

FIGURES OF SPEECH

Published February 1977

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.

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.		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

1514o study bible / med

RENAISSANCE - *Subjects of text books in English schools*

16th cent.	{	Melanchthon
		Erasmus
		Omer Talon
Latin		Joannes Susenbrotus, <u>Epitome troporum ac schematum et grammaticorum et rhetoricorum</u>
		Mosellanus
	{	Leonard Cox, <u>The Arte or Crafte of Rethoryke</u> 1524 Eng.
		Dudley Fenner, <u>The Artes of Logike and Rethorike</u>
English		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 Bullinger used
 1657 John Smith, The Mysterie of Rhetorique Unvail'd extensively
 130 figures four star work 5 vol.
 Bullinger follows almost same format

MODERN

1875 John Macbeth, The Might and Mirth of Literature 600 authors shown Bullinger used
 1898 ~~*****~~ E.W. Bullinger, Figures of Speech Used in the Bible unmatched
 The greatest work on the subject
 1937 Warren Taylor, Tudor Figures of Rhetoric 1490-1600
 PhD dissertation at the University of Chicago. England.
 Summary of that time period.

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.)

- used today* <
- I. Tropes
 - II. Schemata
 - 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	Repétition of the same word or words irregularly in the same passage.
Simile	A declaration that one thing resembles another; or, comparison by resemblance.
Syncrisis	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

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.

POLYSYNDETON
(po ly SYN de ton)

Polysyndeton is merely one special form of Anaphora in which the word "and" is repeated. Its English name is MANY-ANDS. No conclusion to be emphasized. Never any climax at the end. Equal weight to each phrase presented.

Gen 1:1-2:3 102 usages of the word "and". Gen. 1:27 So-And Si/ Thus -and
Luke 7:11 verse 13 text reads "tho compressed up" usages from 11-39 I Cor. 1:30, Eph. 4:31, 3
Acts 2:1-7 Usage of and in recording the actual receiving of the gift. Polysyndeton extends beyond that from 2:25-28 but only 7 in actual outpouring. 5:41-47 18 And.
As a general case 2 usages of And identify polysyndeton I Cor. 13:1-3.

ASYNDETON (Not a figure of repetition)
(a SYN de ton)

This figure is the enumeration of things without the use of conjunctions. It is the opposite of Polysyndeton. Its English name is NO-ANDS. Important conclusion presented. Don't consider each phrase slowly, but rather rush to end.

I Cor. 3:12,13 Conclusion in verse 13. If asyndeton occurs w/o conclusion it is done simply to show that those items are grouped together. I Cor. 12:12-27 shows that all members are of equal importance. Then Asyndeton used in verses 28, 31 because (in correlation with that) Gal. 5 shows these individual things to be passed over quickly to get to conclusion in verse 22 the more excellent way. I Cor. 13:4 Polysyndeton. Asyndeton in verses 1-3 a unit of consideration. Then in verses 4-8 Asyndeton used. Conclusion verse 13 greatest of these is charity. Gal. 5:22, 23 polysyndeton. Part of tract of spirit. Turns down to "such" in verse 23 with conclusion being against such, there is no law. Gal. 5:19-21 polysyndeton. Again funnels down to "such" in the conclusion in verse 21. I Thess 5:14-22 polysyndeton no conclusion. Simply list characteristics we should accomplish in Christian life grouped together as a unit.

PARADIASTOLE
(pa ra di AS to le)

Paradiastole is a form of Anaphora. The repeated disjunctives words are "neither" and "nor", or "either" and "or". The English name is NEITHERS AND NORS.

