 5:29,30

“your right eye” – a most prized possession.

Simile: “if something (you treasure) that is **like your right eye** causes...”

Metaphor: “if something (you treasure) that **is your right eye** causes...”

4. Lk. 13:32

“Go and tell that fox”

Simile: “Go and tell Herod who **is like a fox**...”

Metaphor: “Go and tell Herod who **is a fox**...”

5. Jer. 4:7

“A lion has gone up...”

Simile: “Nebuchanezzar (or Babylon) **is like a lion**...”

Metaphor: “Neb. **is a lion**...”

6. Deu 23:18, KJV, “Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD...” Some, missing the figure, have wrongly concluded it is wrong to buy a dog! “Dog” here is the male counterpart of “whore” – a male temple sodomite.

IX. PARABOLA, OR PARABLE

A. The figure

1. Etymology: Greek, *parabolē* (*parabolh*), *a placing beside*, from *para* (*para*), beside + *ballein* (*balleiv*), to throw, thus *to throw down beside*.
2. Events from every day life “thrown down beside” a spiritual truth in order, by comparison, to teach that truth. “An earthly story with a heavenly meaning.”

The parable is sometimes said to resemble an *extended simile*. However, parables do not always have “like” or “as.” See e.g., Mt. 13:3f, 15:15. These resemble more an extended *hypocatastasis*.

3. While parables served to teach truth, they also served to conceal understanding. Mt. 13:10-15.
4. In N. T., *parables*, even if the events narrated are fictional, they were always possible. They were events taken from everyday life. They were not like *fables*, which relate events that are impossible, e.g., trees talking, etc., as In Judges 9:7-15.
5. Every detail of the comparison is not to be pressed. The likeness is some particular feature, or features, to be sought in the scope of the context. To focus on details that happen to be associated with the story is fanciful at best, and breeds confusion and error.

E.g., Lk. 10:30-36

- Jerusalem to Jericho = apostasy
- Robbers = Devil
- Wounds = ruin of sin
- Samaritan = Christ
- Oil = Holy Spirit
- Innkeeper = God
- Donkey (“beast”) = fellow who concocted this interpretation.

6. The word “parable” (3850 *parabolh* *parabolē*) is used also in the sense of a type, Heb. 9:9 (“figure,” KJV; “symbol,” NASB), or a proverb involving some comparison, e.g. Lk. 4:23 (“proverb”); Mt. 15:15

(“parable”); Mk. 3:23 (“parables”).

B. Examples of its use

What is lesson or lessons intended in the following parables?

1. Mt. 13:3-9

Beneficial reception of the Word of God depends on one’s heart. Lk. 8:15, “...in an honest and good heart...” “Take care how you listen” Lk. 8:18. “Take care what you listen to.” Mk 4:24.

NOT:

A sower must “go out” to sow (v. 3). He cannot sow in the house (the church building). A sower *may* need to get out in the community to sow, but that is not the point of the parable. Can someone learn the truth hearing it in the church building??

You can expect 25% good results when you teach the Word. You *may*, but that is not the point of the parable. If one experiences but 10%, is he doing something wrong as a sower??

2. Lk. 15:3-7

“7 “I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.”

NOT:

A Christian (sheep) will not suffer ruin (“lost”) if he stays among the other Christians (the ninety-nine). *Less likely*, but he can still be lost - 2 Th. 3:6f; 1 Cor. 5. Simply not the point of the parable.

Lk. 15:8-10 – What about using this parable to teach frugality, or cleanliness??

3. Is Lk. 15:11-32 a parable? And, if it is, what is the lesson or lessons?

“There was a certain man” – does not prove it is not a parable. See 12:16; 13:6; 19:11,12.

Point: v. 32 “But we had to be merry and rejoice, for this brother of yours was dead and has begun to live, and *was* lost and has been found.”

How about these points? (points similar to these made in actual sermons)

- “Boy meets world”
When a boy leaves home and squanders his estate, he will end up in poverty and shame. He *may*, but is this the point of the parable?

