

The continuation of the sense would probably be "How happy thou wouldest have been! How blessed! How safe! How secure! but now they are hid from thine eyes."

#### 4. ENQUIRY and DEPRECATION.

Hos. ix. 14.—"Give them, O LORD: what wilt thou give——?" As though unable to conceive the punishment deserved, the Prophet breaks off and goes back to the thought of verse 11.

John vi. 62.—"And if ye shall see the Son of Man ascend up where he was before——?"

This has already been referred to under *Ellipsis* (see p. 54). But something more is implied; more than can be supplied by any specific words, such as, "*Will ye believe then?*" For He did afterwards ascend up, but they still refused to believe!

Acts xxiii. 9.—According to some ancient MSS. all the critical Greek texts read the verse, "We find no evil in this man: but, if a spirit or an angel hath spoken to him——."

Either the Pharisees were afraid to express their thoughts, or their words were drowned in the "great dissension" (verse 10) which immediately "arose." For there is a sudden silence, which some copyists have attempted to fill up by adding the words *μὴ θεομαχῶμεν* (*mee theomachōmen*), "*let us not fight against God.*"

## MEIOSIS: or, A BE-LITTLEING.

(*A be-littleing of one thing to magnify another*).

*Mei-ō'-sis.* Greek μείωσις, a lessening, or diminution: from μείω (mei-o-ō), to make smaller.

It is known also by the name LITOTES, *li'-to-tees*: Greek λιτότης, plainness, simplicity.

The Latins called it DIMINUTIO (*Di-mi-nu'-ti-o*) and EXTENUATIO (*Ex-ten'-u-a'-ti-o*).

By this figure one thing is diminished in order to increase another thing. It thus differs from *Tapeinosis* (*q.v.*), in which a thing is lessened in order to emphasize *its own* greatness or importance.

In *Meiosis* there is an omission therefore, not of words, but of sense. One thing is lowered in order to 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.

Gen. xviii. 27.—“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes.”

Here Abraham humbles himself; and, alluding to the creation of man out of the dust of the ground (Gen. ii. 7), he implies much more than he expresses. In calling himself “dust and ashes,” he contrasts himself with the high and holy God whom he is addressing, and takes the place of a man most vile and a creature most abject. So Jehovah uses the same figure in 1 Kings xvi. 2. Ps. cxiii. 7, &c. See under *Synecdoche*.

Num. xiii. 33.—“And we were in our own sight as grasshoppers, and so we were in their sight.” This is the *Meiosis* of unbelief. To gain credence for their words they exaggerated the size of the Anakim by lessening their own stature. On the other hand, the language of faith used a very different figure. Compare xiv. 9, under the Figure of *Ellipsis*, page 37.

1 Sam. xxiv. 14.—“After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea,” *i.e.*, you do that which is altogether unworthy of a king, in pursuing one who is as harmless as a dead dog (compare xvii. 43; 2 Sam. iii. 8; ix. 8; xvi. 9) and as worthless as a flea, which is poor game for a royal hunter (1 Sam. xxvi. 20).

**Ezra ix. 8.**—"And now for a little space (Heb. *moment*) grace hath been *shewed* from the LORD our God." To magnify the greatness of the grace the Holy Spirit, by Ezra, speaks of the "little space." The comparison is not to the greatness of their transgressions, which are stated in verses 6 and 7, etc., but to their length and the length of the previous chastisement, which had been begun by the kings of Assyria. See Neh. ix. 32, and Ezra vi. 22, where Cyrus, "the king of Babylon" (v. 13), is called the king of Assyria, having absorbed the kingdoms of Media, Persia, and Assyria, and thus the oppressor, by God's grace, had become the friend.

**Ps. xxii. 6.**—"I *am* a worm, and no man." Here, as elsewhere, this figure is used to denote a much greater depth of humility and affliction than words can express. So Job xxv. 6. Isa. xli. 14. The greater the humiliation, the greater the contrast with His glorification: for He who is "a worm and no man" in Ps. xxii. is "Jehovah my shepherd" of Ps. xxiii., and "the King of glory" of Ps. xxiv. In these three Psalms we thus have in xxii. "the Good Shepherd" in death (John x. 11); "the Great Shepherd" in resurrection (Heb. xiii. 20; and "the Chief Shepherd" in glory (1 Pet. v. 4).

**Isa. xl. 15.**—"Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."

And even this fails to convey to our minds the wondrous gulf between the finite and the infinite.

Verse 17: "All nations before him *are* as nothing: and they are counted to him less than nothing and vanity."

**Matt. xv. 26.**—"It is not meet to take the children's bread, and to cast it to dogs." It is not only not fair, but it is cruel to one's children thus to deprive them of their food.

See further under the figure of *Hypocatastasis*.

**Matt. xviii. 14.**—"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

No! It is contrary to His wish. His will embraces much more than this, it includes:—

Predestination (Eph. i. 5).

Regeneration (John i. 13; Jas. i. 18).

Deliverance from the world (Gal. i. 4).

Sanctification (1 Thess. iv. 3; Heb. x. 10).

Final Preservation, Resurrection, and Eternal Life (John vi. 39, 40).

**Matt. xxii. 3.**—"And they would not come." The Greek is:—*οὐκ ἠθέλον ἐλθεῖν* (*ouk eethelon elthein*), *they did not wish to come*, this is enhancing, by *Meiosis*, the fact that they not only absolutely refused, but in doing so they acted only on the wish of their heart.

**Luke xvii. 9.**—"Doth he thank that servant because he did the things that were commanded him? I trow not." *i.e.*, I think not. More is to be understood than is expressed: *i.e.*, I know very well he doth not thank him. So far from that, he scarcely notices the matter.

**John xv. 20.**—"If they have kept my saying, they will keep yours also," *i.e.*, as surely as they have NOT kept my saying, they will not keep yours. The whole context shows that this must be the figure of *Meiosis*.

**Rom. x. 19.**—"I will provoke you to jealousy by *them that are* no people." *οὐκ ἔθνος* (*ouk ethnos*), *a non-people*. So 1 Pet. ii. 10: "Which in time past *were* not a people," *οὐ λαός\** (*ou laos*). Owing to the reversive power of the negative our own word "*nothing*" is literally a *non-thing*, *i.e.*, a thing which has no existence at all.†

Such were we Gentiles. But through grace, "a people" is now being taken out from among all nations (Acts xv. 14. Rev. v. 9; vii. 9), which shall have an existence for ever and ever.

**1 Cor. ix. 17.**—"For if I do this thing willingly, I have a reward." He means *gratuitously*; but lessens the wording, so as to increase his meaning. See also under *Oxymoron*.

**1 Cor. xv. 9.**—"I am the least of the apostles." This is said to magnify the grace of God (verse 10). Whereas, when magnifying his claims, he could say to these same Corinthians, "I suppose I was not a whit behind the very chiefest apostles" (2 Cor. xi. 5, and xii. 11, 12).

**Eph. iii. 8.**—"Who am less than the least of all saints." This marks the apostle's growth in grace, who a year after could say he was "the chief of sinners" (1 Tim. i. 15). See also under *Oxymoron*.

**Philem. 11.**—"Which in time past was to thee unprofitable." This is a *Meiosis*, for Onesimus was guilty of injury.

**Heb. ix. 12.**—"The blood of goats and calves," (13) "the blood of bulls and of goats." Here the figure lessens the importance of the sacrifices which were offered under the Law, in order to increase by contrast the great sacrifice to which they all pointed.

\* This is not the same as Rom. ix. 26, where the pronoun "my" is used.

† In Amos vi. 13, "a thing of naught" is the same, a *non-existent-thing*

Heb. xiii. 17.—“For that is unprofitable for you.” It is really much more than that! It is disastrous and ruinous.

1 John iii. 17.—“But whoso hath this world’s good,” etc.

Here the Greek is τὸν βίον τοῦ κόσμου (*ton bion tou kosmou*), the life of the world, *i.e.*, the means of life or of living which the world gives. Whoso has this, and will not give it up for his brother, how dwelleth the Love of God in him? The force of the *Meiosis* is seen when we compare this with verse 16, “We ought to lay down *our* lives for the brethren.” But here is a man who will not only not lay down his life (*ψυχή*), *psyche*, but will not even part with the means of supporting it. What a contrast to true *love*! Hereby know we LOVE, because HE laid down His life for us.

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## TAPEINOSIS ; or, DEMEANING

(A lessening of a thing in order to increase it).

*Ta-peī-nō'-sis.* Greek ταπεινωσις, a *demeaning* or *humbling*.

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.

The figure was also called ANTENANTIOSIS. . *Ant'-en-an-ti-o'-sis* from ἀντί (*anti*), *over against*, or *instead of*, and ἐναντιος (*enantios*), *opposite*.

When the figure is used parenthetically, it is called ANÆRESIS. See below under *Parenthesis*.

The figure is used in connection with nouns, verbs, and adverbs,

(1) Positively.

(2) Negatively.

### 1. POSITIVELY.

ONE (ΤΙΝΕ) in the plural (in Heb.) is used for a few or some :—

Gen. xxvii. 44.—“Tarry with him a few days, until thy brother's fury turn away.”

We learn from xxix. 20 that the love which he bore to Rachel is emphasized by speaking of the seven years in which he served for her as “a few days.”

SOME (ΤΙΣ) in plural (in Greek) is used for the greater number :—

Rom. iii. 3.—“For what if some did not believe?” Our attention is by this at once pointed to the fact that it was in reality the very opposite. It was only “some” who believed, while the nation as a whole did not believe.

1 Tim. iv. 1.—“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits (πνεύμασιν πλάνοις, *wandering* or *deceiving spirits* or *angels*), and teachings of demons :” *i.e.*, a vast number of people will be deceived by evil angels and demons in these last days.