Rom 8:35, 37, 39; Matt. 10:9, 10 You needs supplied emphasized w/ this repetition. See her
Acts 24:12, 13 emphasis on the necessity of the changes. I Cor. 3:21, 22 Usages of or.
I Thess 2:5, 6 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. *Psalm 36: 28 Every sentence ends with same words - for his mercy endureth forever! Psalm 118: 10-11 In the name of the Lord will I destroy them. Also epizeuxis & anaphora used there. Dent 27: 15-26 Amen. Also Anaphora used - cursed) 11 Cor. 11: 2 So am I*

EPANADIPOLOSIS
(e pan a di PLO sis)

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. *Gal 2: 20 Gnt. Christ, I have been crucified ... together with the flesh - ~~but~~ but I live Christ. Phi. 4: 4 Jan. 2: 14-16 Beginning & end of para. what doth it profit? Mat. 8: 9 Beginning & end of phrases 3 in 1 verse Go, geth; come, ~~come~~, do, doeth. (first usage of doeth)*

ANADIPOLOSIS
(a na di PLO sis)

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. *Very 1st Figure of speech in Bible. Gen. 1: 1 the earth. Significance - focus now on earth. Rom. 10: 17 hearing (end of one clause & beginning of another) Division of clause is what distinguishes this figure from epizeuxis. Eph. 6: 13, 14 Stand Great importance w/ this figure in this usage to greatly emphasize Stand. Rom. 8: 16, 17 heirs*

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. (Roman could be used for noun in second

usage) Rom 5:3-5 Two forms. 1 Gradual build up 2 Gradual descent
Rom 8:29,30 Rom 10:14,15 Matt. 1:1-16 Generations of Jesus Christ. Climax from Abraham to Jesus Christ
II Pe 1:5 - Polysyndeton always entwined in this

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. (Catchall figure)

I Cor 13:12 e things (mystery) 9 repetitions of things II Thes 3:4/6,10,12 command -
(Angely: does everything but what supposed to to third section, but rather a direct order
II Pe 1:5-14 these things Five usages. 1st refers to qualities of 5-7 but then picks
up extra. emphasis that this is not something left

ANTANACLASIS
(an tan a CLA sis)

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

Luke 14:35 earsthear - hear. John 1:10 world (creation vs. inhabitants)
Rom 9:6 Israel. First usage refers to that which is by believing, the second that which is by seed.
John 4:38, 39 eat. Master of the figures - The Lord Jesus Christ. Especially questioning.
John 1:1 Word; logos.

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.

when first printed many more parentheses omitted than today. Taken out during 17th, 18th centuries

TRUE PARENTHESIS (pa REN the sis)

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

Eph. 4:8-10 Phil. 1:23, Phil. 3:2-14 Rom. 5:13-17 Cor. 12:8-10

PAREMBOLE (pa REM bó le)

An addition complete in itself by way of an insertion of an independent statement - even digression. Con-

text not needed or required to be understood. *Eph. 3:2-13, 3:1-2, Eph. 3:34*

Rom. 6:7, 8:2-15 Rom. 9-11, I Cor. 15:20-28, II Cor. 3:7-16, Col. 1:7, 17 Eph. 1:19-23, 2:1-5

INTERJECTIO (in ter JEC tio)

An addition complete in itself, thrown in between, injected, exclamation thrown in. *Larger ejaculation*

Ezek. 16:23

EJACULATIO (e jac u LA ti o)

An addition complete in itself, sharp-pointed like the throwing out of a javelin. *hallelujah! Praise the Lord!*

Rom. 6:2, Gal. 1:6, 6:15 7:7, 13

HYPOTIMESIS (hy po ti ME sis)

An addition complete in itself, an apology or excuse indicating an under-evaluation, a lowering under of self.

Rom. 3:5 I Cor. 11:23

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. *Rom. 12:3*

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.

Rom. 8:36, Eph. 2:5, Col. 2:20-23

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

Figures of Comparison
Basic characteristics of comparison: 1. Always has a main idea that the comparison is concerned with. 2. Imported image used in the comparison. 3. Scope or point of ~~comparison~~ comparison.