- “Boy leaves world”
When such a boy realizes (“came to his senses”) he has a loving Father and good home he can return to, he will humbly repent and go back home. He *may*, but is this the point of the parable? Do *all* boys who know they have such a reception awaiting them repent?
- “Boy meets father”
A loving father will welcome his penitent son back with a special and magnificent celebration. He *may*, but is this the point of the parable? Suppose a poor father simply spends a quiet evening at home visiting with and welcoming his son home...is that a loving father?

Note: can a Christian ask for his share of the estate before heaven and then waste it??

Could we use this parable to teach:

- Fathers should not pursue their rebellious sons, but leave them to come home on their own?
- Rebellious sons should be left to themselves to reach bottom – efforts to reach them before that are futile.
- If a son wants to leave and wants his portion of the family inheritance, a father ought to give it to him.

The following are sometimes called “allegories” by writers, but see the material on *allegory* below.

Psa. 80:8-13

“vine” = Israel, particularly the northern kingdom (vv. 2-4,18-19). “remove a vine from Egypt” = exodus. Verses 8b-9 refer to Israel entering into, conquering, and settling the land of Canaan. Just as a vineyard man will “clear the ground” so that the vine can bear fruit unencumbered, so God cleared out the nations in the land that Israel might bear fruit unencumbered by idolatry. Verses 10-11 refer to their spread and growth to glory in Canaan. Verses 12-13 refer to their present condition of ruin and oppression, possibly at the hands of Assyria. Similar references to Israel as a vine planted by God to bear fruit are found throughout Scripture: Joe 1:7; Ho 10:1; Eze 17:5, 6; Jer 2:2; Isa 5:1; Mt 21:33.

The antitype, the church, is similarly represented in Isa. 27:2-6 (contrast Isa. 5:1-7, of fleshly Israel). This also is an allegory.

2 Sam. 12:1-4

The “rich man” = David, vv. 5-7. “many flocks and herds” = David’s wealth and power, particularly, “your master’s wives,” v. 8. “poor man” = Uriah, v. 9. The “one little ewe lamb” = Bathsheba, v. 9. Note the effectiveness of using an *allegory* wherein “the real subject is thus kept out of view” so that David readily acknowledged the wrong of such a deed before being identified as the guilty party.

X. ALLEGORY

A. The figure

1. 238 allhgorew *allegoreO* - "...formed from *allos*, "ma," and *agoreuO*, "to speak in a place of assembly" (*agora*, "the market-place"), came to signify "to speak," not according to the primary sense of the word, but so that the facts stated are applied to illustrate principles." W. E. Vine, *Expository Dict. Of N.T. Words*. Gal. 4:24 is the only time this word occurs in the N.T. It means, "to speak allegorically or in a figure" Joseph Henry Thayer's *Greek-English Lexicon of the new Testament*.
2. "Allegory, Metaphor, and Simile have this in common, that they are all founded in resemblance, there being in each case two subjects, a primary and secondary, having certain points of likeness. In Simile, this resemblance is expressed in form, as when it is said, 'Israel is like a vine brought from Egypt, and planted in Palestine.' In Metaphor the formal comparison is dropped, as when it is said, 'Israel is a vine brought from Egypt,' etc. In Allegory, both the formal comparison and the principal subject are dropped, and the secondary subject is described by itself, leaving the application entirely to the imagination of the reader, as when it is said, 'God brought a vine out of Egypt and planted it in Palestine.' The reader knows that by vine is meant God's people, Israel. Yet Israel is not once mentioned, and there is neither metaphor nor simile, though there is likeness." Hart's *Rhetoric*, p. 167, taken from *Hermeneutics*, by D. R. Dungan (Standard Pub. Co., Cincinnati, Ohio), p. 259.

Observation on the above: In *parables* also sometimes there is only one part of the comparison stated (no "like" or "as"). See, for example, Mt. 13:3f, 15:15. These are said to be "parables" in the text.
3. "1. A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The real subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker by the resemblance of the secondary to the primary subject." *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.
4. "Allegory" has been called "a heavenly lesson adapted from an earthly story." The one clear case called an allegory (Gal. 4:21f) is a historical event given a spiritual meaning other than its strictly literal and historical meaning.

In Ezk. 17:2, the following story is called an "allegory" in the NIV and NRSV ("riddle" in KJV, NKJV, NASB, ASV). But, the word means "riddle, difficult question, parable, enigmatic saying or question, perplexing saying or question" (OB), and, the next line calls it a "parable."