Acts v. 36.—“Theudas, boasting himself to be somebody” (τινα) *i.e.*, some great person ; as is explained in Acts viii. 9.

Gal. ii. 6.—“But of these who seemed to be somewhat (τι).” They seemed to be something, really they were nothing (vi. 3).

SICK, for those who were dead in sins :

Rom. v. 6.—“For when we were without strength” (*ἀσθενῶν, asthenōn, sick*). We were really “dead in sin,” but are spoken of as infirm, because called “ungodly,” “sinners” (verses 6-8), “enemies” (verse 10).

REBUKE, for the great punishment of excommunication.

2 Cor. ii. 6.—“Sufficient to such a man *is* this punishment” (*ἐπιτιμία, epitimia, rebuke*. See further under *Idiom*).

## 2. NEGATIVELY.

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* (see above).

When we say of a man that “he is no fool,” we mean that he is very wise ; or when we say of a thing, “it is not a hundred miles from here,” we mean that it is quite close at hand. We thus emphasize that which we seem to lessen : *e.g.*, when it is written, “I praise you not,” it means I greatly blame you !

Ex. xx. 7.—“The LORD will not hold him guiltless :” *i.e.*, He will hold him guilty of breaking the whole law.

Lev. x. 1.—They “offered strange fire before the LORD, which he had commanded them not.” Here, the figure is translated. The Heb. is literally, “which the LORD had not commanded them,” *i.e.*, He had very solemnly prohibited it ; see Ex. xxx. 9.

Num. xxi. 23.—“And Sihon would not suffer Israel to pass through his border.” Heb. : “would not give permission,” *i.e.*, he did more, he prohibited them, as the verse goes on to explain, and opposed them even to the extent of using force.

Ps. xliii. 1.—“Plead my cause against an ungodly (margin, Heb., ‘unmerciful’) nation.” Heb. *לֹא חַחֲסֵד* (*lō chahseed*), *not merciful, i.e., cruel and malignant*.

Ps. li. 17.—“A broken and a contrite heart, O God, thou wilt not despise :” *i.e.*, Thou wilt graciously accept and welcome and bless.

Ps. lxxviii. 50.—“He spared not their soul from death,” *i.e.*, He gave their life over to the pestilence.

Ps. lxxxiii. 1 (2).—“Keep not thou silence, O God : hold not thy peace, and be not still, O God :” *i.e.*, Arise, O God ; and speak ; vindicate and deliver me from mine enemies.

Ps. lxxxiv. 11.—“No good *thing* will he withhold from them that walk uprightly :” *i.e.*, he will give them every good thing, and preserve them from all evil.

Ps. cvii. 38.—“And suffereth not their cattle to decrease :” *i.e.*, will abundantly multiply their cattle.

Prov. xii. 3.—“A man shall not be established by wickedness :” *i.e.*, he shall be overthrown.

Prov. xvii. 21.—“The father of a fool hath no joy :” *i.e.*, he hath plenty of sorrow.

Prov. xviii. 5.—“It is not good to accept the person of the wicked,” *i.e.*, it is a very hateful thing in God’s sight to do so.

Prov. xxx. 25.—“The ants are a people not strong,” *i.e.*, very weak.

Isa. xiv. 6.—“And none hindereth,” *i.e.*, all help.

Isa. xlii. 3.—“A bruised reed shall he not break, and the smoking flax shall he not quench :” *i.e.*, He will strengthen the bruised reed and kindle to a flame the smouldering wick.

Jer. ii. 8.—“The prophets prophesied by Baal, and walked after *things that do not profit* :” *i.e.*, that led to their ruin. So verse 11.

Zech. viii. 17.—“Love no false oath,” *i.e.*, hate every such oath.

Matt. ii. 6.—“And thou Bethlehem, *in the land of Juda*, art not the least among the princes of Juda :” *i.e.*, thou art the greatest !

Matt. xii. 32.—“It shall not be forgiven him :” *i.e.*, he shall have the gravest punishment in this life and in the life to come (Mark iii. 29). Just as those, on the other hand, whose sins are forgiven are “blessed” (Rom. iv. 7).

John vi. 37.—“Him that cometh to me, I will in no wise cast out.”

Here, there is very much more implied than is expressed in the literal words. Not only will I not cast him out, but I will by all means receive him and preserve him, and defend him : he shall never perish, neither shall any man pluck him out of My hand. Compare x. 28, and see further under *Ellipsis* (page 106) and *Repeated Negation* and *Synonymia* below.

John xiv. 18.—“I will not leave you comfortless,” *i.e.*, I will certainly come to you by My Holy Spirit and be your ever present help and defence. Moreover, I will come again and receive you to Mine own self.

Acts xx. 12.—“And they brought the young man alive, and were not a little comforted :” *i.e.*, they were very greatly comforted.

Acts xxi. 39.—“A citizen of no mean city :” *i.e.*, a very important city.

Tarsus was celebrated as a distinguished seat of Greek Philosophy and Literature. According to Strabo it ranked with Athens and Alexandria in the number of its schools and learned men.

Acts xxii. 18.—“Make<sup>h</sup> haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me :” *i.e.*, they will not only reject it, oppose it to the uttermost, but will seek to kill thee.

Acts xxvi. 19.—“I was not disobedient unto the heavenly vision” : *i.e.*, I was immediately and altogether obedient. He thus makes his own obedience more emphatic ; while by stating it negatively he denies what his enemies implied. They implied that he ought to have been disobedient ; but he meets this by asserting that he was “not disobedient,” *i.e.*, most obedient.

Rom. i. 13.—“I would not have you ignorant, brethren.”

This means very much more than a mere negative wish. It is a strong positive and earnest desire that they might assuredly know and be well instructed.

*Ignorance* is man's special human infirmity. Animals know more than man (Isa. i. 3). No animal is so helpless as man in the years of infancy.

It is remarkable, therefore, that in connection with the Church of God, and the epistles addressed to churches as such, containing the special instruction necessary in consequence of man's ignorance concerning the church as the mystery of God, there are six different occasions on which it is written : “I would not have you ignorant, brethren.”

“SIX” is the number specially significant of *man*. Man was created on the *sixth* day ; and, wherever in Scripture we have this number or any multiple of it, it always stamps the subject as having to do with Man.\*

The significance of these six occurrences of this weighty expression will be seen by those who have patience to work them out in the order in which they are given to us by the Holy Spirit.

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\* Many illustrations of this will be found in *Number in Scripture*, by the same author and publisher.

Rom. i. 13. Of Paul's purpose to prosecute his great mission and ministry to the saints in Rome. So chap. xv. 23.

Rom. xi. 25. That blindness in part is happened to Israel.

1 Cor. x. 1-11. That the camp in the wilderness was the type of the baptized assembly under the preaching of the kingdom.

1 Cor. xii. 1. Concerning spiritual things connected with the Church as the Body of Christ by the baptism with the Holy Spirit.

2 Cor. i. 8. Of the trouble at Ephesus, at the close of his ministry there (Acts xix.), when his preaching the kingdom ends and the revelation of the Mystery begins.

1 Thess. iv. 13. Concerning those that are asleep. Their resurrection and translation with the saints that are alive at the coming of the Lord, to be for ever with Him, when the Mystery is completed.

Rom. i. 16.—“I am not ashamed of the gospel of Christ:” *i.e.*, I count it my highest honour and glory to proclaim it, and to suffer for it, while I have full confidence in its power to accomplish all God's purposes of grace.

Rom. iv. 19.—“And being not weak in faith”: *i.e.*, Abraham being very strong in faith.

Rom. v. 5.—“Hope maketh not ashamed”: *i.e.*, it enables us to “rejoice in hope of the glory of God” (verse 2), and to “joy in God through our Lord Jesus Christ.” This hope, therefore, is no false hope, but will prove a great and eternal reality.

Rom. x. 2.—“They have a zeal of God, but not according to knowledge.”

By lessening the terms of the expression, the truth is more strongly stated; and the emphasis is thrown on their blindness and ignorance, which is enlarged upon in the next verse, while zeal and ignorance are combined in verse 19. Hence the expression, “not according to knowledge,” by the figure of *Tapeinosis* means really *with great blindness*.

Rom. xiii. 10.—“Love worketh no ill to his neighbour”: *i.e.*, it refuses to work ill, and not only so, but it works good for his neighbour.

1 Cor. ii. 14.—“The natural man receiveth not the things of the Spirit of God”: *i.e.*, he does more than this, he rejects them, he will not have them: why? “For they are foolishness unto him.” This on the one hand constitutes the guilt of man in the invariable result of the exercise of his “free-will”: while on the other hand it is equally true as to God's sovereignty; “neither can he know *them* (lit., *get to know them*), because they are spiritually discerned.”

1 Cor. xi. 22.—“I praise you not”: *i.e.*, I condemn you in this thing.

2 Cor. ii. 11.—“We are not ignorant of his devices,” *i.e.*, we are very well aware of them.

Gal. v. 21.—“They which do such things, shall not inherit the kingdom of God”: *i.e.*, they shall not only not inherit the kingdom, but shall be cast out into outer darkness and destroyed without remedy.

Heb. xi. 16.—“Wherefore God is not ashamed to be called their God”: *i.e.*, God is well-pleased to be their God, and to own them as His chosen people.

Heb. xiii. 2.—“Be not forgetful to entertain strangers”: *i.e.*, make it your business to remember to show hospitality.

Rev. xii. 11.—“They loved not their lives unto the death.” The fact implied is that they disregarded their life to the point of death, and that because there was One whom they loved more than life and for whose sake they willingly gave it up.

