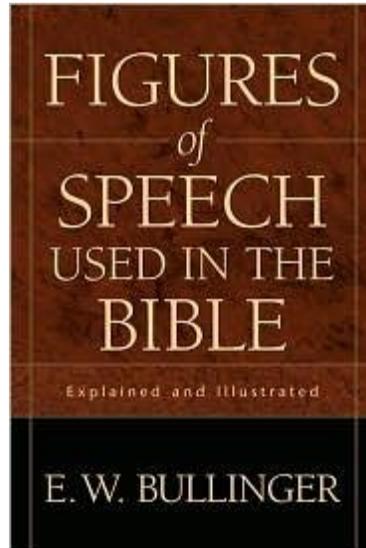


Figures of Speech

by

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Have you ever wondered what the difference between a parable, a proverb, a fable, an allegory, a type, or a symbol was? Did you ever wonder what the difference between a simile, a metaphor, an idiom, an oxymoron, an ellipsis, an irony, or a climax was? These are all examples of figures of speech used in the Bible. Many portions of the Bible are written in figurative language making some things seem hard to be understood. But God didn't give us His Word to confuse us! He uses figures of speech to paint pictures for us, to emphasize His points, etc. Bullinger is THE authority on the figures of speech used in the Bible and this is the very best work I know of on this subject.

The introduction of this book very briefly explains what figures of speech are, how the ancient Greeks started them and the Romans continued them, how these figures were brought back to life after having almost died out in the Middle Ages. The history of them is not essential for their use, but is there if someone is interested. Bullinger describes 217 distinct Scripture figures of speech, defined as a word or sentence in a peculiar form, different from its original or simplest meaning or use. Each figure includes the pronunciation and etymology, as well as passages of Scripture in which it appears, and a full explanation. Nearly 8,000 passages are cited and seven helpful indexes and five appendices are included as well.

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PART ONE - Figures Involving [Omission](#)

[I. AFFECTING WORDS](#)

[Ellips'is](#) or Omission: When a gap is purposely left in a sentence through the omission of some word or words.

A. *Absolute Ellipsis*: Where the omitted word or words are to be supplied from the nature of the subject.

- I. Noun and Pronouns (Genesis 14:19, 20; Psalm 21:12).
- II. Verbs and participles (Genesis 26:7; Psalm 4:2).
- III. Certain connected words in the same member of a passage (Genesis 25:32; Matthew 25:9) called Brachylogy.
- IV. A whole clause in a connected passage (Genesis 30:27. 1 Timothy 1:3, 4).

B. *Relative Ellipsis*:

- I. Where the omitted word is to be supplied from a cognate word in the context (Psalm 76:11).
- II. Where the omitted word is to be supplied from a related or contrary word (Genesis 33:10; Psalm 7:11).
- III. Where the omitted word is to be supplied from analogous or related words (Genesis 50:23; Isaiah 38:12).
- IV. Where the omitted word is contained in another word, the one word comprising the two significations (Genesis 43:33).

C. *Ellipsis of Repetition*:

- I. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Genesis 1:30; 2 Corinthians 6:16).
- II. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause it be supplied from the former (Hebrews 12:20).

[Zeug'ma](#) or *Unequal Yoke*: When one verb is yoked on to two subjects, while grammatically a second verb is required.

- 1. Proto-zeugma, or, Ante-yoke or Fore-yoke (Genesis 4:20; 1 Timothy 4:3).
- 2. Meso-zeugma, or, Middle yoke (Luke 1:64).
- 3. Hypo-zeugma, or End yoke (Acts 4:27, 28).
- 4. Syne-zeugmenon, or, Joint yoke (Exodus 20:18).

Asyn'deton or **No Ands**: (Mark 7:21-23; Luke 14:13). The usual conjunction is omitted, so that the point to be emphasized may be quickly reached and ended with an emphatic climax (compare to Polysyndeton, and Luke 14:21).

Aphaer'esis or **Front Cut**: (Jeremiah 22:24). The cutting off of a letter or syllable from the beginning of a word.

Apocope or **End-Cut**:

II. AFFECTING THE SENSE

Aposiopes'is or **Sudden Silence**: It may be associated with:

1. Some great promise (Exodus 32:32).
2. Anger and threatening (Genesis 3:22).
3. Grief and complaint (Genesis 25:22; Psalm 6:3).
4. Inquiry and deprecation (John 6:62).

