

Figures of Speech

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INTRODUCTION

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

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

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

these idioms are a reflection of the characteristics of that language.

3. "...broadly : figurative language" *Merriam-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"
"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

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
 - b) 1 Co 14:2, “no man

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

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

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?
- 3) Jn. 11:11-14
 - a) What is the figurative language in this scripture?
 - b) How do you know it is?
- 4) Lk. 14:26
 - a) What is figurative language in this scripture?
 - b) How did you recognize it?
- 5) Jn. 6:54
 - a) What is the figurative language in this scripture
 - b) Why do you say it is?
- 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?
 - b) How did you recognize it?
- 7) Matt. 6:19,20
 - a) What is the figurative language found in these scriptures?
 - b) How did you recognize it?
- 8) Rom. 12:20
 - a) What is the figurative language in this scripture
 - b) Why do you say it is?
- 9) Eccl. 9:5
 - a) What is figurative language in this
 - b) How do you know?

10) Jn. 7:37-39

- a) What is figurative language in this scripture?
- b) How do you know?

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)

(1) 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

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.

- i) “Breastplate”

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

b) faith and love, **1 Th 5:8**

2. “Sacrifice”

bodies, **Rom 12:1** (living sacrifice)

- a) Christ, **Eph 5:2** (death)
- b) 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 the right to 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

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.

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
- b) Explain what he did mean.

2) Acts 2:4

- a) How do you know “tongues” is figurative? (see lesson one, part IV, “How to Recognize Figurative Language”)
- b) If literal “tongues” are not meant, what is meant? Use the rules governing interpretation to explain.

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.

4) Mt. 13:3-8

- a) Who is the “sower”?
- b) What is the “seed”?
- c) What does the various soils represent?
- d) How do you know (i.e., that your answers above are correct interpretations of this figure of speech)?

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.

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.
- 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?
- 8) “ Leaven”
- i) Mt 16:6,12
 - ii) 1 Co 5:6
- b) “Clothing”
- i) 2 Co 5:3
 - ii) Gal 3:27
 - iii) Eph 4:24
- c) “Children”
- i) Mt 18:3
 - ii) 1 Co 14:20
- 9) 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. .
- Lk. 8:4...8 (parable)
- a) What is the intended lesson?
 - b) If “a hundred times as great” is pressed to mean something beyond this, what misleading application might be made?
- 10) 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
 - b) Eph. 5:22f

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.
2. 1 Tim. 4:13 (NASB)
3. 1 Co. 14:2 (KJV, first italics)
4. 2 Co. 9:13 (last italics in KJV, NKJV)

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

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

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

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.
2. Lk. 24:27 (Hint: Could he “begin” with Moses AND “all the prophets”?)
3. 1 Co. 3:2. NASB brings out the figure.
4. Dt. 4:12. Compare the KJV or NKJV with the NASB.
5. Heb. 12:25. First set of italics in KJV and NKJV; second set in NASB.

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

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.
2. Psa. 6:3. Note NKJV, NASB.
3. Exod. 32:32. Note NKJV, NASB, ASV.
4. Dan. 3:15. Note: Is the word/s supplied by the translators the best?
5. Jn. 6:62. Note the italicized word.

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
2. Eph. 3:8
3. Rom. 4:15
4. 2 Cor. 2:11
5. Rom. 10:19. Compare KJV.

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
2. Gal. 2:6. See KJV, NKJV, NASB marginal note.
3. Heb. 13:17
4. Psa. 51:17
5. Rom. 1:16

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.
 Compare Gen. 12:2; 22:17; 46:3; Dt. 26:5; Ps. 105:24; Ac. 7:17
2. Dt. 13:4
 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
4. Eph. 5:19
5. Pro. 4:14-15

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 from 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
2. Pro. 1:7; 10:1; 27:6
3. Pro. 1:3; 11:31; 18:9

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

5. Isa. 6:10

III. EPEXEGESIS, OR, FULLER EXPLAINING

A. The figure

1. Pronunciation: eh-p 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*)

2. Acts 22:16 (*exergasia*)

3. Mt. 12:31-32 (*epimone*)
4. 2 Tim. 4:6 (*hermeneia*)
5. Isa. 44:3 (*hermeneia*)

IV. HYPERBOLE, OR, EXAGGERATION

A. The figure

1. Pronunciation: high PUHR buh lee
2. Etymology: From Gk., *hyper*, over and above, or beyond, and *bolē*, 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)
2. Num. 13:33
3. Lk. 14:26
4. Mt. 5:29
5. Ezk. 5:9. Of the destruction of Jerusalem in 585 B.C.

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

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.