Rev. xviii. 7.—“I am no widow”: *i.e.*, I am well-husbanded and prosperous.

## CATABASIS (See *Anabasis*).

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### SYLLOGISMUS ; or, OMISSION OF THE CONCLUSION.

*Syl'-lo-gis'-mus*. Greek, συλλογισμός, a *reckoning altogether*, a bringing of all the premisses; and, the conclusion before the mind. From σύν (*sun*), *together*, and λογίζεσθαι (*logizesthai*), *to reckon*. (Hence the word "logic").

The regular form of every argument consists of three propositions of which the first two are called "*premisses*" (the first being the *major*, and the latter the *minor*), while the last, which necessarily follows from them, is called the "*conclusion*."

But the term *Syllogismus* is given to this figure because it is a departure from this rule, the law of logic being legitimately broken for the sake of emphasis.

It falls into this division because it is a figure of Rhetoric, in which something is *omitted* for the sake of emphasis. It is not the omission of *words*, as such, as in *Ellipsis*; or of *sense*, as in *Meiosis* or *Tapeinosis*; but it is a figure in which the premisses are stated, but the conclusion is omitted, and left to the imagination to enhance and heighten the effect; as when we say, "it can be better imagined than described." Indeed, so great is the emphasis which is thus acquired that the Latins gave it other names.

They called it SIGNIFICATIO, because something is *signified* which is not expressed:

RATIOCINATIO, or *Reasoning*, because only the Reasons (and not the conclusion) are stated; or, special importance is given to the *reasons*, even though the conclusion may be given (See Rom. iii.)

And it is called EMPHASIS, because of the emphasis thus given to the argument which is omitted.

1 Sam. xvii. 4-7.—The description of Goliath's armour and weapons is given; and it is left for us to conclude how great his strength must have been.

Isa. ii. 3, 4.—"Out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the

nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks."

Here the facts, or premisses, are stated, but it is left for us to draw the conclusion as to the marvellous results of this wonder-working word, which going out of Zion shall bring them about. That "Word of the Lord" by which the heavens and earth were created shall presently be spoken and bring peace and prosperity to the nations.

**Isa. iv. 1.**—"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

This is the continuation and conclusion of chap. iii.: in which, from verse 18, the punishment of the pride of the "daughters of Zion" is set forth: but it is left for us to draw the solemn conclusion, How great must be the desolation:—the gates, where the husbands of the daughters of Zion used to assemble, now mourn and are deserted; (iii. 26. Jer. xiv. 2. Lam. i. 4)—and the women whom many men did woo now come and offer themselves to one man, renouncing the legal claim of the wife (Ex. xxi. 10).

**Isa. xlix. 20.**—Here the greatness of Zion's blessing and prosperity is shown by the statement of the facts in verses 18-21. It is left for us to draw this conclusion which is left unstated.

**Matt. x. 30.**—"But the very hairs of your head are all numbered," *i.e.*, therefore how infinite must be the knowledge of our "Father"! how should I not therefore fear Him!

**Matt. xxiv. 20.**—"But pray ye that your flight be not in the winter, neither on the sabbath day." The conclusion is implied:—for then would your troubles and distress be increased and intensified beyond the power of tongue to tell.

**Luke vii. 44.**—"Thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head." What is implied is—How much greater therefore is her love than yours! So verses 45 and 46.

**1 Cor. xi. 6.**—"If the woman be not covered, let her be shorn also."

But she is not shorn, therefore the conclusion is, let her be covered.

**2 Thess. iii. 10.**—"If any would not work, neither should he eat."

Here the conclusion is to be supplied: *Every man must eat; therefore every man must work*: for it is not meant that a man's food is to be withdrawn from him.

## ENTHYMEMA ; or, OMISSION OF PREMISS.

*En'-thy-mee-ma.* Greek ἐνθύμημα, a thought or a consideration.

This is the opposite of SYLLOGISMUS.

In Syllogismus, the *premisses* are stated, but the *conclusion* is omitted; while, in *Enthymema*, the conclusion is stated and one or both of the premisses omitted.

Both are alike, therefore, in being an abbreviated Syllogism.

It is also related to *Hypocatastasis* (*q.v.*), in that it is an implication. But in *Hypocatastasis* it is an ordinary statement or word which is to be implied; while, in *Enthymema* it is the premiss of an argument which is left to be supplied.

The Latins call it COMMENTUM, a thought or a contrivance, and CONCEPTIO, the wording or drawing up of a statement.

It may be illustrated thus:—"We are dependent; we should, therefore, be humble." Here the major premiss is omitted—"dependent persons should be humble."

A Biblical example occurs in

Rom. vii. 1-6.—Here the fact is asserted that law has dominion over a man only while he is alive (verse 1), and this fact is applied to those who died (*i.e.*, were judicially reckoned as having died) when Christ died. So that all the members of the body of Christ died, and therefore the law has no longer dominion over them (verses 5, 6).

In proof of this, an illustrative argument is used, as to the case of a husband and wife. Both are bound to each other by law: and, while both are alive the union of one of them with another person is unlawful; but, if one be dead, then such a union on the part of the survivor is legitimate.

But only one of the cases is given: *viz.*, the death of the husband.

The death of the wife is there, but only *in thought*; and this other premiss has to be supplied by the mind in the course of the argument.

So that after the third verse we must add the other premiss in some such words as these:—

"And if the wife die, I need not say that she is free"; or, "but it goes without saying that if the wife die, of course she is free."

Wherefore (as the conclusion is given in verse 6) we died in Christ, and are therefore free from that law wherein we were held; for "he

that has once so died stands justified (the penalty having been paid) from his sin.

Now if we died with Christ we have been raised also with Him (vi. 8. Col. ii. 12). Thus we were planted together with Him in His death, and raised with Him (vi. 4) to newness of life. And be it noted that this is no mere marriage union. To prevent this conclusion the verb *to marry* is not used in verses 3 and 4. There, instead of the usual verb *marry*, which we should expect to find, we have the verb *to become*, with the dative case; and must in each instance supply the *Ellipsis*. In the case of the woman, she "becomes" joined, "becomes" bound under the law to a husband; but, in the case of those who died with Christ, they "*become*" united to Him as members of His body and "*become*" His property. Their union with Him is not in Incarnation, but in death, burial, and resurrection; and having died with Him are freed from the Law, instead of being bound to it.

**Matt. xxvii. 19.**—"Have thou nothing to do with that just man."

Here the fire, and feeling, and urgency of Pilate's wife is all the more forcible, in that she does not stop to formulate a tame, cold argument, but she omits the major premiss; which is greatly emphasized by being left for Pilate to supply. The complete Syllogism would have been :

1. It is very wicked to punish a just or innocent man.
2. Jesus is a just man.
3. Have therefore nothing to do with punishing him.

The conclusion thus contains the proof of each of the premisses on which it rests.

Thus is emphasized one of the four testimonies borne to the innocence of the Lord Jesus by Gentiles at the time of His condemnation.

1. Pilate's wife (Matt. xxvii. 19).
2. Pilate himself, "I am innocent of the blood of this just person" (Matt. xxvii. 24).
3. The dying malefactor, "This man hath done nothing amiss" (Luke xxiii. 41).
4. The Centurion, "Certainly this was a righteous man" (Luke xxiii. 47).

## SECOND DIVISION.

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# FIGURES INVOLVING ADDITION.

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WE now come to the second great division of our subject, *viz.*, figures which depend, for their new form, on some *addition*, either of words or of sense.

In the one case, only the words are affected, by their repetition in various forms and ways. In the other, the addition is made to the sense by the use of other words.

These all come under the head of Pleonastic Figures; just as the first division included all Elliptical Figures.

All these various forms of repetition and addition are used for the purpose of attracting our attention, and of emphasizing what is said, which might otherwise be passed by unnoticed.

When we reflect that no error in composition is more readily made than the undue repetition of words, called *Tautology*, it is remarkable that there are more than forty different ways of repeating words used by the Holy Spirit: over forty *legitimate* modes of breaking the law which governs the use of language; and of repeating words, in such a way that not only is there no tautology, but beauty is added to the composition and emphasis given to the sense.

Under this division come all the forms of repetition, either of letters, words, sentences, or subjects; which may be thus classified:—

### Figures involving REPETITION and ADDITION.

#### I. AFFECTING WORDS.

1. Repetition of letters and syllables.
  - (a) The same letters.
  - (b) Different letters.
2. Repetition of the same word.
  - (a) In the same sense.
  - (b) In a different sense.

3. Repetition of different words.
  - (a) In a similar order (but same sense).
  - (b) In a different order (but same sense).
  - (c) With a similar sound (but different sense).
  - (d) With a different sound (but similar sense).
4. Repetition of sentences and phrases.
5. Repetition of subjects (*Correspondence*).

## II. AFFECTING THE SENSE.

1. By way of Repetition.
2. By way of Amplification.
3. By way of Description.
4. By way of Conclusion.
5. By way of Interposition.
6. By way of Argumentation.

We will now consider the various Figures which come under these various heads :

## I. AFFECTING WORDS.

### 1. OF LETTERS AND SYLLABLES.

#### (a) Of the same Letters.

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## HOMŒOPROPHERON ; or, ALLITERATION.

*The Repetition of the same Letter or Syllable at the commencement of Successive Words.*

*Ho-mæ-o-proph'-e-ron*, from ὁμοιος (*homoios*), *like*, and προφέρω (*propherō*), *to carry*, or *place before* : *i.e.*, Successive words which carry the same letter or the same syllable *before*, or at the beginning.

This figure, therefore, 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 (from *ad*, *to*, and *litera*, *letter*). Churchill speaks of "Apt Alliteration's Artful Aid."

