

FIGURES OF SPEECH

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## FIGURES OF SPEECH

### Introduction:

II Timothy 3:16,17

Psalm 12:6

Psalm 119:161,162

I Corinthians 2:13

Jeremiah 15:16

Psalm 138:2

"God has a purpose for everything He says, where He says it, why He says it, how He says it, to whom He says it, and when He says it."

"To have a perfect Word, the words must be perfect and the order of the words must be perfect. A chain is no stronger than its weakest link."

### GOALS and OBJECTIVES

1. To learn how Figures of Speech are used to give emphasis and depth of meaning to the Word.
2. To develop an ability to spot important Figures of Speech in the Word.
3. To develop an historical perspective of Figures of Speech by examining the classical, medieval, Renaissance, and modern day theorists.
4. To magnify the Word and its Author, God our Father.

Figures of speech are the Holy Spirit's marking as to what is important and is to be emphasized in the Word.

The Word of God is to be accepted literally whenever and wherever possible. When a word or words fail to be true to fact, they are figures of speech and as such have a Godly-designed purpose which must be known to "rightly divide" the Word of Truth.

In a study of figures of speech the truth is literal, only the words employed are figurative.

All language is ruled by laws, but to convey special emphasis of a word or group of words, these general laws of language are purposefully departed from, and other laws of language are invoked, giving the single word or group of words a new form.

A figure is always used to add force to the truth presented, emphasis to the word or words - depth of meaning to the entire context.

The basic root of any translation is the figures of speech, the key to "rightly dividing" - to have the true interpretation.

Figures of speech as used in the Bible are scientifically accurate and artistically beautiful. Science and art find their union in God's written revelation in figures of speech.

What color is to black and white television, figures of speech are to language.

What condiments are to food, figures of speech are to language; the flavor is accented, the aroma heightened, the appearance embellished.

SIBKIS - See it BIG, Keep it SIMPLE. This subject is very easy to make very small and extremely complicated.

A particular figure may not have the same importance in every usage. *emphasis*

Figures of speech is a difficult study for the general reader. The following three difficulties have deterred students from the study of figures of speech:

1. The nomenclature - Greek and Latin names
2. Their number - over 200 have been catalogued with several having 30-40 varieties
3. No adequate classification

## FIGURES OF SPEECH - HISTORICAL SKETCH

### CLASSICAL

483-376	B.C.	Gorgias
357		Plato, <u>Gorgias</u>
330		Aristotle, <u>Rhetorica</u>
86-82		Cornificius, <u>Rhetorica ad Herennium</u>
84		Cicero, <u>De inventione</u>
1st cent.	AD.	Quintilian, <u>Institutio Oratoria</u> Rutilius Lupus, <u>De Figuris Sententiarum et Elocutionis</u> Longinus
2nd cent.		Hermogenes
3rd cent.		Aquila Romanus
4th cent.		Julius Rufinianus

### MEDIEVAL

5th cent.		Martianus Capella
6th cent.		Isidore
ca 700		Bede, <u>Liber de Schematibus et Tropis</u>
12th cent.		Alexandre de Villedieu
13th cent.		John Garland

### RENAISSANCE

16th cent.	Latin	{ Melanchthon Erasmus Omer Talon Joannes Susenbrotus, <u>Epitome troporum ac schematum et grammaticorum et rhetoricorum</u> Mosellanus
	English	{ Leonard Cox, <u>The Arte or Crafte of Rhethoryke</u> Dudley Fenner, <u>The Artes of Logike and Rethorike</u> Abraham Fraunce, <u>The Arcadian Rhetorike</u> Henry Peacham, <u>The Garden of Eloquence</u> George Puttenham, <u>The Arte of English Poesie</u>

- English  
(cont.)
- Richard Rainolde, A booke called the Foundation of Rhetorike
  - Richard Sherry, A Treatise of Schemes and Tropes
  - Thomas Wilson, Arte of Rhetorique
  - 1625 ~ Solomon Glassius, Philologia Sacra Renaissance
  - 1657 John Smith, The Mysterie of Rhetorique Unvail'd

*only of very 1st important works on Figures of Speech in Bible*

MODERN

- 1875 John Macbeth, The Might and Mirth of Literature
- 1898 E.W. Bullinger, Figures of Speech Used in the Bible
- 1937 Warren Taylor, Tudor Figures of Rhetoric  
PhD dissertation at the University of Chicago.