Meio'sis or **A Belittling**: (Genesis 18:27; Numbers 13:33). A belittling of one thing to magnify another.

Tapeino'sis or **Demeaning**: (Genesis 27:44; Romans 4:19). The lessening of a thing in order to increase and intensify that same thing. (Compare Meiosis.)

Cata'basis or **Gradual Descent**: (Philippians 2:6-8). The opposite of Anabasis. Used to emphasize humiliation, sorrow, etc. (see Anabasis)

Syl'logis'm or **Omission of the Conclusion**: (1 Samuel 17:4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.

En'thymema or **Omission of Premises**: (Matthew 27:19). Where the conclusion is stated, and one or both of the premises are omitted.

PART TWO - Figures Involving Addition

I. AFFECTING WORDS

1. Repetition of Letters and Syllables

Homoeopro'pheron or **Alliteration**: (Judges 5). The repetition of the same letter or syllable at commencement of successive words.

Ho'moeoteleu'ton or **Like Endings**: (Mark 12:30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such like endings: the scribe's eye going back to the latter of such similar words, instead of the former. See Joshua 2:1.

Homoeo'ptoton or **Like Inflections**: (2 Timothy 3:2, 3). Similar endings arising from the same inflection of verbs, nouns, etc.. This figure belongs peculiarly to the original languages.

Par'omoeo'sis or **Like Sounding Inflections**: (Matthew 11:17). The repetition of inflections similar in sound.

Acro'stichion or **Acrostic**: (Psalm 119). Repetition of the same or successive letters at the beginnings of words or clauses.

2. The Repetition of the Same Word

Ep'izeux'is or **Duplication**: (Genesis 22:11; Psalm 77:16). The repetition of the same word in the same sense.

Ana'phora or **Like Sentence Beginnings**: (Deuteronomy 28:36). The repetition of the same word at the beginning of successive sentences.

Ep'analeps'is or **Resumption**: (1 Corinthians 10:29; Philippians 1:24). The repetition of the same word after a break or parenthesis.

Po'lysyn'deton or **Many Ands**: (Genesis 22:9, 11; Joshua 7:24; Luke 14:21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare Aysndeton and Luke 14:13).

Par'adia'stole or **Neithers and Nors**: (Exodus 20:10; Romans 8:35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.

Epistrophe or **Like Sentence Endings**: (Genesis 13:6; Psalm 24:10). The repetition of the same word or words at the end of successive sentences.

Epi'phoza or **Epistrophe in Argument**: (2 Corinthians 11:22). The repetition of the same word or words at the end of successive sentences used in argument.

Ep'anadiplo'sis or **Encircling**: (Genesis 9:3; Psalm 27:14). The repetition of the same word or words at the beginning and end of a sentence.

Epadip'losis or **Double Encircling**: (Psalm 47:6). Repeated Epanadiplo'sis (see above).

An'adiplo'sis or **Like Sentence Endings and Beginnings**: (Genesis 1:1, 2; Psalm 121:1, 2). The word or words concluding one sentence are repeated at the beginning of another.

Climax or **Gradation**: (2 Peter 1:5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis," above).

Mesarchi'a or **Beginning and Middle Repetition**: (Ecclesiastes 1:2). The repetition of the same word or words at the beginning and middle of successive sentences.

Mesodiplo'sis or **Middle Repetition**: (2 Corinthians 4:8, 9). The repetition of the same word or words in the middle of successive sentences.

Mesoteleu'ton or **Middle and End Repetition**: (2 Kings 19:7). The repetition of the same word or words in the middle and at the end of successive sentences.

Repetitio or **Repetition**: (2 Chronicles 20:35-37; John 14:14). Repetition of the same word or words irregularly in the same passage.

Polypto'ton or **Many Inflections**: The repetition of the same part of speech in different inflections.

- I. Verbs (Genesis 50:24; 2 Kings 21:13).
- II. Nouns and pronouns (Genesis 9:25; Romans 11:36).
- III. Adjectives (2 Corinthians 9:8).

Antanacsis or **Word Clashing**: Repetition of the same Word in the same Sentence with Different Meanings.

Plok'e or **Word Folding**: (Jeremiah 34:17). The repetition of the same word in a different sense, implying more than the first use of it.