Eze. 20:49 is translated “allegories” in NRSV , but “parables” in KJV, NKJV, NASB, ASV, and NIV.

In Ezk. 24:3, the NRSV calls the following story an “allegory,” but the KJV, NKJV, NASB, ASV, and NIV translate “parable.”

5. Allegories may have a number of points intended.

B. Examples of its use

Make appropriate notes as to the meaning of the following allegory (the only case clearly called an allegory).

1. Gal. 4:21-31

Here the *allegory* is based on an actual historical event. In the two previous examples, it was based on what could have been a historical event.

The “bondwoman” (Hagar) = covenant of Moses given at Mt. Sinai and her “children” are those adhering to that covenant (“present Jerusalem” - the nation that considers Jerusalem their capital and hope). They, like Ismael, are “slaves.” The “free woman” (Sarah) = covenant of Christ and her “children” are Christians. They, like Isaac, are “free” and, like Isaac, are “children of promise,” i.e. “heirs according to promise,” 3:29. “Casting out the bondwoman” signifies termination of hope of the rights of being an heir; so it is with the termination of the law of Moses—those who depend on it have no promise of inheritance.

XI. APOLOGUE, OR, FABLE

A. The figure

1. Pronunciation: AP uh LOG
2. Etymology: From Greek, *apologos* (apologos), from *apo* (apo) + *logos* (logos), speech...a story, tale. Bullinger, p. 754
3. “fable” - “1. A usually short narrative making an edifying or cautionary point and often employing as characters animals that speak and act like humans.” AHD00.
4. “An apologue differs from a parable in this; the parable is drawn from events which take place among mankind, and therefore requires probability in the narrative; the apologue is founded on supposed actions of brutes or inanimate things, and therefore is not limited by strict rules of probability. [AE]sop's fables are good examples of apologues.” *Webster's*

Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc.

5. “If we take the fables of Æsop as a guide, a fable is an illustration made by attributing human qualities to animate and inanimate beings. The truth or moral to be enforced may be of a very high order, but the actors are selected from those beings which are incompetent to do such things. Like a parable, it is put into a form of a story; but unlike a parable, its actors are unreal, while the parable is made from the actual occurrences of life, and no one is made to act a fictitious part.” Dungan, p. 245.

B. Examples of its use

Make appropriate notes on the meaning of the fables below.

1. Judges 9:7-15

The point is that their own foolish choice to follow the ruthless and worthless Abimelech instead of appointing a worthy leader would result in their own destruction. Jotham, the author of the fable, provides the interpretation of it (vv. 16f). The olive tree, fig tree, and vine are like the good rulers Shechem could have chosen and the bramble is like Abimelech. As it provides no fruit or shade, so Abimelech would provide no good benefit to the people as their ruler (v. 19). The leaders of Shechem (v. 2,39,46) are like the “cedars of Lebanon” that were burned up by the bramble (v. 20)— Abimelech killed them all. Remember that the author of a fable (or parable - compare parable of the sower) has the right to assign meanings to the things in the fable. For us to do so without evidence is conjecture — see the next fable.

2. 2 Kings 14:8-9

The point of the fable is to illustrate one proudly overrating himself and his sudden destruction. The his is indeed what happened to Amaziah. There is nothing in the text to cause one comparing each point to a person, e. g. the “thorn bush” to Abimelech, the “cedar” to Jehoash, the “daughter” of the cedar and “son” of the thorn bush to ?? Like a parable, it has one main point, and to try to make each thing in it represent something is conjecture and leads to confusion. Compare Æsop’s fables.

XII. EIRONEIA, OR, IRONY

A. The figure

1. Pronunciation: igh roh NEH uh (?)
2. Etymology: Greek, *eirOneia* (eirwneia), dissimulation. “Hence, a *dissembling, especially in speech*, from *eirein* (eirein), *to speak*.”

Bullinger, p. 807.

3. “The figure is so called when the speaker intends to convey a sense contrary to the strict signification of the words employed: not with the intention of concealing his real meaning, but for the purpose of adding greater force to it.” Bullinger, p. 807.
4. “1a) a method of humorous or subtly sarcastic expression in which the intended meaning of the words is the direct opposite of their usual sense [the *irony* of calling a stupid plan clever]” *Webster’s New World Dictionary*, Third College Edit., 1995.
5. Irony is often satirical in nature. “...satirical implies as its purpose the exposing or attacking of the vices, follies, stupidities, etc. of others and connotes the use of ridicule, sarcasm, etc...” *Webster’s*.