This list is not comprehensive. There are major presentations in French, German, Italian, and other languages which in time will be studied.

## CLASSIFICATIONS OF FIGURES

Cornificius, Rhetorica ad Herennium (86-82 B.C.)

- I. Figures of Diction
- II. Figures of Thought

Quintilian, Institutio Oratoria (93 A.D.)

- I. Tropes (*a twisting, turning from normal application*)
- II. Schemata (*the form or shape of something, appearance*)
  - A. Figures of Thought
  - B. Figures of Speech

Henry Peacham, The Garden of Eloquence (1577)

- I. Tropes
  - A. Sentences
  - B. Words
- II. Schemes
  - A. Rhetorical
    - 1. Amplificatio
    - 2. Sentences
    - 3. Words
  - B. Grammatical
    - 1. Syntactical
    - 2. Orthographical

John MacBeth, The Might and Mirth of Literature (1875)

- I. Etymology
- II. Syntax
- III. Rhetoric

E.W. Bullinger, Figures of Speech Used in the Bible (1898)

I. Omission

- A. Affecting words
- B. Affecting the sense

II. Addition

- A. Affecting words
- B. Affecting the sense by way of
  - 1. Repetition
  - 2. Amplification
  - 3. Description
  - 4. Conclusion
  - 5. Interposition
  - 6. Reasoning

III. Change

- A. Affecting the meaning and usage of words
- B. Affecting the order and arrangement of words
- C. Affecting the application of words as to
  - 1. Sense
  - 2. Persons
  - 3. Subject-matter
  - 4. Time
  - 5. Feeling
  - 6. Reasoning

## ALPHABETICAL LIST OF FIGURES

Allegory	Continued comparison by representation or implication.
Anadiplosis	The repetition of the same word or words at the end of one sentence or clause and at the beginning of another.
Anaeresis	A parenthetic addition complete in itself, a detraction by a negative expression appearing to take something away, but really adding to it.
Anaphora	The repetition of the same word at the beginning of successive clauses or sentences.
Antanaclasis	Repetition of the same word in the same sentence, with different meanings.
Antonomasia	Change of proper name for appellative; or vice versa.
Asyndeton	An enumeration of things without conjunctions.
Catachresis	One word changed for another only remotely connected with it.
Cataploce	A parenthetic addition complete in itself, a sudden exclamation.
Climax	Repeated anadiplosis.
Ejaculatio	A parenthetic addition complete in itself, sharp-pointed like the throwing out of a javelin.
Epanadiplosis	The repetition of the same word or words at the beginning and end of a sentence.
Epistrophe	The repetition of the same word or words at the end of successive sentences.
Epitrechon	A parenthetic addition not complete in itself, just thrown in or running along side of, or an explanatory remark.
Epizeuxis	The repetition of the same word in immediate succession.
Erotesis	The asking of questions without waiting for the answer.
Hendiadys	Two words used, but one thing meant.



Homoeopropheron	The repetition of the same letter or syllable at the commencement of successive words.
Hypocatastasis	A declaration that implies the resemblance or representation; or comparison by implication.
Hypotimesis	A parenthetic addition complete in itself, an apology or excuse indicating an under-evaluation, a lowering under of self.
Idioma	The peculiar usage of words and phrases.
Interjectio	A parenthetic addition complete in itself, thrown in between, injected, exclamation thrown in.
Metalepsis	Two metonymies, one contained in the other, but only one expressed.
Metaphor	A declaration that one thing is (or represents) another; or, comparison by representation.
Metonymy	The change of one noun for another related noun.
Parabola	Comparison by continued resemblance.
Paradiastole	The repetition of the disjunctives neither and nor, or, either and or.
Parembole	A parenthetic addition complete in itself by way of an insertion of an independent statement - even digression. Context not needed or required to be understood.
Polysyndeton	The repetition of the word "and" at the beginning of successive clauses or sentences.
Prosopopoeia	Things represented as persons.
Repetitio	Repetition of the same word or words irregularly in the same passage.
Simile	A declaration that one thing resembles another; or, comparison by resemblance.
Syncretism	Repetition of a number of resemblances.
Synecdoche	The exchange of one idea for another associated idea.
Tapeinosis	A lessening of a thing in order to increase it.
True Parenthesis	A parenthetic addition complete in itself by way of explanation, but needs to be understood in context.