Syn'oeceio'sis or **Cohabitation**: (Matthew 19:16, 17). The repetition of the same word in the same sentence with an extended meaning.

Sylleps'is or **Combination**: (2 Chronicles 31:8). The repetition of the sense without the repetition of the word.

3. The Repetition of Different Words

- a. In a similar order (but same sense).

Sym'plope or **Interwining**: (1 Corinthians 15:42-44). The repetition of different words in successive sentences in the same order and the same sense.

- b. In a different order (but same sense).

Epan'odos or **Inversion**: (Genesis 10:1-31; Isaiah 6:10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Antimetab'ole or **Counterchange**: (Genesis 4:4, 5; Isaiah 5:20). A word or words repeated in a reverse order, with the object of opposing them to one another.

- c. Similar in sound, but different in sense.

Pareg'menon or **Derivation**: (Matthew 16:18). The repetition of words derived from the same root.

Paronoma'sia or **Rhyming Words**: (Genesis 18:27). The repetition of words similar in sound, but not necessarily in sense.

Pareche'sis or **Foreign Paronomasia**: (Romans 15:4). The repetition of words similar in sound, but different in language.

- d. Different in sound, but similar in sense

Synonymia or **Synonymous Words**: (Proverbs 4:14, 15). The repetition of words similar in sense, but different in sound and origin.

Repeated Negation or **Many Noes**: (John 10:28). The repetition of divers negatives.

4. The Repetition of Sentences and Phrases

Cycloid'es or **Circular Repetition**: (Psalm 80:3, 7, 19). The repetition of the same phrase at regular intervals.

Amoebae'on or **Refrain**: (Psalm 136). The repetition of the same phrase at the end successive paragraphs.

Coe'notes or **Combined Repetition**: (Psalm 118:8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

Epi'bole or **Overlaid Repetition**: (Psalm 29:3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.

Synantesis or **Introverted Repetition**: The Repetition of the same Sentences or Phrases in Inverse Order.

5. The Repetition of Subjects

Parallelism or **Parallel Lines**: The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. Compare to "Correspondence."

1. Simple synonymous, or gradational. When the lines are parallel in thought, and in the use of synonymous words (Genesis 4:23, 24; Psalm 1:1).
2. Simple antithetic, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Proverbs 10:1).
3. Simple synthetic, or constructive. When the parallelism consists only in the similar form of construction (Psalm 19:7-9).
4. Complex alternate. When the lines are placed alternately (Genesis 19:25; Proverbs 24:19, 20).
5. Complex repeated alternation. The repetition of two parallel subjects in several lines (Isaiah 65:21, 22).
6. Complex extended alternation. Alternation extended so as to consist of three or more lines (Judges 10:17).
7. Complex introversion. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, etc. (Genesis 3:19; 2 Chronicles 32:7, 8).

Correspondence This term is applied to repetition of a subject or subjects, which reappear in varying order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:

1. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.

Extended. Where there are two series, but each consisting of several members (Psalm 72:2-17; Psalm 132.).

Repeated. Where there are more than two series of subjects, either consisting of two members each (Psalm 26; Psalm 145.), or consisting of more than two members each (Psalm 24).

2. Introverted. Where the first subject of the one series of members corresponds with the last subject of the second (Genesis 43:3-5; Leviticus 14:51, 52).

3. 3. Complex or Combined. Where both Alternation and Introversion are combined together in various ways (Exodus 20:8-11. Psalm 105).

II. AFFECTING THE SENSE (Figures of Rhetoric)

1. REPETIO or **REPETITON**: (2 Chronicles 20:35-37; John 14:1-4). Repetition of the same word or words irregularly in the same passage.

Prosapo'dosis or **Detailing**: (John 16:8-11). A return to previous words or subjects for purposes of definition or explanation.

Epidiegesis or **Re-Statement**: A Repetition in order to restate in full.

Epexegesis or **Fuller Explaining**: A repetition for the purpose of explaining more fully.

Exergas'ia or **Working Out**: (Zechariah 6:12, 13). A repetition so as to work out or illustrate what has already been said.

Ep'imone or **Lingering**: (John 21:15-17). Repetition in order to dwell upon, for the sake of impressing.

Hermen'ea or **Interpretation**: (John 7:39). An explanation immediately following a statement to make it more clear.