This figure is seen, of course, only in the Hebrew and the Greek. It is difficult to reproduce it in a translation. And where it occurs in the English it may be only accidental, and carry no weight or emphasis.

The song of Deborah, in Judges v., abounds with examples of *Homœopropheron*, which add great fire and force and beauty to the original. It is impossible to accurately and literally reproduce it in English, but with a little liberty we can give the English reader some idea of the use of this Figure.

We may as well, at the same time, do so according to its structure (see under *Correspondence*) and we present the structure first in outline, before setting it out in full.

The structure of Judges v. in outline :

A | 2-. Praise to Jehovah for the avenging of Israel.

B | a | 2, 3. Israel. The people's voluntary service.

b | 4-8. Contrasted states of the country.

a | 9. Israel. The leaders' voluntary service.

b | 10, 11. Contrasted states of the country.

B | b | 12-18. Contrasted conduct.

a | 19-22. The Enemy. Assault and defeat.

b | 23-27. Contrasted conduct.

a | 28-30. The Enemy. Presumption and disappointment.

A | 31. Praise to Jehovah for the avenging of Israel.

Adhering to this form, we may set the song forth thus:—

A | 2. Bless ye Jehovah,

B | a | That the Leaders in Israel took the lead ;  
 That the people willingly offered themselves.  
**Hear**, O ye kings ; **Hearken**, O ye princes ;  
**I**, even **I**, will sing to Jehovah,  
 Will strike the strings unto Jehovah, Israel's God.

b | Jehovah, when thou settest forth from Seir,  
 When thou wentest forth from Edom's field,  
 The earth trembled, yea, the heavens dropped ;  
 Yea, the clouds dropped down water,  
 The mountains melted away before Jehovah,  
 Even yon, Sinai, before Jehovah, God of Israel.\*  
 In the days of Shamgar, son of Anath,  
 In Jael's days,  
 The highways were effaced ;  
 The travellers had to walk in tortuous ways,  
**Effaced** were Israel's hamlets—**effaced**  
 Till I, Deborah, rose up—rose up a mother in Israel  
 New gods had they got them,  
 Therefore the press of war approached their gates.  
 Was there found shield or spear among forty  
 thousand in Israel ?

a | My heart is with the leaders of Israel,  
 Who willingly offered themselves among the People :  
 Bless ye Jehovah.

b | Ye who ride upon white asses,  
 Ye who recline upon rich rugs,  
**Who walk** by the way—**Speak** !  
 Instead of the shouting of the archers among the  
 water-drawers.  
 They praise there the righteous acts of Jehovah,  
 His righteous acts in His villages in Israel.  
 Then the People of Jehovah hastened down to the  
 gates.

- B
- b Awake, awake, † Deborah !  
 Awake, awake, speak the song !  
 Barak, arise ! conquer thy conquest,  
 Thou son of Abinoam.  
 Then down against the robust rushed a remnant ;  
 Jehovah's Host rushed with me against the  
 powerful,  
 From Ephraim's stock—the victors over Amalek :  
 After thee *marched* Benjamin among thy peoples ;  
 From Machir came the Masters,  
 Men that wield the Marshall's staff out of  
 Zebulun.  
 But the princes of Issachar were with Deborah,  
 Yea, Issachar was like Barak,  
 When into the valley his men threw themselves at  
 his feet,  
 While by the brooks abode Reuben,  
 With great resolutions of heart.  
 Why sittest thou among the folds listening to the  
 shepherd's flute ?  
 By the brooks Reuben has great searchings of  
 heart.  
 Gilead stays beyond Jordan,  
 And Dan—Why does he abide in his ships ?  
 Asher stays still on the shore of the sea,  
 Staying still in its bays,  
 But Zebulun hazarded his soul unto death,  
 With Naphthali, upon the heights of the field.
- a Kings came to fight—then the Kings of Canaan fought.  
 At Taanach and by Megiddo's Meres ;  
 Silver gained they none.  
 From heaven they strove ; the stars in their courses  
 They strove against Sisera :  
 Kishon's stream swept them away—  
 A stream of succours was Kishon's stream.  
 Tread strongly on, my Soul !  
 When struck the sounding hoof of the rushing steed—  
 Of the rushing † strong ones.

\* *Hyperbole* (q.v.). † *Geminatio*. ‡ *Epizeuxis* (q.v.).

b | Curse ye **M**eroz, commands Jehovah's Angel,  
 Curse ye, curse ye her inhabitants,  
 Because they came not to Jehovah's help,  
 To Jehovah's help\* amid the mighty.  
 Blessed above women be Jael,  
 Heber the Kenite's wife,  
 Blessed above women† of the tents!  
 He asks for water, she gives him milk;  
 In a beautiful bowl she carries him cream:  
 With her left hand she takes the tent-peg,  
 With her right the heavy hammer,  
 She swings it over Sisera, smites his head,  
 Crashes through and transfixes his temples,  
 At her feet he falls—he lies,  
 At her feet‡ he lies, writhes again, and falls,  
 As he writhes himself again he falls—dead! ‡

a | Sisera's mother looks from the window-edge,  
 She looks from the lattice-ledge and laments:  
 "Why lingers his car so long?  
 Why stop his chariots' steps?"  
 Her wise ladies answer her,  
 But she repeats her words to herself:  
 "Will they not find booty and share it?  
 Two maidens for each man;||  
 Booty of purple robes for Sisera,  
 Yea, booty of purple robes!  
 Two for each neck of the captors?"§

A | So fall all thy foes, O Jehovah,  
 But let them that love Him shine forth as the sun in his strength.

\* *Epizeuxis* (q.v.).

† *Anaphora* (q.v.).

‡ *Asyndeton* (q.v.).

|| Some critics have quoted this as a specimen of the low moral standard of the Scriptures, not seeing that it is merely telling us what the heathen woman (Sisera's mother) said! And in that woman's language we have the key to the victory which one woman won; and to the vengeance which another woman wrought.

§ *Aposiopesis* (q.v.).

Rom. xi. 33.—“How unsearchable (ἀνεξερεύνητα, *anexereuneeta*) are his judgments, and his ways past finding out (ἀνεξιχνίαστοι, *anexichniastoi*)!”

Here, the two important words are rendered still more emphatic by commencing with the same syllables.

His judgments are *anexereuneeta* (unsearchable), and His ways *anexichniastoi* (untrackable).

This means that His judgments are incomprehensible, and His ways untrackable. The former word occurs nowhere else in the N.T.; the latter only here, and in Eph. iii. 8, where it is rendered “unsearchable”:—“The unsearchable riches of Christ.” This does not merely vaguely express that Christ’s riches are uncountable or untold, but that they *cannot be traced out*. The context shows that this present interval between “the sufferings of Christ” and “the glory that should follow,” had been kept a secret (μυστήριον, *musterion*, or *mystery*), and had not been revealed, until it was made known by the Spirit through Paul (Rom. xvi. 25, 26. Eph. iii. 2-11. Col. i. 26, 27). The prophets sought to know the secret as to “what or what manner of time” the Spirit of Christ which was in them did signify: but, it was *untrackable*; they could not follow it: His ways were “past finding out.”\*

1 Thess. i. 2.—“We give thanks to God always for you all.” The last words are emphasized by being put as a beautiful Homœopropheton. The Greek is πάντοτε περὶ πάντων (*Pantote Peri Pantōn*), *i.e.*, always concerning you all.

1 Thess. v. 23.—We give our own rendering: “And may the God of peace Himself sanctify you wholly (ὁλοτελεῖς, *holoteleis*), and may your whole being (ὁλόκληρον, *holokleeron*), the spirit, and the soul, and the body, be preserved (*i.e.*, reserved, see 1 Pet. i. 4. 2 Pet. ii. 4, 9, 17; iii. 7. Jude 6, 13), unblamable at (ἐν) the parousia (presence or coming) of our Lord Jesus Christ.”

Here the two words are “*holoteleis kai holokleeron*.”

Heb. i. 1.—“God who at sundry times and in divers manners, etc.” πολυμερῶς καὶ πολυτρόπως πάλαι (*polymerōs kai polytropōs palai*), “*in many parts and many ways of old*.”

Here, there is both *Homœopropheton* and *Homœoteleuton*: the two words both beginning with *poly-* and ending with *-ōs*.

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\* See *The Mystery*, by the same author and publisher.

## HOMŒOTELEUTON; or, LIKE ENDINGS.

*The Repetition of the same Letters or Syllables at the end of Successive Words.*

*Hō'-mæ-o-tel-eu'-ton.* From ὁμοῖος (*homoios*), *like*, and τελευτή (*teleutee*), *an ending, i.e., words with like endings.*

This is the opposite Figure to *Homæopropheron*; and is used when successive words end with the same or similar letters or syllables.

These two figures are for the most part involved in others which affect the whole of the connected words; and therefore we shall meet with other examples as we proceed.

Mark xii. 30.—“This is the first commandment.” In the Greek this sentence consists of three words, each ending with the same syllable: αὕτη πρώτη ἐντολή (*hautee prōtee entolee*); and thus our attention is called to this weighty saying.

1 Pet. i. 3, 4.—“Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.”

Here, the *Homæoteleuton* emphasizes the wondrous character of this inheritance:—

ἀφθαρτον, ἀμίαντον, ἀμόραντον (*aphtharton, amianton, amaranton*), *incorruptible, undefiled, unfading*. It is difficult accurately to reproduce the sound of this in English; except in marking it by the voice in reading aloud.

We might say, *incorruptible, indefilable, indestructible*, but this would be at the expense of exact accuracy in translating.