## HOW TO IDENTIFY SELECTED FIGURES OF SPEECH

1. a. if the words repeated  
are and it's polysyndeton.  
(a special anaphora)  
b. an enumeration, listing  
an asyndeton, climactic  
statement.

### REPETITIONS:

1. Look for a word or words that are repeated.
2. Determine if the repeated words have the same meaning in each usage. If they don't, then the figure is Antanaclasis.
3. Determine the position of the repeated word or words in the sentence or sentences.
4. Look up the name of the repetitive figure of speech that matches the pattern observed in step 3.

The following figures can be identified by the above steps:

Anadiplosis	Climax	Epizeuxis	Polysyndeton
Anaphora	Epanadiplosis	Homoeopropheron	Repetitio
Antanaclasis	Epistrophe	Paradiastole	

### TROPES:

1. Read the sentence. Ask yourself if each word means literally what it says.
2. If a word or words do not mean exactly what they say (and are therefore figurative), determine what word or words should replace the figurative words to make the sentence literal.
3. Go through the list below and determine which figure of speech transfers the literal words to the figurative words.

The following figures can be identified by the above steps:

Antonomasia	Hypocatastasis	Metalepsis	Prosopopoeia
Catachresis	Idioma	Metonymy	Synecdoche

### SIMILE, METAPHOR, PARABLE, ALLEGORY

1. For Simile, locate the words "as," "like," "even as," "like as," etc. These words indicate a comparison by resemblance, i.e. Simile.
2. For Metaphor, locate expressions which say that one thing IS another or that some things ARE other things. The expression will be a Metaphor.
3. Parables and Allegories are spotted by the continuation of Similes and Metaphor or Hypocatastasis.

## HOMOEOPROPHERON

(hom-oe o-PRO phor on)

This figure is the repetition of the same letter or syllable at the beginning of two or more words in close succession. Its English name is ALLITERATION. (Peter Piper)

(what it would be more correctly in English)

Romans 11:33

anexereunētos - unsearchable  
anexichniastos - past finding out (unfindable)

Eph 3:6

same body (joint)  $\swarrow$   $\swarrow$   $\swarrow$   
sussōmas - (joint) fellowheirs  
sunklēronomos (joint) partakers  
summetochos

II Cor 9:8

panti pantote pasan  
all all all

hom o o h

## EPIZEUXIS

upon - to yolk 2 words yolked together  
(ep i ZEUX is)

This figure is the repetition of the same word in close or immediate succession. The duplicated words may be separated by one or more intervening words; however, they must be in relatively close proximity. The English name is DUPLICATION.

Isaiah 26:3

shalom, shalom  
perfect peace

literal:  
"Thou wilt keep him in peace peace."

John 10:1

Verily, verily

Luke 23:18-21 crucify him, crucify him

Matt 27:41-46 my God, my God

Gen 22:11 Abraham, Abraham (to get his attention) Gen 46:12 Exo 3:4-6 calling Moses to his ministry

I Sam 3:2-10 calling Samuel to his ministry. Luke 10:38-41 Martha Luke 22:31 Simon

Acts 9:1-4 Saul

## ANAPHORA

(a NAPH or a)

Anaphora is the repeating of a word or words at the beginning of several successive lines or verses, clauses, or sentences. An appropriate English name is LIKE SENTENCE-BEGINNINGS.

Deut 28:3,4,5,6 Blessed...  
28:15,16-19 Cursed...