Battolog'ia or **Vain Repetition**: (1 Kings 18:26). Not used by the Holy Spirit: only by man.

2. AMPLIFICATION

Ple'onasm or **Redundancy**: Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed.

The Figure may affect

- (1) words (Genesis 16:8); or
- (2) sentences (Genesis 1:20; Deuteronomy 32:6).

Peri'phrasis or **Circumlocution**: (Genesis 20:16; Judges 5:10). When a description is used instead of the name.

Hyper'bole or **Exaggeration**: (Genesis 41:47; Deuteronomy 1:28). When more is said that is literally meant.

Anab'asis or **Gradual Ascent**: (Psalm 18:37, 38). An increase of emphasis or sense in successive sentences.

Cata'basis or **Gradual Descent**: (Philippians 2:6-8). The opposite of Anabasis. Used to emphasize humiliation, sorrow, etc.

Meris'mos or **Distribution**: (Romans 2:6-8). An enumeration of the parts of a whole which has been just previously mentioned.

Syn'athroes'mos or **Enumeration**: (1 Timothy 4:1-3). The enumeration of the parts of a whole which has not been mentioned.

Ep'itrochas'mos or **Summarizing:** (Hebrews 11:32). A running lightly over by way of summary.

Diex'odos or **Expansion:** (Jude 12, 13). A lengthening out by copious exposition of facts.

Epi'theton or **Epithet:** (Genesis 21:16; Luke 22:41). The naming of a thing by describing it.

Syn'theton or **Combination:** (Genesis 18:27). A placing together of two words by usage.

Horismos or **Definition:** A Definition of Terms.

3. DESCRIPTIO

Hy'potypo'sis or **Word Picture:** (Isaiah 5:26-30). Representation of objects or actions by words.

Pros'opograph'ia or **Description of Persons:** (Matthew 3:4). A vivid description of a person by detailed delineation.

Effictio or **Word Portrait:**

Characterismos or **Description of Character:**

Eth'opoe'ia or **Description of Manners:** (Isaiah 3:16). A description of a person's peculiarities as to manners, caprices, habits, etc..

Path'opoe'ia or **Pathos:** (Luke 19:41, 42). The expression of feeling or emotion.

Mimesis or **Description of Sayings:** (Exodus 15:9). Used when the sayings and etc., of another are described or imitated by way of emphasis.

Prag'matographia or **Description of Actions:** (Joel 2:1-11).

Chron'ograph'ia or **Description of Time:** (John 10:22). The teaching of something important by mentioning the time of an occurrence.

Peri'stasis or **Description of Circumstances:** (John 4:6).

Pro'timesis or **Description of Order:** (1 Corinthians 15:5-8). The enumeration of things according to their places of honor or importance.

4. CONCLUSIO

Ep'icri'sis or **Judgment:** (John 12:33). A short sentence added at the end by way of an additional conclusion.

Epi'tasis or **Amplification:** (Exodus 3:19). Where a concluding sentence is added by way of increasing the emphasis.

An'esis or **Abating:** (2 Kings 5:1). The addition of a concluding sentence which diminishes the effect of what has been said.

Ep'iphone'ma or **Exclamation:** (Psalm 135:21). An exclamation at the conclusion of a sentence.

Proec'thesis or **Justification:** (Matthew 12:12). A sentence added at the end by way of justification.

Ep'itherapei'a or **Qualification:** (Philippians 4:10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.

Exemplum or **Example:** (Luke 17:32). Concluding a sentence by employing an example.

Sym'peras'ma or **Concluding Summary:** (Matthew 1:17). When what has been said is briefly summed up.

5. INTERPOSITIO

Paren'thesis or **Parenthesis:** (2 Peter 1:19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Ep'itrechon or **Running Along:** (Genesis 15:13; John 2:9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).

Cat'aploc'e or **Sudden Exclamation:** (Ezekiel 16:23). This name is given to a parenthesis when it takes the form of a sudden exclamation.

Parem'bol'e or **Insertion:** (Philippians 3:18, 19). Insertion of a sentence between others which is independent and complete in itself.

In'terjec'tio or **Interjection:** (Psalm 42:2). Parenthetic addition by way of feeling.

Ejac'ula'tio or **Ejaculation:** (Hosea 9:14). A parenthesis which consists of a short wish or prayer.