## HOMŒOPTOTON: or, LIKE INFLECTIONS.

### *The Repetition of Inflections.*

*Ho-me-op'-to-ton*, from ὅμοιος (*homoios*), *like*, and πτώσις (*ptōsis*), a *falling*, which in grammar means an *inflection* : *i.e.*, a case formed by the declining of a noun, or *tenses*, *etc.*, in the conjugation of a verb : as in the Latin message of Julius Cæsar, "*veni, vidi, vici*," *i.e.*, "I came, I saw, I conquered."

This figure differs from the two former, in that the endings are not only similar, but the similarity arises from the same inflections of verbs or nouns, etc.

It will be seen, therefore, that this figure belongs peculiarly to the Original languages, and cannot always be transferred in translation.

Rom. xii. 15.—"Rejoice with them that do rejoice, and weep with them that weep." Here the inflections of the infinitive and participles necessarily go together in the Greek, though, of course, not in the English.

χαίρειν μετὰ χαιρόντων. Chairein meta chairontōn.

κλαίειν μετὰ κλαιόντων. Klaiein meta klaiontōn.

The two lines likewise each exhibit an example of *Polyptōton* (*q.v.*), and also of *Homœopropheron* (*q.v.*):

The figure may be reproduced in English thus:—

Be cheerful with those that are glad,

Be tearful with those that are sad.

2 Cor. xi. 3.—Lest your minds "be corrupted from the simplicity (ἀπλότητος, *haploteetos*) and purity (ἀγνότητος, *hagnoteetos*), that is towards (*i.e.*, with reference to) Christ."

This is the reading of the R.V., and is according to all the critical Greek Texts.

In English the words may be rendered "simpleness and singleness."

2 Tim. iii. 2, 3.—In these two verses nearly all the words end in -οι (-oi), the masculine plural case-termination.

These similar *endings* may arise, as above, where the *words* are quite different. But when the two words are derived from the same root; or when they occur, not in the language in which they appear, but in the language from which they are translated (either written or spoken), then the figure is called—

## PAROMŒOSIS: or, LIKE-SOUNDING INFLECTIONS.

*The Repetition of Inflections similar in Sound.*

*Par'-o-mæ-o'-sis.* Greek, παρομοίωσις, *assimilation*, especially of words; *assonance*. It is from παρά (*para*), *beside*, and ὁμοιωσις (*homoiōsis*), *likeness*.

It is called also PAROMŒON, παρόμοιον, *nearly like*.

Sometimes it is wrongly called PARECHESIS, παρήχησις, *likeness of sound or tone*, from παρά, *beside*, and ἦχος (*eechos*), *a sound*, or ἤχησις (*eecheesis*), *a sounding*. But *Parechesis* properly describes the figure when one of the two words belongs to another language, or when the similarity is seen only in the original language and not in the translation. See *Parechesis*.

**Matt. xi. 17.**—"We have piped unto you, and ye have not danced (*ōrcheesasthe*); we have mourned unto you, and ye have not lamented (*ekopsasthe*)."

Here the two words have the same ending, *sasthe*, which greatly emphasizes the sense. It is as though we could render it, "We have piped for you, and ye never stept; we dirged for you, and ye never wept." Though this would emphasize it, it would be by another figure (*Paronomasia*, *q.v.*), because the words are similar, only vaguely in *sound*, but are not spelt with the same letters.

And, though the similar ending is caused by the inflection of the verb, it is not the figure of *Homœoptoton*, because the two words are derived from the same root, which lends an additional force and emphasis.

In the language of Syria, which Christ probably used, the words would be רַקְדָּתוֹן, *ra-ked-toon*, and אַרְקָדָּתוֹן, *ar-ked-toon*, both verbs being from the same root and differing only in the conjugation: רַקַּד, meaning in one, *to leap* or *spring up*, from joy (Ecc. iii. 4) and in the other *to leap* or *start up* from fear (Ps. xxix. 6; cxiv. 4, 6).\*

**John i. 5.**—"And the light shineth in darkness; and the darkness comprehended it not."

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\* This figure is not preserved in the Hebrew translation of the New Testament; the word being רַקְדָּתֵם, *rekadtem*, and אַרְקָדָּתֵם, *sephadtem*, which is *Homœoteleuton* pure and simple.

The figure does not appear either in the English or the Greek : but in the Chaldee or Syriac language "darkness" is קבל, k'vel and "comprehended" is קבל, kabal.

John x. 1.—"He that entereth not in by the door into the sheep fold." Is beautifully expressed in the Syriac מן תרעה לשירא, min tharô leteero.

1 Cor. i. 23, 24.—In these verses there is a beautiful combination of four different words from the same root in order to emphasize the solemnity of the passage :

"We preach Christ crucified (משכל, mishkal, a cross, see Gen. xlviii. 14), unto the Jews a stumbling-block (מכשול, mikshol), and unto the Greeks foolishness (סכל, sekel), but unto them that are called, both Jews and Greeks, Christ the power (השכיל, hishkeel) of God and the wisdom (שכל, sekel) of God."

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## ACROSTICHION: or, ACROSTIC.

*Repetition of the same or successive Letters at the beginnings of Words or Clauses.*

THE English name of this figure is *Ac-ros'-tic*, and comes from the Greek, ἀκρος (*akros*), at the point (*i.e.*, at the beginning or the end) and στίχος (*stichos*), a row or order. It is a figure of repetition, not of the same letter, but of different letters at the beginning or end of words arranged in *lines*.

These letters may be thus repeated at the beginning or end of lines, either in the same *order* in which they occur in the Alphabet (in which case they are called **ABECEDARIAN**), or in some other certain or particular order, making the letters at the beginning or end of successive lines or words spell another word.

The Greeks gave it another name, **PARASTICHIS** (παραστιχίς) from *para* (*para*), beside, and *stichos* (*stichos*), a row, meaning that the letters are placed at the *side*.

By the use of this peculiar figure, our attention is attracted to the special importance of certain passages. There are thirteen such passages in the Scriptures, and whenever we meet with them, we are asked to give great attention to them, and to put marked emphasis upon them.

The following are all the Acrostic or Abecedarian passages in the Bible, in which the order of the Alphabet is followed:—

**Pss. ix. and x.**—These two Psalms are linked together by an irregular alphabet running through, and thus combining the two. Ps. ix. beginning with **א** and Ps. x. with **ה**, which begins the last half of the alphabet.

The figure tells us that we are to connect these two Psalms together, and shows us that we are to read them together, and that their subject is one: *viz.*: “the man of the earth” (x. 18), the Antichrist; whose days, character, and end they give. While “the Great Tribulation” is referred to twice (ix. 9 and x. 1). לעתות בצרה, “times of trouble.” A phrase which occurs only in these two places.

Other significant expressions also occur in each of the two Psalms:

“Arise,” ix. 19, x. 12; “the oppressed,” ix. 9, x. 18; “forget not the poor,” ix. 12, x. 12; “the heathen,” ix. 5, 15, 17, 19, 20, and x. 16.

Ps. ix. is “the expectation of the poor” (18). Ps. x. is “the desire of the meek” (17).

The acrostic alphabet is incomplete and irregular, like the "times" which these Psalms describe. We cannot reproduce the two Psalms here, but can only indicate the Acrostic in them:—

א commences each of the four lines of verse 1; ב, verse 2; ג, verse 5; ד is wanting; ה, verse 6; ו, verses 7, 8, 9, 10; ז, verse 11; ח, verse 13; ט, verse 15; י, verse 17; כ, verse 18. ל, x. 1; מ, verse 5; נ, verse 8; ס, ש, ז are wanting; ק, verse 12, is repeated from ix. 19 in order to call our attention to the same words of the same prayer; ר is found in verse 14; ש, twice in verse 15; ת, in verse 17.

We must believe that the Acrostic is purposely incomplete, but what the design and the lesson may be must be left to the patient students of God's word. It may be that it is to correspond with these "times of trouble," for they also will be broken up and incomplete.

Ps. xxv.—Here again the Acrostic is designedly irregular, proving its genuineness rather than suggesting its corruption.

This design is shown by the fact that, in Ps. xxxiv., the same letter ו is omitted, and the same letter פ is duplicated by being added for the last verse. Ps. xxv. 22 and xxxiv. 22 commence with the same word פָּדָה (*padah*), "redeem," and both verses thus marked contain a similar sentiment: Ps. xxv. 22, "Redeem Israel, O God, out of all his troubles": and xxxiv. 22, "The LORD redeemeth the soul of his servants." These two verses are thus made to stand out by themselves.

The Acrostic letters are thus distributed:—א, verses 1 and 2; ב, verse 2 (second word); ג, verse 3; ד, verse 4; ה, verse 5; ו, omitted; ז, verse 6; ח, verse 7; ט, verse 8; י, verse 9; כ, verse 10; ל, verse 11; מ, verse 12; נ, verse 13; ס, verse 14; ע, verse 15; פ, verse 16; צ, verse 17; ק omitted; ר, verse 18, 19; ש, verse 20; ת, verse 21; (repeated), verse 22.

Ps. xxxiv.—Here, as in Ps. xxv., the sixth letter ו is omitted, the alphabet ending at verse 21; and the פ repeated thus puts verse 22 outside the alphabetical series.

Thus far the two Psalms (xxv. and xxxiv.) are framed on the same model.

In this Psalm, with the above exception, there is one letter left for each verse in its order.

Ps. xxxvii.—Here the series is complete. The ע being masked behind the preposition ל (in the word לעולם, *for ever*, verse 28), and the ת behind the conjunction ו "but," in verse 39.