I Cor 1:20 where

II Cor 11:22-28 are, in

Romans 8:33-37 who

Eph 4:11. and some

I Cor 13:4-8 charity

Jere 1:18

Eph 6:12 against

Hosea 3:4

Phil 4:8 whatsoever

POLYSYNDETON  
(po ly SYN de ton)

addition

Polysyndeton is merely one special form of Anaphora in which the word "and" is repeated. Its English name is MANY-ANDS.

(not true to grammar: A, B, C, <sup>or</sup> D)

\*You are to pause and dwell on each section between "ands" *W/ll never have summary statement*

Eph 4:11

Gen 1:2 10x in 1st chaps.-

Luke 7:11-19

I Cor 27-30

I Cor 13:1

Acts 2:17-21

(John 10:10 read literally! not Poly)

Mark 1:6, 15, 17 and 4:5

12: (whole Book, each act J.C. did as a servant singularly significant !!)

Eph 4:31-32 Anaphora - polysyndeton a specialized kind of Anaphora

II Peter 1:5-7

Acts 2:1-4 7 usages of "AND" - SPIRITUAL perfection!

Acts 2:41-47

ASYNDETON  
(a SYN de ton)

Omission

This figure is the enumeration of things without the use of conjunctions. It is the opposite of Polysyndeton. Its English name is NO-ANDS.

\*run across quickly to **MUST** climax finish statement, **HAVE** (in comparison to climactic statement things run across quickly are insignificant)

Luke 14:21, 13

I Cor 13:4-8, 13

I Cor 3:12-13

I Cor 12:28-31

I Thessa 5:19-22, 23 summation

Phil 3:5-7

Gal 5:22-23 "against such there" summation

Proverbs 1:2-7

Eph 4:32 key standard - "even as God for Christ sake hath forgiven you"

II Tim 3:1-5 "from such turn away"

PARADIASTOLE  
(pa ra di AS to le)

Paradiastole is a form of Anaphora. The repeated words are "neither", ~~or~~ "nor", or "either", ~~and~~ "or". The English name is NEITHERS AND NORS. \* will separate & distinguish each point. emphasizes each point.

Act 24:12

Romans 8:35, 38

Matt 10:9-10

John 1:13

I Cor 3:22

I Thessa 2:4-6 did none of these things

I Cor 6:9-10

EPISTROPHE  
(e PIS tro phe)

This figure repeats the same word or words at the end of successive clauses or sentences, instead of (as in Anaphora) at the beginning. Its English name is LIKE SENTENCE-ENDINGS.

Reve 22:11 Still

Psalms 118:10-12 in the name of the Lord I will destroy them.

II Tim 1:7 Poly

Deut 27:15-26 Amen

II Cor 11:22

Romans 6:6-8

EPANADIPLOSIS  
(e pan a di PLO sis) *epi on  
and-again  
Diplosis-doubling*

This figure is the repetition of the same word or words at the beginning and end of the same sentence. Its English name is ENCIRCLING. *an encircling*

Gal 2:20 Christ I am crucified with, ... but liveth in me Christ.

Phil 4:4

James 2:14

Gen 9:3 every, all things - Kal

II Sam 19:1-8

Psalms 53:2-

Mark 13:

ANADIPLOSIS  
(a na di PLO sis) *above doubling*

Anadiplosis is the repetition of the same word or words at the end of one clause or sentence and at the beginning of another. Its English name is LIKE SENTENCE ENDINGS AND BEGINNINGS.

Gen 1:2 :2 shows God doesn't cause destruction  
EXO 7:14, until now, Now

Romans 8:16

Romans 10:17 - hearing in do a thought context

II Cor 9:6 sparingly, sparingly shall receive  
bountifully, o

Eph 6:13,14

CLIMAX  
(CLI max)

Climax is a repeated anadiplosis; the last word of one sentence or clause is repeated as the first word of the next, and the last word of this next sentence or clause is repeated as the first word of the following, etc. The English name is GRADATION.