B. Examples of its use

Locate the words/phrases that are stated with irony.

1. Job 12:2. (Compare v. 3)

“with you wisdom will die” - A sarcastic way of saying they are NOT the only ones that have wisdom, as if when they die all wisdom will be gone! See v. 3. They claimed God’s sovereignty was the cause of Job’s suffering—Job says he knows about God’s sovereignty, too, vv. 9-10. The irony forcefully portrays their arrogance and blindness (in Job’s view, at least). Problem is, NEITHER Job nor his friends really understand what is going on due to their mistaken philosophy that all suffering is the punishment for sin.

2. Mark 7:9

“You nicely set aside the commandment of God...” Setting aside God’s commandment can NEVER be done “nicely”! KJV, “Full well, NKJV, “All too well,” and NASB “nicely” translate 2573 *kalos* *kalos*, which means, “beautifully, finely, excellently, well,” OB. NAS95 translates, “You are experts at...” and the NIV and NRSV translate, “You have a fine way of...” Again, it is irony with a hint of sarcasm. It calls attention to the hypocrisy of their pretense to be worshipping God and guarding His will, vv. 5-7.

3. 1 Co. 4:8

“You are already filled, you have already become rich, you have become kings without us...” This is obviously NOT the case as is readily known by:

- a) The next phrase: “and I would indeed that you had become kings so that we also might reign with you.”
- b) The spiritual condition of the Corinthian church, e.g., 1;11,12; 3:1,2; 5:1; etc.

The irony calls the Corinthians attention to the foolishness of their emphasizing men, their rhetoric and philosophy, instead of the message delivered by the apostles. Without the apostles and the gospel they delivered, they would be *nothing*, though they had all the arrogant men among them who they were extolling.

4. 2 Cor. 11:1

“I wish you would bear with me in a little foolishness” - What Paul wrote was NOT “foolishness” - not even a “little”! This may be how his enemies portrayed him, but in fact these chapters (10-13) is a well calculated and constructed (not to mention inspired) defense of his ministry and expose of those who were seeking to undermine his work in Corinth.

5. 2 Cor. 11:5

“most eminent apostles” - those who CLAIM to be “apostles,” vv. 13-15. This is not a claim comparing him with Peter, James, John, etc. (not in the context), but is sarcastic irony concerning these pretenders among them.

XIII. ANTHROPOPATHEIA, OR CONDESCENSION

A. The figure

1. Pronunciation: an THROH pah puh THEE ah (?)
2. Etymology: From Greek, *anthrOpopatheaia* (anyrwpopayeia), from *anthropos* (anypwpov), man + *pathos* (payov), affections and feelings, etc. Bullinger, p. 871.
3. “This figure is used of the ascription of human passions, actions, or attributes to God.” Bullinger, p. 871
4. “*Anthropomorphism*” is from *anthropos* plus *morphE*, form, thus a figure of speech “in which human form, or physical organs of any kind, are ascribed to God.” R. Milligan, *Reason and Revelation* (Christian Pub. Co., 1867), p. 397.

B. Examples of its use

Locate the *anthropomorphic* words/phrases in the following.

1. Jer. 7:13. Compare Isa. 40:28, Psa. 121:4 and by contrast, 1 Kings 18:27.

Jer. 7:13, “‘And now, because you have done all these things,’ declares the LORD, ‘and I spoke to you, **rising up early** and speaking...’” In v. 25, “‘Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, **daily rising early** and sending them.’” The true God doesn’t *need* sleep. “The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired.” Isa. 40:28. When the prophets of Baal received no answer, Elijah mockingly suggested “perhaps he is asleep” (1 Ki. 18:27). But the God of creation does not sleep. “Behold, He who keeps Israel will neither slumber nor sleep.” Psa. 121:4. **How then could it be said He “daily arose early”?** By this “*idiom*” or “*figure of speech*.” The human actions that suggest earnestness, diligence, and zeal are attributed to God. It is a vivid way of expressing God’s active, loving efforts to call his people to obedience that he might bless them and not punish them.