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. Like; as
Your sins shall be as white as snow Psalm 51 Lu. 7:48 main idea the man that hears.
Mat. 23:26; 10:16; 1 Cor. 15:2

METAPHOR (MET a phor)

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. More emphatic, bolder than simile.
The Lord is my shepherd Psalm 23:1 Mat. 5:13 Most costly mistake in figures of speech
Matt. 23:28; 23:33; 40; 1 Cor. 15:2; 15:6; Mark 1:7

HYPOCATASTASIS (hy po cat a STA sis)

This figure directly implies the resemblance or representation between two things even though only one is named. Its English name is IMPLICATION. Main idea is not stated
The leaven of the Pharisees. (Main idea is not stated - doctrine) imported image - leaven. Point of reference - the adulteration of the doctrine. Matt. 16:6-12; leaven John 2:19-21 Acts 20:29
Every time heart is used it is hypocatastasis

SYNCRISIS
(SYN cri sis)

Syncrisis is a repeated simile and thus its English name is REPEATED SIMILE.

PARABOLA
(par AB o la)

Parabola is a comparison by continued resemblance and always consists in likeness. It is a continued simile and its English name is PARABLE. Natural facts & laws are used to express spiritual truths. 2. Things compared may not agree in all points, but there will be at least one main point of comparison. 3. Parables either occur in form or connected with an incident. 4. Parables are intended to hide the truth. Intended to veil the truth from those that want to hear. Matt. 13:43-45; Matt. 13:1-23; John 10:1-6; 9:24-41; John 10:14f.f.

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.

Gal. 4:22-26

METONYMY
(me TON y my)

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.

Psalm 5:9; Gen 2:2; Kings 4:40
Acts 2:12; Luke 15:18; Psalm 73:4; Gal 5:21; Kingdom of God - rewards
Eph 5:5; 1 Cor 10:10; Col 1:27 everything that Christ is, is in you

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. (one contained in another)

The English name is DOUBLE METONYMY. Drink from Boice purchased by the money. Blood of Christ. Blood represents Christ's death. Death represents what was accomplished by it. Acts 20:28 Rom 3:25
5:9; Eph 3:2; 1:7 Col 1:20 Heb 9:12, 14 Heb 10:19, Heb 13:12 1 Pet 1:2, 19
Isa 1:7

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. Part for whole or whole for part

Rom 12:1 Acts 27:37 souls for entire individual. See negresh study is expanded
PPAL syllabus. Eph 6:2 flesh and blood Matt 15:16 Rom 16:7 belly - inner
greeds. Gen 1:5, 8, 13, 19, 23, 31 evening & morning means literal 24 hour time period

CATACHRESIS
(cat a CHRE sis)

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.

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. *Matt. 27:62, 63 Gen. 3:15 Acts 3:4
Matt. 26:18 teacher, master Heb 3:1 a possessor of high priest Heb. 2:10 captain of Solomon
(also a metaphor)*

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 Isa. 55:11, 12 Cor. 13:4-7
Gen. 1:3 also a metaphor (metapoeia we call it) Leut. 30:4*

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.

Special class of idioms
Active verbs.
Exod 4:21 (see note) Matt. 6:13 Rom 9:18, ~~1 Thess 2:11~~
To hear (used in dramatic sense)
Acts 20:9 = Acts 9:7 "hear" in Grk followed by accusative case means to understand Acts 7
John 5:45, I Cor 14:2 To hear followed by the genitive is literal hear Acts 9:7

TAPEINOSIS
(tap ei NO sis)

Tapeinosis lessens a thing in order to increase it. Its English name is DEMEANING.
means I was obedient in every detail. Put it in negative to magnify positive
Rom. 1 = I/c not ashamed. I Cor. 14:39 (Psalms 103:2 not this figure) Acts 26:19 was not disobedient -

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.

John 4:24 - spirit of truth - true gradually towards I Cor 2:4
used much more as a part of Grk, Aramaic, & Hebrew than English