Romans 5:3-5

loaded - Romans 8:29 ... them also he called, and whom he called

Romans 10:14-15 believed, believe heard, hear

Matthew 1:1-16

II Peter 1:4-8

REPETITIO  
(re pe TI tio)

Repetitio is the figure where a word or words are repeated but not at any regular intervals. Its English name is REPETITION.

ANTANACLASIS  
(an tan a CLA sis) <sup>waves</sup> (A)

This figure is the use of the same word in the same sentence in two different senses. The English name is WORD-CLASHING. *clashing against*

Luke 14:35 <sup>ears to let him</sup> hear, hear (w/ hearing, w/ comprehension)  
John 1:10 in the world, world made by him; world knew him not  
*physical system didn't understand*

1:1  
4:31,32  
Romans 9:6

Polyptoton "many-fallings" repeat word in different part of speech, grammar

(ex: VERB then ~~the~~ form of it)  
infinitive or participle

② VERB "NOUN"  
③ VERB "different tense"

④ Noun in singular - genitive plural  
(suppletion)

⑤ ADJECTIVE

① Gen 2:16 "eating thou shalt eat"

Gen 50:24 "God visiting you will visit you"

Mat 13:13

② Gen 1:11 "the earth seeding, seed"

II Kings 4:13 hast been careful w/care

I Tim 1:18

③ John 17:26

II Cor 1:10 deliver or

Eph 1:3 blessed, hath blessed, blessings  
adj verb part.

④ I Kings 8:27 heaven of heavens

I Tim 6:15 King of Kings, Lord of Lords

Revel 1:6 for the ages of the ages

⑤ II Cor 9:8

always, all, all  
Adv. adj. noun

## PARENTHETICAL FIGURES

These figures are the addition of a sentence, not at the end, but in the midst of another sentence, which has no grammatical connection with what precedes or follows. They increase the emphasis beyond punctuation. Grammatically the context is complete without it, but not in the depth of the clearness and sense required. They are of various kinds, according to their nature, and to the object in view.

### TRUE PARENTHESIS (pa REN the sis)

An addition complete in itself by way of explanation, but needs to be understood in context.

### PAREMBOLE (pa REM bo le)

An addition complete in itself by way of an insertion of an independent statement - even digression. Context not needed or required to be understood.

### INTERJECTIO (in ter JEC tio)

An addition complete in itself, thrown in between, injected, exclamation thrown in. *Woe! Woe! Eze 16:23*

### EJACULATIO (e jac u LA ti o)

An addition complete in itself, sharp-pointed like the throwing out of a javelin. *God Forbid! Rom 6:2*

### HYPOTIMESIS (hy po ti ME sis)

An addition complete in itself, an apology or excuse indicating an under-evaluation, a lowering under of self.  
*I speak as a man Rom 3:15*

### ANAERESIS (an ae RE sis)

An addition complete in itself, a detraction by a negative expression appearing to take something away, but really adding to it.

### CATAPLOCE (cat a PLOC e)

An addition complete in itself, a sudden exclamation.

### EPITRECHON (e PI tre chon)

An addition ~~not complete in itself~~, just thrown in or running along side of, or an explanatory remark.

To locate parenthetical figures requires an in-depth spiritual awareness and careful consideration. In some instances, many years of diligent and patient research may be required before a parenthetical figure can be spotted.  
★The interpretation of an entire book or epistle may rest upon the accurate location of parenthetical figures.



PARENTHETICAL FIGURES

ROMANS

2:13-15 parenthesis  
 3:4 ejaculatio  
 3:5 hypotimesis  
 3:6 ejaculatio  
 3:8 epitrechon  
 3:31 ejaculatio  
 4:17 epitrechon  
 5:13-17 parenthesis  
 5:15-17 parenthesis  
 chap 6&7 parembole  
 6:2 ejaculatio  
 6:15 ejaculatio  
 7:1 epitrechon  
 7:7 ejaculatio  
 7:13 ejaculatio  
 7:18 epitrechon  
 8:2-15 parembole  
 8:20-22 epitrechon  
 8:36 epitrechon  
 chap 9-11 parembole  
 9:3 cataploce  
 9:11 epitrechon  
 9:14 ejaculatio  
 10:6 epitrechon  
 10:7 epitrechon  
 11:1 ejaculatio  
 11:8 epitrechon  
 11:11 ejaculatio  
 12:3 anaeresis