Hypotime'sis or **Under Estimating:** (Romans 3:5). Parenthetic addition by way of apology or excuse.

Anaeresis or **Detraction:** A parenthetic Addition by way of Detraction.

6. RATIOCINATIO

Paradiegesis or **A Bye Leading:** Addition of Outside Facts by way of Reasoning.

Sustentatio or **Suspense:** Addition suspending the Conclusion, by way of Reasoning.

Paraleipsis or **A Passing By:** (Hebrews 11:32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded by subsequently.

Proslepsis or **Assumption:** Addition (full) of what is professed to be ignored.

Apo'phasis or **Insinuation:** (Philemon 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.

Cataphasis or **Affirmation:** Addition of Insinuation (stated) by way of Reasoning.

Asteismos or **Politeness:** Addition by graceful disclosure of what is professedly concealed.

PART THREE - Figures Involving Change

I. AFFECTING THE MEANING OF WORDS

Enallage or **Exchange**: Exchange of one Word for another.

Antemereia or **Exchange of Parts of Speech**: The Exchange of one part of Speech for another.

Ant'iptos'is or **Exchange of Cases**: (Exodus 19:6, compare to 1 Peter 2:9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun in regimen.

Het'ero'sis or **Exchange of Accidence**: Exchange of one voice, mood, tense, person, number, degree, or gender for another.

- I. Of forms and voices (1 Peter 2:6).
- II. Of moods (Genesis 20:7; Exodus 20:8).
- III. Of tenses (Genesis 23:11; Matthew 3:18).
- IV. Of persons (Genesis 29:27; Daniel 2:36).
- V. Of adjectives (degree) and adverbs (2 Timothy 1:18).
- VI. Of nouns (number), adjectives, and pronouns (Genesis 3:8; Hebrews 7:7).

Hypal'lage or **Interchange**: (Genesis 10:9; 1 Kings 17:4). A word logically belonging to one connection is grammatically united with another.

Metonymy or **Change of Noun**: When one name or noun is used instead of another, to which it stands in a certain relation.

- I. Of the Cause. When the cause is put for the effect (Genesis 23:8; Luke 16:29).
- II. Of the Effect. When the effect is put for the cause producing it (Genesis 25:23; Acts 1:18).
- III. Of the Subject. When the subject is put for something pertaining to it (Genesis 41:13; Deuteronomy 28:5).
- IV. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Genesis 28:22; Job 32:7).

Met'alep'sis or **Double Metonymy**: (Genesis 19:8; Ecclesiastes 12:6; Hosea 14:2). Two metonymies, one contained in the other, but only one expressed.

Synec'doche or **Transfer**: The exchange of one idea for another associated idea.

- I. Of the Genus. When the genus is put for the species, or universals for particulars (Genesis 6:12; Matthew 3:5).
- II. Of the Species. When the species is put for the genus, or particulars for universals (Genesis 3:19; Matthew 6:11).
- III. Of the Whole. When the whole is put for a part (Genesis 6:12).
- IV. Of the Part. When a part is put for the whole (Genesis 3:19; Matthew 27:4).

Hendi'adys or **Two for One**: (Genesis 2:9; Ephesians 6:18). Two words used, but one thing meant.

Hendi'atris or **Three for One:** (Daniel 3:7). Three words used, but one thing meant.

Cat'achresis or **Incongruity:** One word used for another, contrary to the ordinary usage and meaning of it.

- I. Of two words, where the meanings are remotely akin (Leviticus 26:30).
- II. Of two words, where the meanings are different (Exodus 5:21).
- III. Of one word, where the Greek receives its real meaning by permutation from another language (Genesis 1:5; Matthew 8:6).

Metal'lage or **A Changing Over:** (Hosea 4:18). A different subject of thought substituted for the original subject.

Ant'onoma'sia or **Name Change:** (Genesis 31:21). The putting of a proper name for a Appellative or common Noun, or the reverse.

Eu'phemis'mos or **Euphemy:** (Genesis 15:15). Where a pleasing expression is used for one that is unpleasant.

Ampliatio or **Adjournment:** A retaining of an old Name after the reason for it is passed away.

Anti'phrasis or **Permutation:** (Genesis 3:22). The use of a word or phrase in a sense opposite to its original signification.