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
 - b) Psa. 113:1
 - c) Mt. 6:9
 - d) Rom. 10:13
2. Children, Sons
 - a) 1 Kings 8:39 (If you have the NIV and NRSV, it is interesting to compare their translation.)

b) Joel 3:6

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):

11) Eph. 2: 2-3

12) Eph. 5:8

13) 1 Jn. 3:10

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

3. Face

a) Psa. 34:16

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

4. Hand

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

b) Lk. 1:71

5. Heart

a) Exod. 15:8

b) Mt. 12:40

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 (1st part of the verse)

7. Eph. 4:23

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
2. 2 Cor. 5:21
3. 1 Pt. 3:1

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 *Antanacclasis*, 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*)
2. Rom. 7:13

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

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.

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*)
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)

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
4. Ecc. 1:2
5. Php. 3:5

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

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
2. Eph. 5:18, Spirit. Compare Col. 3:16
3. Acts 1:5, Spirit. See v. 8.

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

5. John 11:25, resurrection, life
6. Pro. 19:13, calamity (KJV, ASV), ruin (NKJV), destruction (NASB)

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
8. Lk. 22:17,20, cup
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.

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
11. John 12:27, hour
12. Mt. 9:13, righteous

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.
2. Mt. 26:28, “many”
3. Rom. 5:1, “faith”
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.”
5. Rom. 12:1, “bodies”
6. Jn. 12:32, “all”
7. Jam. 1:12, “man” (Note: the word used here is 435 *anhr aner*, the word usually used of a male, not a female.)

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:
 - 14) Php. 1:11, “Unto the praise, yes—the glorious praise of God.” p. 659
 - 15) Isa. 1:13 (see NKJV, NASB, ASV), “your iniquitous assemblies” p. 661. The NIV translates, “your evil assemblies.”
 - 16) 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.
2. Lk. 21:15, KJV or NKJV or ASV.
3. John 1:17
4. 2 Tim. 4:1
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.

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 *hendiatris* to reflect the one meaning.

1. Jn. 14:6
2. Dan. 3:7, “people, nations, and languages” NKJV. Note the italicized words in this phrase in the NASB.
3. Mt. 6:13, “the kingdom and the power and the glory”

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.
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?

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

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?
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.

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.
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.

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

10. Mt. 6:19,20

11. James 5:12

12. 1 Cor. 1:17

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?

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?

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.
2. Mt. 14:5. Note that in this *simile*, the second part of the comparison was actually so.
3. 1 Pt. 2:25
4. 1 Pt. 3:7. There are two in this passage.
5. John 1:14

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
2. Mt. 26:26,28
3. Jn. 6:35 (Jesus used metaphors frequently in reference to himself: Jn. 8:12; 10:7,11; 15:5.)
4. Psa. 18:2
5. 1 Cor. 12:27

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 *ὑπο* (*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
2. Mt. 16:6
3. Mt. 5:29,30
4. Lk. 13:32
5. Jer. 4:7

IX. PARABOLA, OR PARABLE

A. The figure

1. Etymology: Greek, *parabolē* (*parabolē*), 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.”

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
17) Jerusalem to Jericho = apostasy
18) Robbers = Devil
19) Wounds = ruin of sin
20) Samaritan = Christ
21) Oil = Holy Spirit
22) Innkeeper = God
23) Donkey ("beast") = fellow who concocted this interpretation.
6. The word "parable" (3850 *parabolh parabolE*) 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
2. Lk. 15:3-7
3. Is Lk. 15:11-32 a parable? And, if it is, what is the lesson or lessons?

X. ALLEGORY

A. The figure

1. 238 *allhgorew allegoreO* - "...formed from *allos*, "other," 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.
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

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. [Æ]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
2. 2 Kings 14:8-9

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)
2. Mark 7:9
3. 1 Co. 4:8
4. 2 Cor. 11:1
5. 2 Cor. 11:5

XIII. ANTHROPOPATHEIA, OR CONDESCENSION

A. The figure

1. Pronunciation: an THROH pah puh THEE ah (?)
2. Etymology: From Greek, *anthrOpopatheia* (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, Psalms 121:4 and by contrast, 1 Kings 18:27.

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. 24:39.
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, *prolepsis* (prolēpsiv), “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
2. Mk. 15:2
3. Dt. 22:24. Read vv. 22-24.
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.

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
2. Mt. 6:3
3. 1 Cor. 13:4ff
4. Gen. 4:7
5. Jer. 31:15. Compare also Isa. 14:9-11. These are examples of the extended meaning of *prosopopeia*.

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
2. Mt. 6:23
3. Mt. 16:25
4. Eph. 3:8, KJV, NKJV, ASV
5. 1 Tim. 5:6