I CORINTHIANS

6:15 ejaculatio  
 8:5 epitrechon  
 9:21 epitrechon  
 10:3-5 parenthesis  
 10:26-28 parenthesis  
 12:8-10 parenthesis  
 14:18 ejaculatio  
 15:20-28 parembole  
 16:15 epitrechon

II CORINTHIANS

3:7-16 parembole  
 5:7 parenthesis  
 6:2 epitrechon  
 6:13 epitrechon  
 9:4 epitrechon  
 9:9,10 parenthesis  
 10:4 parenthesis  
 10:8 epitrechon  
 11:21 hypotimesis  
 11:23 hypotimesis  
 12:2 ejaculatio  
 12:3 ejaculatio

GALATIANS

2:8 parenthesis  
 2:17 ejaculatio  
 3:21 ejaculatio

EPHESIANS

1:19-23 parembole  
 2:1-5 parembole  
 2:5 epitrechon  
 chap 3 parembole  
 3:2-13 parembole  
 3:3,4 epitrechon  
 4:9,10 parenthesis  
 5:9 epitrechon  
 6:2 epitrechon

PHILIPPIANS

1:23 parenthesis  
 3:2-14 parenthesis  
 3:8b-10 parembole  
 3:18,19 parembole

COLOSSIANS

1:16,17 parembole  
 2:21,22 epitrechon  
 3:5-7 parembole  
 4:10 epitrechon

II THESSALONIANS

1:10 epitrechon

3  
 characteristics of comparison figures  
 MAIN IDEA - TOPIC  
 Imported Image - BROUGHT IN TO MAKE COMPARISON  
 POINT OF Comparison - resemblance between two, what's in common. Comparison

★ The CONTEXT of the verse important - determines the figure!  
 SIMILE (SIM i le)

This figure declares that one thing resembles another. It is a cold, clear, plain statement as to a resemblance between words and things. Its English name is RESEMBLANCE.

Connected By: "like", "as", "like as" BOTH MAIN IDEA & Imported Image are stated

Psalms 1:3 MI: (The man) he II: Tree POC: FRUITFULNESS, PROSPERS (in context)  
Luke 6:47-9 MI: he (2 men) II: Building & house POC: Permanence, Steadfastness  
Matt 9:36 MI: multitudes II: sheep having no shepherd POC: lost, scattered, no leader (Context doesn't say much - must be shepherd)  
Matt 10:16 MI: Disciples II: as sheep POC: harmless - don't hurt anybody (Context doesn't say much - must be shepherd)  
 Serpents: watch step (cont. corner it)  
 doves

Matt 23:27 MI: scribes Pharisees II: whitewashed sepulchres POC: UNCLEANNESS (WHAT THING YOU COULD CALL ANYONE)  
 → \* never touched anything connected w/ dead bones  
 ex: grave stone, don't walk over grave - unclean for you  
 would white-wash graves so you don't stumble over - 1 month before Passover for people traveling  
 METAPHOR (MET a phor) with carrying

Metaphor declares that one thing IS (or represents) another. While the word "resembles" marks the simile: "represents" is the word that marks the metaphor. Its English name is REPRESENTATION.

"is" are, am

Matt 5:13 MI: ye II: SALT POC: Preserves, RELIABLE (IN EAST) SALT WORDS - CAN RELY ON HIM, HE'LL DO WHAT HE SAYS.

1 Cor 13:1 MI: I II: sounding brass → POC: ~~loud~~ TINKLING Cymbal → POC: GOINS USED AT THAT TIME Change in your pocket tinkling

JAMES 4:14 MI: your life II: Vapour POC: LAST SHORT TIME - GONE JUST ENOUGH TO IRRITATE, TIMID, NOT LOUD OR LOUD OBNOXIOUS CHABAB

Matt 13:38 interpreting parable with metaphor

John 6:35  
 8:12  
 10:7  
 light shines, dispels darkness  
 shepherd literally the door  
 HYPOCATASTASIS (hy po-cat a -STA sis)  
 S: You are like a pig  
 m: You are a pig.  
 H: Pig.