II. AFFECTING THE ARRANGEMENT AND ORDER OF WORDS

1. SEPARATE WORDS

Hyper'baton or **Transposition:** (Romans 5:8). The placing of a word out of its usual order in a sentence.

Ana'strophe or **Arraignment:** (Acts 7:48). The position of one word changed, so as to be out of its proper or usual place in a sentence.

Sylleps'is or **Change in Concord:** (John 21:12). A change in the grammatical concord in favor of a logical concord.

Tme'sis or **Mid Cut:** (Ephesians 6:8). A change by which one word is cut in two, and another word put in between.

2. SENTENCES AND PHRASES

HysterionProteron or **The Last-First:** The second of two things put First.

Hys'terolog'ia or **The First, Last:** (Genesis 10 and 11; 2 Samuel 24). A prior mention of a subsequent event.

Hys'teresis or **Subsequent Narration:** (Genesis 31:7, 8; Psalm 105:8). When later record gives supplemental or new particulars, not inserted in the historical record.

Sim'ulta'neum or **Insertion:** (Revelation 16:13-16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.

Anti'thesis or **Contrast:** (Proverbs 15:17). A setting of one phrase in contrast with another.

Enantio'sis or **Contraries**: (Luke 7:44-46). Affirmation or negation by contraries.

An'acolu'thon or **Non-Sequence**: (Genesis 35:3; Mark 11:32). A breaking off the sequence of thought.

III. AFFECTING THE APPLICATION OF WORDS

1. AS TO SENSE

Sim'ile or **Resemblance**: (Genesis 25:25; Matthew 7:24-27). A declaration that one thing resembles another. (Compare Metaphor, above.)

Syn'crisis or **Repeated Simile**: (Isaiah 32:2). Repetition of a number of resemblances.

Met'aphor or **Representation**: (Matthew 26:26). A declaration that one thing is (or represents) another: while Simile resembles it, and Hypocatastasis implies it.

Hy'pocatas'tasis or **Implication**: (Matthew 15:13; 16:6). An implied resemblance or representation.

Al'legory or **Continued Metaphor and Hypocatastasis**: (Genesis 49:9; Galatians 4:22, 24), and Implication (Hypocatastasis) (Matthew 7:3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

Parabola or **Parable i.e., Continued Simile**: (Luke 14:16-24). Comparison by continued resemblance.

Apologue or **Fable**: A Fictitious Narrative used for Illustration.

Paroe'mia or **Proverb**: (Genesis 10:9; 1 Samuel 10:12). A way-side saying in common use.

Type: (Romans 5:14). A figure or ensample of something future, and more or less prophetic, called the Antitype.

Symbol: (Isaiah 22:22). A material object substituted for a moral, or spiritual truth.

Ænig'ma or **Dark Saying**: (Genesis 49:10; Judges 14:14). A truth expressed in obscure language.

Polyony'mia or **Many Names**: (Genesis 26:34, 35; 2 Kings 23:13). Persons or places mentioned under different names.

Gno'me or **Quotation**: The citation of a well-known saying without quoting the author's name.

Chreia:

Noema:

Accomodatio:

I. As to their internal form

1. Where the sense originally intended is preserved, though the words may vary (Matthew 26:31).

2. Where the original sense is modified in the quotation or reference (Matthew 12:40).
3. Where the sense is quite different from that which was first intended (Matthew 2:15).

II. As to their external form

1. Where the words are from the Hebrew or from the Septuagint (Luke 4:18).
2. Where the words are varied by omission, addition, or transposition (1 Corinthians 2:9).
3. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense. (Matthew 4:7).
4. Where two or more citations are amalgamated (Matthew 21:13).
5. Where Quotations are from books other than the Bible (Acts 17:28).

Amphibiologia or **Double Meaning**: A Word or Phrase susceptible of two Interpretations.

Ei'roneia or **Irony**: The expression of thought in a form that naturally conveys its opposite.

Anti'phrasis or **Permutation**: (Genesis 3:22). The use of a word or phrase in a sense opposite to its original signification.

