

## **FofS #8 - Review**

We have had seven 5pm classes on Figures of Speech:

1. 2023 July 23 - Fig. of Speech #1 - **Intro**
2. 2023 Aug 13 - Fig. of Speech #2 - **How to recognize**
3. 2024 Aug 11 - FofS #3 - **Jesus used it; Parallelism**
4. 2024 Aug 25 - FofS #4 - **“Contradictions”** (recognizing figures that dispel “contradictions”)
5. 2025 Feb 23 - FofS #5 - **“Dialogue”**
6. 2025 April 20 - FofS #6 - **“Prolepsis”; “Adjournment”**
7. 2025 Aug 10 - FofS #7 - **“Simile”; “Metaphor”; “Hypocatastasis”**

*Time for a review!*

1. Based on the *contrast* in **Jn 16:25**, what is “figurative language”? \_\_\_\_\_
2. What are a couple examples of *our* use of figurative language? \_\_\_\_\_  
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3. Following are some “keys” to recognizing figurative language ...
  - a. **Jn 16:25; 2:21** (see **vv19-22**) — what is the “key” here? \_\_\_\_\_
  - b. **Mt 7:1** “Do not judge” compared with **v15** and **Jn 7:24** — what is the “key” here? (hint: **Mt 4:7; Ac 15:15**) \_\_\_\_\_
  - c. **Ps 18:2** “The Lord is my **rock**” — what is the “key” here? \_\_\_\_\_  
(hint: does this make sense if taken *literally*?)
  - d. **Mt 6:19-20** “Do **not** store up [“lay up” NKJV] for yourselves treasures on earth ... **But** store up for yourselves treasures in heaven ...”  
 Besides the fact that the Bible teaches it *is* okay to save for the future (see e.g., **2Co 12:14** “lay up” NKJV, or “save up” NAS95—same original word), what alerts you to the potential figurative language in **Mt 6:19-20**? (hint—compare our *common* figurative phrases, e.g. “that’s **not** a storm, **but** a hurricane!”...“pick up your room”—do we *tend* to interpret these *literally* or *figuratively*?) \_\_\_\_\_  
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4. Other terms used for figurative language: **“Idioms”** (*Young’s Conc.*); **“Hebraisms”** (Macknight, *Apos. Epis.*); **“metaphors”** (can refer to a particular kind of figure, but widely used of figurative language in general).
5. **Parallelism** - Poetic form where lines are parallel in thought—*synonymous*, *antithetic*, or *building on the other*. How does this figure serve in interpreting **Pro 1:6**? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. **Dialogue** - Dialogue is written in the form of a conversation between two persons. The other person besides the writer may not be actually speaking/writing, but represented as such, i.e., their views and comments. In the book of Habakkuk, whose views and comments are represented by the text in ...
- 1:2f? \_\_\_\_\_
  - 1:5f? \_\_\_\_\_
  - 1:12f? \_\_\_\_\_
  - 2:2f? \_\_\_\_\_
7. **Prolepsis** - when *future* things/actions are spoken of as *present*. In **Lk 2:11** Jesus is called a “Savior”—was he *at the time* that was spoken, and *why*? See **Rom 5:9-10**. \_\_\_\_\_
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8. **Adjournment** - use of a name or description for something that it *no longer applies to*—the *reason for it has passed away*. In **Jn 9:17** the man is called, “the **blind** man”—was he *at the time* that was spoken still blind? (see **vv7-11**). **Jn 20:24**, “Thomas, one of the **twelve**”—were there twelve apostles *at that time*? Explain. \_\_\_\_\_
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9. **Simile, Metaphor, Hypocatastasis** - figures where one thing is compared to another. Do you recall the difference? In the examples below, put an “S” by the simile, an “M” by the metaphor, and an “H” by the hypocatastasis.
- \_\_\_ **Mt 13:33** “**like** leaven”
  - \_\_\_ **1Co 5:7** “**are** unleavened” NKJV (“*in fact*” in italics, NAS95)
  - \_\_\_ **Mt 16:6** “the leaven” - Note—they missed it!
  
  - \_\_\_ **Lam 2:4** “right hand **like an adversary**” (“like a foe” ESV)
  - \_\_\_ **Ps 144:11** “right hand **is** a right hand of falsehood” - powerful, like the right hand, used by the “aliens” NAS95 (“foreigners” NKJV)
  - \_\_\_ **Mt 5:29,30** “your right eye...your right hand” - something very important to you