This figure directly implies the resemblance or representation between two things even though only one is named. Its English name is IMPLICATION. ★ main Idea implied. Comparison of MI & II. States Imported statement.

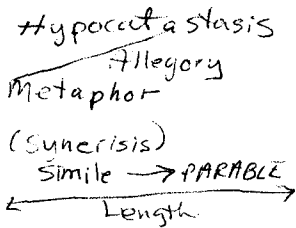
Matt 16:6-12 MI: <sup>12</sup>leaven - is doctrine <sup>12</sup>corrupt MI POC: what leaven does to bread, (Gen 19:38 Exo 12:8 1 Cor 5:6) Matt 23:14-17, 29 is what the Pharisees doctrine does to your believing.

Matt 15:22-28 II: Dogs MI: woman (gentile) POC: relationship between Israel & Gentiles. (Lev 25:44 26:33 John 4:9) Matt 7:6 the dog a cursed animal in east. Outcasts, no dealings w/ Gentiles.

Matt 15:13 12: CONTEXT II: PLANT (People) MI: Pharisees POC: rooted up like plant

John 2:19 II: Temple POC: BODY & Temple. → (Matt 26:61)

Matt 3:7 II: vipers - SCORPIONS. MI: seducers POC - SPIRITUAL OR PHAN. - 16 - (Matt 7:3) II: more MI abstract vision! eye - always related to spiritual understanding. Acts 20:29 II: vipers (Tim 3:1-5) - 30  
 after mated. female ate male. When babies born - ate way out of mother's stomach & killed her.



Comparison

**SYNCRISIS**  
 (SYN cri sis)

Synecrisis is a repeated simile and thus its English name is REPEATED SIMILE. \* a single item is repeatedly compared to several other things

Isaiah 10:18

32:2 Mt: aman

Ma

**PARABOLA**  
 (par AB-o la)

"like"  
 "likened"  
 "as"

Parabola is a comparison by continued resemblance and always consists in likeness. It is a continued simile and its English name is PARABLE.

Genitive Case (in Greek)  
 (Possessive case in English: "The Boy's ball", "The Bull of the boy")

\* One main point of comparison. qualities do not change. properties

Exo 14:19 darkness & light.

Mark 4:2 - grew up 4 diff ways  
 sown on 4 diff hearts

Luke 8:15 good heart & patience

I Cor 3:6 plant & water - God gives increase

Isa 55:9-11

Matt 4:29

John 4:34

Matt 13:24-30 tares blight - when lots growing w/ wheat cause wheat to be bitter. have interlocking root-system  
 couldnt pull up w/out pulling wheat coming too. Planted it in enemy's field

36-40 as-50

II Cor 11:12-13

II Thes 3:3

Matt 13:31-32

33 - dats small - more than whole loaf

Luke 4:15

**ALLEGORY**  
 (AL le go ry)

This figure is a continuation of either or both a metaphor or hypocatastasis. The English name is the same as the Greek, ALLEGORY. a story.

- individual things have significant.  
 - can retell a historical record - same record - more significance. ONLY THINGS IN PAST!  
 - Can do impossible - ex: trees talk,

John 10:1 (9:2 context)

Gal 4:21-26 is, is (Abraham & sons historical people)

Judges 9:6-20

John 15:1-

II Tim 2:14,20 prop that rightly divide word - 2 diff vessels gold & silver wood & earth (potters) (figs)

Jer 23:1-4 I Peter 5:2-4

METONYMY  
(me TON y my)

*relation*

This figure uses one name or noun instead of another, to which it stands in a certain relation. Its English name is CHANGE OF NOUN.



METALEPSIS  
(me tal EP sis)

Metalepsis is a double or compound Metonymy, or a metonymy in two stages, only one of which is expressed. It is very subtil and requires a very sharp mind to spot. The English name is DOUBLE METONYMY.