Permutatio:

Sarcasmos:

1. Divine Irony. Where the speaker is Divine (Genesis 3:22; Judges 10:14).
2. Human Irony. Where the speaker is a human being (Job 12:2).
3. Peirastic Irony. By way of trying or testing (Genesis 22:2).
4. Simulated Irony. Where the words are used by man in dissimulation (Genesis 37:19; Matthew 27:40).
5. Deceptive Irony. Where words are clearly false as well as hypocritical (Genesis 3:4, 5; Matthew 2:8).

Ox'ymoron or **Wise-Folly**: (1 Timothy 5:6). A wise saying that seems foolish.

Idio'ma or **Idiom**: The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.

1. Idiomatic usage of verbs (Genesis 42:38; 1 John 1:10).
2. Special idiomatic usages of nouns and verbs (Genesis 33:11; Jeremiah 15:16).
3. Idiomatic degrees of comparison (Luke 22:15).
4. Idiomatic use of prepositions (Luke 22:49).
5. Idiomatic use of numerals (Psalm 103:2).
6. Idiomatic forms of quotations (Psalm 109:5).

7. Idiomatic forms of question (Luke 22:49).
8. Idiomatic phrases (Genesis 6:2, 4; Matthew 11:25).
9. Idioms arising from other figures of speech (see notes in margin).
10. Changes of usage of words in the Greek language (Genesis 43:18; Matthew 5:25).
11. Changes of usage of words in the English language (Genesis 24:21; 2 Kings 3:9).

2. AS TO PERSONS

Pros'opopoe'ia or **Personification**: Things represented as persons.

1. The members of the human body (Genesis 48:14; Psalm 35:10).
2. Animals (Genesis 9:5; Job 12:7).
3. The products of the earth (Nahum 1:4).
4. Inanimate things (Genesis 4:10).
5. Kingdoms, countries, and states (Psalm 45:12).
6. Human actions, etc., attributed to things, etc. (Genesis 18:20; Psalm 85:10).

Ant'iprosopoeia or **Anti-Personification**: (2 Samuel 16:9). Persons represented as inanimate things.

Anthrop'opatheia or **Condescension**: (Genesis 1:2; 8:21; Psalm 74:11; Jeremiah 2:13; Hosea 11:10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Antimetathe'sis or **Dialogue**: (1 Corinthians 7:16). A transference of speakers; as when the reader is addressed as if actually present.

Association or **Inclusion**: (Acts 17:27). When the speaker associates himself with those whom he addresses, or of whom he speaks.

Apo'strophe or **Apostrophe**: When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be

1. God (Nehemiah 6:9).
2. Men (2 Samuel 1:24, 25).
3. Animals (Joel 2:22).
4. Inanimate things (Jeremiah 47:6).

3. AS TO SUBJECT MATTER

Parec'basis or **Digression**: (Genesis 2:8-15). A temporary turning aside from one subject to another.

Meta'basis or **Transition**: (1 Corinthians 12:31). A passing from one subject to another.

Ep'anorthosis or **Correction:** (John 16:32). A recalling of what has been said in order to substitute something stronger in its place.

Am'phidiortho'sis or **Double Correction:** (1 Corinthians 11:22). A correction setting right both hearer and speaker.

Anachoresis or **Regression:** A Return to the Original Subject after a Digression.

4. AS TO TIME

Prolep'sis (**Ampliatio**) or **Anticipation:** (Hebrews 2:8). Anticipating what is going to be, and speaking of future things as present.

5. AS TO FEELING

Path'opoe'ia or **Pathos:** (Luke 19:41, 42). The expression of feeling or emotion.

Asteismos or **Urbanity:** An Expression of Feeling by way of Politeness.

An'amne'sis or **Recalling:** (Romans 9:3). An expression of feeling by way of recalling to mind.

Ben'edic'tio or **Blessing:** (Genesis 1:22, 28; Matthew 5:3-11). An expression of feeling by way of benediction or blessing.

Eu'che or **Prayer:** (Isaiah 64:1, 2). An expression of feeling by way of prayer, curse, or imprecation.

Par'aenet'icon or **Exhortation:** (1 Timothy 2). An expression of feeling by way of exhortation.

Oe'onis'mos or **Wishing:** (Psalm 55:6). An expression of feeling by way of wishing or hoping for a thing.

Thaumas'mos or **Wondering:** (Romans 11:33). An expression of feeling by way of wonder.

Paesn'si'mos or **Exultation:** (Zephaniah 3:14). Calling on others to rejoice over something.