Every letter has two verses of two lines each, except three: **ק**, verse 7; **ב**, verse 20, and **פ**, verse 34, which have but one verse of three lines each.\*

The Acrostic is as follows:—**א** commences verse 1; **ב**, verse 3; **ג**, verse 5; **ד**, verse 7; **ה**, verse 8; **ו**, verse 10; **ז**, verse 12; **ח**, verse 14; **ט**, verse 16; **י**, verse 18; **כ**, verse 20; **ל**, verse 21; **מ**, verse 23; **נ**, verse 25; **ס**, verse 27; **ע**<sup>ל</sup>, verse 28, third line ("they are preserved for ever"); **פ**, verse 30; **צ**, verse 32; **ק**, verse 34; **ר**, verse 35; **ש**, 37; **ת**,† verse 39.

**Ps. cxi.**—The acrostic here is perfect. The Psalm has twenty-two lines, which commence successively with the twenty-two letters of the Hebrew alphabet.

**Ps. cxii.** is formed on precisely the same model, and the two Psalms form a pair, **Ps. cxi.** being occupied with Jehovah and **Ps. cxii.** with the man that feareth Jehovah. They may be thus compared—the letters marking the *Correspondence* (*q.v.*).

**Ps. cxi.**

cxi.	a	1-3.— <b>א</b> His righteousness for ever.
	b	4-8.— <b>י</b> Gracious and full of compassion; ever mindful of His covenant.
	c	9, 10.— <b>ד</b> His covenant and praise for ever.

**Ps. cxii.**

cxii.	a	1-3.— <b>א</b> His righteousness for ever.
	b	4-8.— <b>י</b> Gracious and full of compassion; in everlasting remembrance.
	c	9, 10.— <b>ד</b> His exaltation for ever.

**Ps. cxix.**—This Acrostic Psalm differs from every other. It consists of 176 verses, divided into 22 groups of eight verses each: ( $8 \times 22 = 176$ ). The eight verses of each group begin with the same letter. For example: the first eight verses each begin with *Aleph א* (A), the second eight with *Beth ב* (B); and so on through the whole Psalm.

It is very difficult to preserve this in a translation, and impossible where the letters of one language are not the same either in power or number or order.

It so happens, however, that the *ninth* portion (verses 65-72), in which each verse begins with *Teth ט* (T), begins also with T in the Authorized Version in all the verses except two (67 and 71). These

\* It is noteworthy that the first of these (**ק**) occurs seven verses from the beginning; the last (**פ**), seven verses from the end; while the middle letter (**ב**) is the middle of the whole Psalm.

† Ginsburg's Hebrew Bible omits the Vau (**ו**).

can be easily made to begin with T also, by changing the word "Before" in verse 67 to *Till*; and the words "It is" in verse 71 to 'Tis. Then it will exactly correspond to the Hebrew original.

Attempts have been made to render other portions in a similar manner, but with little success. What comes naturally in an Original Text, must be somewhat forced in translating it into another language. We offer the following as an example:—

## A.

Ah! the happinesses of the perfect in the way,  
 Such as walk in the law of Jehovah.  
 Ah! the happinesses of the keepers of His testimonies,  
 Who seek Him with their whole heart.  
 Assuredly they have not worked iniquity :  
 In His ways they ever walked.  
 As to Thy commandments—Thou hast commanded us,  
 That we should diligently keep them.  
 Ah! *Lord*, that my ways were prepared  
 To keep Thy statutes.  
 Ashamed, then, I shall never be,  
 While I have respect unto all Thy commandments.  
 All my heart shall praise Thee in uprightness,  
 While I learn the judgments of Thy righteousness.  
 All Thy statutes also I will keep :  
 Leave me not utterly.

## B.

By what means shall a young man cleanse his way ?  
 By taking heed thereto according to Thy word.  
 By every means my heart hath sought Thee :  
 Let me not err from Thy commandments.  
 Besides, I have laid up Thy word in my heart,  
 That I might not sin against Thee.  
 Blessed art Thou, O Jehovah,  
 Teach me Thy statutes.  
 By my lips have I recounted  
 All the judgments of Thy mouth.  
 By walking in Thy Mandate's way,  
 I found joy beyond all wealth.  
 By Thy precepts shall I guide my musings,  
 And shall pore o'er Thy paths,  
 By thy statutes shall I be delighted ;  
 Thy word I shall not forget.

**Ps. cxlv.**—Here the Acrostic is perfect, with the exception of the letter *Nun*, ן (N), which comes between verses 13 and 14.

It has evidently dropped out through the carelessness of some scribe; for it must have been in the manuscripts from which the Septuagint, Vulgate, Syriac, Arabic and Æthiopic Versions were made, as they contain the verse. One Hebrew MS. has been found by Dr. Ginsburg containing the verse; which reads, "The LORD is faithful in all His words, and holy in all His works."

Moreover, it falls in with the structure of the Psalm, for the member, in which verse *nun* (ן) occurs, consists of verses 13-20 and is as follows:—

- a | 13. "Thou," second person.  
 b | 14. "He," third person.  
 a | 15, 16. "Thou," second person.  
 b | 17-20. "He," third person.

The members *b* and *b* thus commence with similar words.

The Psalm is "David's Psalm of praise." It is the only Psalm that is dignified by this title. It is a special Psalm, therefore, and the Acrostic marks it as such, there being exactly 22 verses, one letter for each verse, and each verse consisting of two lines.

The structure (see under *Correspondence*) shows that it consists of seven members, arranged alternately, the subject of the first being *Praise promised*, and that of the second, *Praise offered* in fulfilment of that promise.

It is as follows:—

Psalm cxlv.

- A<sup>1</sup> | 1, 2. Praise promised (first person) for Jehovah Himself.  
 B<sup>1</sup> | 3. Praise offered (third person) to Jehovah.  
 A<sup>2</sup> | 4-7. Praise promised (first and third persons alternately) for Jehovah's works.  
 B<sup>2</sup> | 8, 9. Praise offered (third person) for Jehovah's works.  
 A<sup>3</sup> | 10-12. Praise promised (third person only) for Jehovah's kingdom.  
 B<sup>3</sup> | 13-20. Praise offered (third person) for Jehovah's kingdom.  
 A<sup>4</sup> | 21. Praise promised (first and third persons) (יְבָרֵךְ, *shall bless*, as in verse 10).

Prov. xxxi. 10-31 is a perfect alphabetical Acrostic, marking and calling our attention to this song in praise of a virtuous woman.

Döderlein calls it "*a golden A B C for women.*" It follows here, the words of a faithful mother. The following is the structure of the passage:—

- A | 10. The woman and her worth.  
 B<sup>1</sup> | 11, 12. Her husband.  
 C | 13-22. Her work.  
 B<sup>2</sup> | 23. Her husband.  
 C | 24-27. Her work.  
 B<sup>3</sup> | 28, 29. Her children and her husband.  
 A | 30, 31. The woman and her worth.

Like Ps. cxlv. it consists of twenty-two verses, and each verse contains two lines.

Lam. i. is an acrostic chapter. It consists of 22 verses, each of which commences with a successive letter of the alphabet, and each consists of three lines, except verse 7 (י, *Zayin*) which contains four lines.

Lam. ii. is the same, except that in this case it is verse 19 (פ, *Koph*) which contains four lines. י and ד (verses 16 and 17) are transposed.

Lam. iii. is different. It consists of 66 verses; the first three each commencing with א (A); the second three each commencing with (B), and so on. Here, also as in chap. ii., י and ד (verses 46-48 and 49-51) are transposed.

Lam. iv.—Here, there are 22 verses, each verse commencing successively with the letters of the alphabet, and consisting of two lines. Here, also as in chaps. ii. and iii., the י and ד (verses 16 and 17) are designedly transposed.

These are all the Alphabetical Acrostics.

There are, however, others; to which our attention is called by the Massorah, as well as by their being written in larger characters in certain Manuscripts.

In these cases the Acrostic letters spell certain words. But these are no more accidental than those which are alphabetical. Other acrostics have been found; but, as they are without Massoretic or Manuscript authority (and, therefore, probably are undesigned) we do not notice them.

Ps. xcvi. 11.—The Massorah has a rubric calling attention to the name of Jehovah here in a complete sentence of four words:—\*

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\* Reading the English words backwards.

ישמחו השמים ותגל הארץ

*earth-the glad-be-let-and heavens-the rejoice-Let.*

"Let the heavens rejoice, and let the earth be glad" (lit., "*Let-rejoice the-heavens and-let-be-glad the-earth*").

This is the great truth and the grand climax of God's purposes, which the Psalms as a whole set forth and declare. Especially so in this fourth book of the Psalms, which reveals those purposes in relation to the earth.

Ps. xcvi. is a call to "all the earth" (verse 1) to sing the "new song," and Ps. xcvii. is, or rather will yet be, the earth's glad answer to that call.\*

**Esther.**—In the Book of Esther four times the name of Jehovah occurs in the form of an Acrostic.†

Jehovah had declared (Deut. xxxi. 16-18) that if His people forsook Him He would hide His face from them. Here this threatening was fulfilled. But, though He was hidden from them, He was present, working for them, to deliver them. Hence the outward form of the book is in harmony with the circumstances of the people: Jehovah was not *with* them, but He was *for them*; and therefore, though His name does not occur so that it may be sounded and pronounced by the voice, it appears, so that it may be visible to the opened eyes.

Further, the four Acrostics are all different from each other.

#### THE FIRST

occurs in i. 20. It is formed by the *initial* letters, for the event was initial. It is formed by spelling the word *backwards*, for Jehovah was *overruling* and turning back the wisdom of man. The four Hebrew words are

דוּא וְנָל הַנְּשִׁים יִתְּנוּ

*i.e.*, "*All the wives shall give*," or exhibiting a similar Acrostic in English—

"**Due Respect Our Ladies**

shall give to their husbands, etc."

This counsel resulted in bringing Esther to the throne; so that when Haman's plot had been made, it might be thwarted (iv. 14).