SYNECDOCHE  
(sy NEC do che)

In this figure, one word receives something from another which is internally associated with it by the connection of two ideas. One idea is exchanged for another associated idea. The English name is TRANSFER.

⊙ *one part of the other*

CATACHRESIS  
(cat a CHRE sis)

Miscellaneous

Catachresis is a figure by which one word is changed for another, and this against or contrary to the ordinary usage and meaning of it. Its English name is INCONGRUITY.

Exo 5:21 our savour to be abhorred in the eyes. (nose & eyes)  
Lev 20:30 Carcasses of your idols (dead idols)

ANTONOMASIA  
(An ton o MA si a)

This figure is so called because a proper name is put for a common or appellative noun; or because an appellation derived from some attribute is put for a proper name. The English name is NAME-CHANGE, <sup>person has quality and is referred to by name</sup> <sub>at his attribute or skill.</sub>

Gen 3:4 "the serpent" - the devil for his slyness.  
31:21 "the river" - don't have to name it - there it is - it's big.  
Matt 26:18 "the Teacher"

PROSOPOPOEIA  
(pro so po POE i a)

This is a figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas. Its English name is PERSONIFICATION.

Gen 4:10 "voice of thy brother's blood crieth"  
Deut 32:42 "sword shall devour flesh"  
Isa 55:12 "tree of the field shall clap their hands."  
James 1:15 "when lust has conceived"  
I Cor 13:4 "charity suffereth long" (abstract idea)

ANTHROPAPHEIA (condescendo)  
experiences of man      ★ attributes of man given to God.  
feelings

Matthew 18:10 "the face of my Father" (God)

Job 4:9 - "breath of His nostrils"

John 10:29 "my Father's hand"

Luke 1:78 "bowels of compassion"

Gen 8:1 "God remembered"

IDIOMA  
(I di o ma)

Idioma is the peculiar usage of words and phrases. They are unique to each language; they are expressions which have been coined to mean certain things. Its English name is IDIOM.

Exo 10:27                      Luke 9:5 "shake off dust"  
Rom 9:18  
# Thessa 2:11  
Eph 1:11  
Acts 2:46 "breaking bread" means fellowship

TAPEINOSIS  
(tap ei NO sis)

Tapeinosis lessens a thing in order to increase it. Its English name is Demeanings.

Acts 5:36 "boasted himself to be somebody"  
20:12 "were not a little comforted" → (they were flattered) (man fell out of window dead - brought back to life)  
Romans 1:16 "I am not ashamed of gospel" → (very excited, proud)  
:13 "I would not have you ignorant" → (wants to have a great understanding)

HENDIADYS  
(hen DY a dys)

In this figure, two words are employed, but only one thing, or idea, is intended. One of the two words expresses the thing, and the other intensifies it by being changed into an adjective of the superlative degree. We call it TWO FOR ONE.

Gen 1:26 "Let us make man in our image" and after likeness  
# Chron 22:5 "of fame and of glory"  
 (Eng. of glorious fame)  
 - glory magnifies fame -  
Matt 3:11 "with holy ghost and fire"  
 (Eng: a fiery holy spirit)  
 exercise it to burn up extra carnal life.  
John 3:5 "born of water & spirit"  
 (a spiritual water)  
John 4:25 "in spirit and truth"  
 (truly by the spirit)  
I Cor 2:4 demonstration of spirit's power  
 (a powerful spirit)

\*to eastern mind  
 Physical things had spiritual aspects.  
 \*Stick 2 together  
 \*Physical things to teach you about spiritual

EROTESIS

(er o TE sis)

This figure is used when a speaker or writer asks animated questions, but not to obtain information. The English name is INTERROGATING.

Job 38:1-41

Romans 8:34-36

Eph 6:?

John 10:31-34

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(typos)

Type (Key is antitype)  
Means "a mark" (like typewriter imprint) indicates something  
came down, mark left behind. \* Resembled something coming later, like  
'prophecy' (Adam a type of Christ.)  
antitype



FLOWCHART FOR FIGURES OF REPETITION