As'teris'mos or **Indicating:** (Psalm 133:1). Employing some word which directs special attention to some particular point or subject.

Ec'phone'sis or **Exclamation:** (Romans 7:24). An outburst of words, prompted by emotion.

Apo'ria or **Doubt:** (Luke 16:3). An expression of feeling by way of doubt.

Ep'itime'sis or **Reprimand:** (Luke 24:25). An expression of feeling by way of censure, reproof, or reproach.

Eleu'theri'a or **Candour:** (Luke 13:32). The speaker, without intending offence, speaks with perfect freedom and boldness.

Ag'anacte'sis or **Indignation:** (Genesis 3:13; Acts 13:10). An expression of feeling by way of indignation.

Aposioxis or **Detestation:** An Expression of Feeling by way of Detestation.

Depreca'tio or **Deprecation:** (Exodus 32:32). An expression of feeling by the way of deprecation.

Di'asvrmos or **Raillery:** (Matthew 26:50). Tearing away disguise, and showing up a matter as it really is.

Cataplexis or **Menace:** An Expression of Feeling by way of Menace.

Ex'outhenis'mos or **Contempt:** (2 Samuel 6:20). An expression of feeling by way of contempt.

Mal'edic'tio or **Imprecation:** (Isaiah 3:11). Expression of feeling by way of malediction and execration.

De'isis or **Adjuration:** (Deuteronomy 4:26). An expression of feeling by oath or asseveration.

Chleuas'mos or **Mocking:** (Psalm 2:4). An expression of feeling by mocking and jeering.

6. AS TO ARGUMENTATION

Er'otesi or **Interrogating:** (Genesis 13:9; Psalm 35:10). The asking of questions, not for information, or for an answer. Such questions may be asked

- (1) in positive affirmation,
- (2) in negative affirmation,
- (3) in affirmative negation,
- (4) in demonstration,
- (5) in wonder and admiration,
- (6) in rapture,
- (7) in wishes,
- (8) in refusals and denials,
- (9) in doubts,
- (10) in admonition,
- (11) in expostulation,
- (12) in prohibition or dissuasion,
- (13) in pity and commiseration,
- (14) in disparagement,
- (15) in reproaches,
- (16) in lamentation,
- (17) in indignation,
- (18) in absurdities and impossibilities,
- (19) double questions.

Di'alogismos or **Dialogue:** (Isaiah 63:1-6). When one or more persons are represented as speaking about a thing, instead of saying it oneself.

Diancoea or **Animated Dialogue:**

Affirmatio or **Affirmation:** (Philippians 1:18). Emphasizing words to affirm what no one has disputed.

Nega'tio or **Negation:** (Galatians 2:5). A denial of that which has not been affirmed.

Accis'mus or **Apparent Refusa:** (Matthew 15:22-26). So named because it is an apparent or assumed refusal.

Æ'tiolog'ia or **Cause Shown:** (Romans 1:16). Rendering a reason for what is said or done.

Anteis'agoge or **Counter:** Question (Matthew 21:23-25). The answering of one question by asking another.

Antistrophe or **Retort:** A turning the Words of a Speaker against himself.

Anticat'egor'ia or **Tu Quoque:** (Ezekiel 18:25). Retorting upon another the very insinuation or accusation he has made against us.

Metastasis or **Counter-Blame:** (1 Kings 18:17, 18). A transferring of the blame from one's self to another.

An'acoenosis or **Common Cause:** (1 Corinthians 4:21). An appeal to others as having interests in common.

Syn'chore'sis or **Concession:** (Habakkuk 1:13). Making a concession of one point in order to gain another.

Epi'trope or **Admission:** (Ecclesiastes 11:9). Admission of wrong, in order to gain what is right.

Paromologia or **Confession:** A Concession in Argument to gain Favour.

Pro'therapei'a or **Conciliation:** (Matthew 19:16). Conciliating others, by way of precaution, because of something we are about to say.

Prodiorthosis or **Warning:** Something said to prepare for a shock.

Pal'inod'ia or **Retracting:** (Revelation 2:6). Approval of one thing after reproofing for another thing.

Prolep'sis (**Occupatio**) or **Anticipation:** Answering an argument by anticipating it before it is used.

1. Open. When the anticipated objection is both answered and stated (Matthew 3:9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Romans 10:18).