#### THE SECOND

(v. 4) is formed, as before, by the *initial* letters; for Jehovah was

\* See *A Key to the Psalms*,

† See a separate pamphlet on this subject by the same author and publisher, *The Name of Jehovah in the Book of Esther*.

*initiating* His plans: but it is spelt *forwards* (as in our common form of Acrostics), for Jehovah was *ruling* rather than *overruling*. The four Hebrew words are—

יבוא המלך והמן היום

“*Let the King and Haman come this day,*” or,

“**Let Our Royal Dinner**

be graced this day by the King and Haman.” The name of Jehovah appears in the invitation; for He was to be there in order to bring the counsels of man to nought and “take the wise in their own craftiness.”

Nothing happens at the dinner beyond an invitation to Haman to dine at the royal table the next day. “Then went Haman forth that day joyful and with a glad heart” (v. 9). Yes, “that day,” for it was his last!

#### THE THIRD ACROSTIC

(v. 13) is the beginning of the end. Hence it is formed by the *final* letters, for the end was approaching. It is read *backwards*, for the Lord was *turning back* all the proud purposes of Haman. Haman goes home to his wife and says:

זה אינני שורה ל

“*This availeth me nothing,*” or “*Yet am I*

sa**D**, fo**R** n**O** avai**L**

is all this to me.”

This sadness was a precursor of, and foreboded, his coming execution. Haman dines on the morrow with the king and queen; and events soon reached their climax; which comes in

#### THE FOURTH ACROSTIC

(vii. 7). It is again in the *final* letters, for Haman's *end* had come. It is spelt *forwards*; for Jehovah was *ruling*, and had determined the event:—

כי נלתה אליו הרעה

Haman saw “*that evil was determined against him,*” or, “*For he saw that there was*

evi**L** t**O** fea**R** determine**D**

against him by the King.”

There was indeed evil to fear: for that evil had been determined not by King Ahasuerus, but by Jehovah: and the evil came swiftly upon him, for he was at once taken out and hanged.

Thus these four Acrostics at once conceal and reveal the Name of Jehovah, and emphasize the four pivots on which the whole history turns.

Est. vii. 5.—This is another Acrostic for which there is Massoretic authority; the letters being written in larger characters in certain MSS.

It is that name by which God revealed himself to Moses and to Israel, the "I AM," who had come down to deliver them. He who came down to deliver them in Egypt now comes down to deliver them in Persia: and, though He was not revealed, nor His name written, yet He has caused it to be emblazoned on the pages of the history.

When Ahasuerus learned from Esther, that "the Jews' enemy" had laid his plot to destroy the whole nation, he cries out in his ignorance, "WHO IS HE, AND WHERE IS HE that durst presume in his heart to do so?" He uses the words of which the *final* letters spell the name EHJHE (pronounced *E-he-yhe* both backwards and forwards).

הוּא יְהוָה וְיְהוָה יְהוָה

EHEYEH knew who Haman was and where he was. He who is the great "I am," sees the end from the beginning; and both rules and over-rules all events for the accomplishment of His purposes, and for the deliverance of His People. (See Ex. ii. 23-25; iii. 14, 15).

Acrostics, like many other figures, occur only in the Originals, and cannot be reproduced in a translation.

It is possible also for figures to occur in a translation which are not in the Hebrew or Greek! In such cases they are, of course, either accidental or designed. In either case they are of no value or weight.

An Acrostic can be made, for example, in the English of John iii. 16, which is accidental. But as it may be useful to some in teaching others, we note it here—

John iii. 16.

G od so loved the world, that he gave his  
O nly begotten  
S on, that whosoever believeth in him should not  
P erish, but have  
E verlasting  
L ife.

This verse contains the good news of the Gospel, which, by a singular coincidence, is the very word which may thus be written as an Acrostic.

## REPETITIONS OF WORDS.

### 2. OF THE SAME WORD.

#### (a) In the Same Sense.

There are no less than twelve ways in which the *same word* may be repeated in the *same sense* in the same sentence. The first is called

### EPIZEUXIS: or, DUPLICATION.

*The Repetition of the Same Word in the Same Sense.*

When the word is repeated in close and immediate succession, no other word or words coming between, it is called GEMINATIO, pronounced *Gem-i-nā'-tio*, which means a doubling, duplication, a re-doubling. It is also called ITERATIO (*It'-er-ā-ti-o*), iteration; CONDUPLICATION (*con-dū-pli-ca'-tio*), conduplication, or full doubling.

When the words do not immediately succeed each other, but are separated by one or more intervening words, the figure is then called EPIZEUXIS, pronounced *Ep'-i-zeux'-is*. It is the Greek word ἐπιζευξίς, from ἐπὶ (*epi*), upon, and ζεύγνυμι (*zeugnumi*), to yoke, or join closely together. The intervening words thus form the yoke which joins the repeated words.

The Latins give this figure the name of SUBJUNCTIO (*Sub-junc'-tio*), which is derived from the Greek and has exactly the same meaning; *subjoining* (from *jugum*, a yoke).

We may give the figure the English name of "Duplication," "Gemination," "Iteration," or "Repetition."

It is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it.

In writing, one might accomplish this by putting the word in larger letters, or by underlining it two or three times. In speaking, it is easy to mark it by expressing it with increased emphasis or vehemence.

How important for us to notice, in the Scriptures, the words and expressions which the Holy Spirit has thus marked and emphasized in order to impress us with their importance!

Gen. vi. 17.—"And, behold, I, even, I, do bring a flood of waters upon the earth."

Gen. vii. 19.—"And the waters prevailed exceedingly."

Here, as in other passages, the doubled adverb is used for a superlative. Τῆς Τῆς (*meōd, meōd*), greatly, greatly. We have

the same words in xvii. 2, "And I will multiply thee exceedingly (*meōd, meōd*). So also verse 6, exceeding; and verse 20, exceedingly; xxx. 43, "And the man increased exceedingly (*meōd, meōd*)"; Ex. i. 7, "Waxed exceeding"; Num. xiv. 7, "It is an exceeding (*meōd, meōd*) good land"; 1 Kings vii. 47, "Because they were exceeding (*meōd, meōd*) many"; 2 Kings x. 4, "But they were exceedingly (*meōd, meōd*) afraid"; Ezek. ix. 9, "And Judah is exceeding (*meōd, meōd*) great"; xvi. 13, "And thou wast exceeding (*meōd, meōd*) beautiful"; xxxvii. 10, "An exceeding (*meōd, meōd*) great army."

Gen. xxii. 11.—"And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham."

This is the first occurrence of this figure, used of names. There are *ten* such in the Scriptures (the number *ten* completing the cycle of Divine order).\*

Seven of these are used by God to man (four of which are in the Old Testament, and three in the New), the other three being used under other circumstances. When thus used, the figure calls special attention to the occasion or to the person, and to some solemn moment of importance in the action, or of significance in the words.

1. Abraham, Abraham (Gen. xxii. 11).	} Old Test. (4)	} Used by God to men. (7)
2. Jacob, Jacob (Gen. xli. 2).		
3. Moses, Moses (Ex. iii. 4).		
4. Samuel, Samuel (1 Sam. iii. 10).		
5. Martha, Martha (Luke x. 41).	} New Test. (3)	} Used under other circum- stances.† (3)
6. Simon, Simon† (Luke xxii. 31).		
7. Saul, Saul (Acts ix. 4).		
8. Lord, Lord (Matt. vii. 21, 22. Luke vi. 46; xiii. 25).	} Used under other circum- stances.† (3)	
9. Jerusalem, Jerusalem (Matt. xxiii. 37. Luke xiii. 34).		
10. Eloi, Eloi (Mark xv. 34. Matt. xxvii. 46. Ps. xxii. 1).		

\* See *Number in Scripture*, by the same author and publisher.

† "Satan hath desired to have you (*ὄμᾶς, plural*) that he may sift you (*ὄμᾶς, plural*) as wheat: but I have prayed for thee (*σοῦ singular*) that thy faith fail not." Satan "sifts" to get rid of the wheat! Christ "fans" to get rid of the chaff (Matt. iii. 12).

‡ Each of these three examples is unique. In No. 8 it is the name of the Lord used by man. In No. 9 it is used of God's city and people by Christ. In No. 10 it is used of God by Christ.

It is to be noted that in raising the dead the Lord Jesus never used this figure! As much as to say it needéd no emphasis whatever to make the dead hear His voice (see Mark v. 41).

The disciples may cry, "Master, Master, we perish!" (Luke viii. 24), but He calmly rebukes the winds and the waves.

Gen. xxv. 30.—"And Esau said to Jacob, "Feed me, I pray thee, with that same red *pottage*."

The Hebrew having no superlative, doubles the adjective (see under *Idiom*), הָאֲדָמִים הָאֲדָמִים (*hah-ahdom, hah-ahdom*), red, red, *i.e.*, this very red [*food*]; or, this deliciously red *food*.

Ex. ii. 12.—"And he looked this way and that way."

Here the Hebrew כֹּה וְכֹה (*kōh vahkōh*), this and this, is well translated, The repetition emphasizes the fact that he looked in every direction. See also Josh. viii. 20, *i.e.*, in any direction. 2 Kings ii. 8. Also Josh. viii. 33, מִכָּל צִדָּה (mizzeh oomizeh), *i.e.*, on all sides. 1 Kings ii. 36, "Go not forth thence any-whither" אַהֲנֵה וְאֲהֵנָה (*ahneh vah-ah-nah*), *this and this*. 2 Kings iv. 35, see margin.

Ex. iv. 16.—"And he shall be, even he shall be to thee instead of a mouth:" *i.e.*, he shall surely be, etc.