2. Note the body parts attributed to God in the following: Jam. 5:4; Heb. 4:13; Lk. 1:66; Num. 6:25; Exod. 15:8; Isa. 53:1. But, compare Jn. 4:24; Lk. 24:49.

God is a spirit (Jn. 4:24) and a spirit does not have flesh and bones (Lk. 24:49), yet He is said to have **ears** (Jam. 5:4), **eyes** (Heb. 4:13), **a hand** (Lk. 1:66), **a soul** (Lev. 26:11), **a face** (Num 6:25. “face to face” – intimately, Deu. 34:10. Think about this figure when reading Ex. 33:20,23.), **nostrils** (Ex. 15:8), **an arm** (Isa. 53:1), etc.

3. Though God is omnipresent, He is said to “**go down**” (Gen. 11:7). Though omniscient, He is said to “**remember**” (Gen. 9:15) and to “**forget**” (Hos. 4:6). The human actions of **laughing** (Psa. 2:4), **smelling** (Lev. 26:31), **touching** (Psa. 104:32), **walking** (Lev. 26:12), **begetting** (Psa. 2:7), etc. are attributed to God.

Remember this idiom when God is assigned *place* (1 Ki. 8:39; Hos. 4:15), *time* (Psa. 102:24,27, “years”), or other *circumstances* associated with human existence (using a sword, Dt. 32:41, or a spear, Hab. 3:11), etc.

XIV. PROLEPSIS (AMPLIATIO), OR, ANTICIPATION

A. The figure

1. Pronunciation: pro LEP sis
2. Etymology: Greek, *prolēpsis* (prolēqiv), “*a taking beforehand, anticipation*.” Bullinger, p. 914.

3. “The Figure is so called when we anticipate what is going to be done, and speak of future things as present.” Bullinger, p. 914.
4. “a : the representation or assumption of a future act or development as if presently existing or accomplished “b : the application of an adjective to a noun in anticipation of the result of the action of the verb (as in ‘while yon slow oxen turn the *furrowed* plain’)” *Merriam-Webster’s Collegiate Dictionary*, <http://www.m-w.com/cgi-bin/dictionary>
5. Common examples: “If you tell the cops, *you are a dead man*.” “When did you meet your *wife*?”

B. Examples of its use

Locate the words/phrases used *proleptically* in the following and state the literal meaning.

1. Lk. 2:11

“for today in the city of David there has been born for you **a Savior**, who is Christ the Lord.” NASB. Is he NOW a “Savior” - before he died?! See Rom. 5:9,10 - saved by his *death*.

2. Mk. 15:2

“Pilate questioned Him, ‘Are You **the King** of the Jews?’ And He answered him, **‘It is as you say.’**” NASB. Was he reigning as King THEN? See Acts 2:30-35.

3. Dt. 22:24. Read vv. 22-24.

“...he has violated his neighbor’s **wife**” But she was only “engaged” to the other man, v. 23. Contrast v. 22, where the conduct of a “married” woman is being discussed. In v. 23-24, it is an “engaged” (KJV, NKJV, ASV, “betrothed”; NIV, “pledged to be married”) woman under consideration.

4. Mt. 1:24. See KJV, NKJV, or ASV. Compare what their relationship is called in the following and at what point in their relationship it is described this way: Lk. 1:27; Mt. 1:18; Lk. 2:5.

Lk. 1:27, KJV, “espoused”; NKJV, ASV, “betrothed”; NASB, “engaged”

Mt. 1:18, KJV, “espoused”; NKJV, ASV, NASB, “betrothed”

Lk. 2:5, KJV, “espoused”; NKJV, ASV, “betrothed”; NASB, “engaged” - this *after* he “took her as his wife,” Mt. 1:24.

“Husband” or “wife” may be used *proleptically*, i.e. of an anticipated marriage. These terms may also be used of a *past* relationship. 2 Sam. 11:26; 12:10. Whether the relationship of marriage is present, past, or

anticipated, cannot be determined by the terms “husband” and “wife” being used to refer to the parties involved.

XV. PROSOPOPOEIA, OR PERSONIFICATION

A. The figure

1. Pronunciation: pruh SOH puh PEE uh
2. “*Personification*” is “3. a figure of speech in which a thing, quality, or idea is represented as a person.” *Webster’s New World Dictionary* (Zane Pub., 1995).
3. “*Prosopopoeia*” - “A figure by which things are represented as persons, or by which things inanimate are spoken of as animated beings; also, a figure by which an absent person is introduced as speaking, or a deceased person is represented as alive and present. **It includes personification, but is more extensive in its signification.**” *Webster’s Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc. (bold mine, srf)
4. What we do with animated cartoons wherein trees, animals, and other things are given life-like qualities, this figure does with words. In personification, things, qualities, or ideas are “animated,” or given life and personality.

B. Examples of its use

Locate the words/phrases that illustrate *prosopopoeia* in the following.

1. Psa. 19:1

The “eternal power and divine nature” of God is so “clearly seen” through “what has been made” (Rom. 1:20), that the heavens, the day, and the night are here pictured as “*telling*,” “*pouring forth speech*,” and “*revealing knowledge*” of the glory of their Creator!

2. Mt. 6:3

Jesus emphasized doing your good deeds “in secret” when he said, “do not let your *left hand know* what your right hand is doing.”

3. 1 Cor. 13:4ff

Instead of a dry dictionary definition, here love is beautifully personified, “Love is *patient*, love is *kind*...”

4. Gen. 4:7

Sin is “*crouching* at the door” like a beast of prey ready to devour Cain!

5. Jer. 31:15. Compare also Isa. 14:9-11. These are examples of the extended meaning of *prosopopeia*.

Jer. 31:15 - Over 1,000 years after Rachel had died she is “heard in Ramah...*weeping* for her children”

In Isa. 14:9-11, the leaders long dead are pictured as taunting Babylon for their fall from their pride and what they thought was secure power.

These two scriptures are examples of the extended meaning of *prosopopeia*: “a figure by which an absent person is introduced as speaking, or a deceased person is represented as alive and present.”

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XVI. OXYMORON, OR WISE-FOLLY

A. The figure

1. Pronunciation: AHK see MAW rahn
2. Etymology: “Greek, oxumwron, from oxuv (*oxus*), *sharp, pointed*, and mwros (*mOros*), *dull, foolish*” Bullinger, p. 816.
3. ““This is a figure, in which what is said at first sight appears to be foolish, yet when we consider it, we find it exceedingly wise.
“It is a smart saying, which unites words whose literal meanings appear to be incongruous, if not contradictory; but they are so cleverly and wisely joined together as to enhance the real sense of the words.”
Bullinger, p. 816.
“A rhetorical figure in which incongruous or contradictory terms are combined, as in *a deafening silence* and *a mournful optimist*.” AHD00

B. Examples of its use

Explain in the following *oxymorons* what at first appears to be foolish.

1. Job 22:6, KJV, NKJV, ASV

KJV, NKJV, ASV, “stripped the naked of their clothing” NASB ftnt, “Lit., *clothing of the naked*.” “Naked” people aren’t wearing any clothing to “strip” them of! This emphasized the harshness of the charge Eliphaz was bringing against Job relative to how he treated his fellow man, which (in Elephaz’ view) accounted for his suffering.

2. Mt. 6:23

“If then the light that is in you is darkness” emphasizes, “how great is the darkness!” I.e., how blinded one will be when he loses inward mental honesty! The very capacity God designed to enable him to see himself (the “light”) will feed him the wrong information (“darkness”)! It is here applied to attitudes toward priorities, but in Lk. 11:34,35 in reference to one’s attitude in reception of the word of God.

3. Mt. 16:25

“For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.” NASB. How can you save your life when you have lost it?! But, that is indeed the fact - if one loses this life and all it offers to serve Christ, he will indeed “find it,” i.e. a life with much greater blessings!

4. Eph. 3:8, KJV, NKJV, ASV.

We studied this under *meiosis*, but also involved is the *oxymoron*, “less than the least of all...” One can’t be “less” than the “least”! It serves to emphasize the belittling Paul was doing to himself to emphasize the grace of God by contrast.

5. 1 Tim. 5:6

“is dead even while she lives” - i.e. is dead in sin even while she lives in pleasure!