Ex. xv. 16.—"Till thy people pass over, O LORD, till the people pass over, which thou hast purchased:" *i.e.*, till thy people have completely passed over and are safe on the other side.

Ex. xxiii. 30.—"By little and little I will drive them out from before thee," מֵעֵת קָטַן (me-at, me-at), "little, little, I will drive, etc.:" *i.e.*, I will drive them out by very slow degrees. There is no "by" or "and" in the Hebrew of this passage. These words should be in italics. The figure is beautifully rendered in English idiom, where two adverbs are used to express the superlative.

Ex. xxviii. 34.—"A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about:" *i.e.*, alternately.

Ex. xxxiv. 6.—"And the LORD passed by before him, and proclaimed, JEHOVAH, JEHOVAH."

Here, if we were to translate the figure idiomatically, it means that He proclaimed *the wonderful name, Jehovah!* (which He did in the sixth and seventh verses).

Lev. vi. 12 (5).—"And the priest shall burn wood on it every morning." בַּבֹּקֶר בַּבֹּקֶר (*babböker, babböker*), morning, morning: *i.e.*, every morning, regularly, and without intermission.

Lev. xxiv. 8.—"Every sabbath he shall set it in order before the Lord continually."

Hebrew **בְּיֹמֵי הַשַּׁבָּת בְּיֹמֵי הַשַּׁבָּת** (*Beyôm hashabbath beyom hashabbath*), **on-the-day-of the-Sabbath, on-the-day-of the-Sabbath**: *i.e.*, every Sabbath, with emphasis on the word "every," *i.e.*, every Sabbath without fail.

Num. xvii. 12, 13 (27, 28).—After Aaron's rod had been brought forth, the people were frightened and cried to Moses, "Behold, we die, we perish, we all perish. Whosoever cometh near, cometh near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"

Here the figure is **הִקְרַב הִקְרַב** (*hakkahrev hakkahrev*), *cometh near, cometh near*. It is idiomatically translated by the A.V., but literally by the R.V.

There is also the repetition of the word **אֶחָדָנוּ** (*ahvadnoo*), "we perish, we all perish."

Deut. xxviii. 43.—Here the figure is really translated idiomatically, and not literally. "The stranger that *is* within thee shall get up above thee very high," *i.e.*, **מְעַלָּה מְעַלָּה** (*mahalah, mahalah*), **high, high**; "and thou shalt come down very low" (*i.e.*, **מַטָּה מַטָּה** (*mattah, mattah*), **low, low**).

Thus the figure emphasizes the depth of the misery into which Israel should be brought if they would not hearken to the voice of Jehovah (verse 15).

Judges v. 22.—

"Then did the horsehoofs stamp:

By reason of the pransings, the pransings of his mighty ones."

**מִדְּדַהֲרוֹת דַּהֲרוֹת** (*middaharoth daharoth*), *i.e.*, the violent pransings, if translated idiomatically. See under *Idiom*.

1 Sam. ii. 3.—"Talk no more exceeding proudly."

**גְּבוּהָהָ גְּבוּהָהָ** (*gevoahah, gevoahah*), **proudly, proudly, i.e.**, arrogantly or haughtily.

Here the repeated adjective is idiomatically translated as a superlative.

2 Sam. vii. 5.—"Go and tell my servant David (Heb., to my servant; to David), Thus saith the LORD, Shalt thou build, me a house for me to dwell in?"

Here there is great emphasis to be placed on the repeated pronoun, "me," in order to rebuke the popular and universal thought of the natural heart, which ever says, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

2 Sam. xviii. 33.—“O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!”

Here the figure emphasizes the vehemence of David's grief.

2 Kings iv. 19.—“And he said unto his father, My head, my head.” (רֹשֶׁה רֹשֶׁה, *roshee, roshee.*)

How eloquent: and what a volume is contained in this simple figure, so naturally used by the child; as an English child would say, “My poor head.”

2 Chron. iv. 3.—“Compassing the sea round about.” סָבִיב סָבִיב (*sahveev, sahveev*), around, around: *i.e.*, completely round, all around. The same repetition is used, to express complete surrounding, in Ezek. xxxvii. 2; xl. 5, 14, 16 (twice), 17, 25, 29, 30, 33, 36, 43; xli. 5, 6, 7, 8, 10, 11, 12, 16 (the second “round about”), 17, 19; xlii. 15, 20; xliii. 12. In all these descriptions of the new and future Temple, the repetition of סָבִיב סָבִיב (*sahveev, sahveev*) emphasizes the completeness of the measurements.

Ps. xxii. 1.—“My God, my God (אֱלֹהֵי אֱלֹהֵי, *Elee, Elee*), why hast thou forsaken me?”

Who can tell the depth of meaning and of feeling, which this figure here reveals? It is thus impressed upon us, because it cannot be expressed by words. See Mark xv. 34.

Ps. lxvii. 6, 7 (7, 8).—

“God shall bless us,  
God shall bless us :”

*i.e.*, God shall really and truly bless us in very deed.

Ps. lxxvii. 16 (17).—

“The waters saw thee, O God,  
The waters saw thee.”

(See under *Prosopopœia.*) Thus emphatically describing Ex. xiv.

Ps. xcvi. 13.—

“For He cometh, for He cometh :”

*i.e.*, for He shall surely come.

Ps. cxviii. 11.—Twice “They compassed me about”; and in verses 15 and 16, we have three times “The right hand of the Lord.”

Ps. cxxxvii. 7.—“Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof,” *i.e.*, קָרוּ קָרוּ (*ahroo, ahroo*), “Down-with-it, down-with-it,” or we might render the figure, *utterly overthrow it.*

Prov. xx. 14.—“*It is naught, it is naught, saith the buyer : but when he is gone his way, then he boasteth.*”

Heb. is רַע רַע (*ra, ra*), *i.e.*, “very bad,” or “worth nothing.” What a picture of Eastern bargaining!

Ecc. iii. 18.—Lit., I said in my heart respecting the estate of the sons of men that . . . they, even they are like beasts.”

Here the figure of *Pleonasm* (*q.v.*) first emphasizes the word “men,” and then the *Epizeuxis* again increases that emphasis.

Ecc. vii. 24.—“That which is far off and exceeding deep, who can find it out?”

עֵמֶק עֵמֶק (*ahmok, ahmok*), deep, deep : *i.e.*, as it is translated, “exceeding deep.”

Isa. vi. 3.—The holiness of Jehovah is emphasized beyond measure, and the three persons in one God are indicated by the thrice repeated “Holy, holy, holy is the LORD of hosts.” Here the highest degree of holiness is ascribed to Jehovah.

Isa. xxi. 9.—“Babylon is fallen, is fallen” : to emphasize the certainty and the greatness of the fall of that great city, and the completeness of its final overthrow. See also Rev. xviii. 2.

Isa. xxvi. 3.—“Thou wilt keep him in perfect peace.”

Here the figure is idiomatically translated. The Hebrew reads (see margin) שְׁלוֹם שְׁלוֹם (*shalom, shalom*), peace, peace, thus emphasizing the word and denoting *much peace, great peace*; or, as in A.V., “perfect peace.” In lvii. 19 and Jer. vi. 14 it is not thus translated.

Professor Driver mentions this duplication of words as being a post-Isaian feature of literary style (*Introduction to the Literature of the Old Testament*, pp. 233, 234). He says, “The literary style of chapters xl.-lxvi. is very different from that of Isaiah” : one of the “literary features” being the repetition of words. It is remarkable, as being characteristic of the wisdom and acumen assumed by the higher critics, that though Professor Driver mentions the repetition of שְׁלוֹם שְׁלוֹם, *peace, peace*, in Isa. lvii. 19, he does not mention the very same repetition in xxvi. 3 : which is an evidence of the very unity of the two parts of Isaiah which he is seeking to disprove.\*

\* The same applies to other arguments : *e.g.*, Dr. Driver says (p. 227) that certain words “occurring in chapters xl.-lxvi. point to a later period of language than Isaiah’s age . . . A remarkable instance is afforded by lxv. 25 . . . where יוֹדֵךְ, the common Hebrew word for *together*, is replaced by יוֹדֵךְךְ, an expression modelled upon the Aramaic יוֹדֵךְךְ, and occurring besides only in the latest books of the Old Testament.” But Professor Driver does not mention the fact that the word

Isa. xxviii. 10.—This is probably the ironical language of the “scornful men” (verse 14), introduced by the Ellipsis of verse 9: “Whom [*say they*] shall he teach knowledge? . . . for [*it is*] precept upon precept; precept upon precept; line upon line; line upon line; here a little, *and there a little.*” And, then, the Prophet retorts: “For (or Yea, verily) with stammering lips (marg., *stammerings of lips*) and another tongue will he speak (marg., *he hath spoken*) to this people.”

In the English the *Epizeuxis* is not perfect, because the word “upon” comes between, but in the Hebrew the words follow each other closely.

זָר לָצוּ צוּ לָצוּ קוֹ לָקוּן קוֹ לָקוּ  
זָעִיר זָעִיר זָעִיר זָעִיר זָעִיר זָעִיר

*i.e.*, “For it is *tzav latzav; tzav latzav; kav lakav, kav lakav; zēhr shāhm, zēhr shāhm.*”

See also verse 13.

Isa. xl. 1.—“Comfort ye, comfort ye my people, saith your God.” Here the *Epizeuxis* consists of one word in the Hebrew, נַחֲמוּ נַחֲמוּ (*nachmoo, nachmoo*): and calls our attention to the passage; while it emphasizes the plenitude of that comfort wherewith Jehovah has determined to comfort His People Israel at no distant date.

Isa. li.—In this Scripture we have three calls emphasized by this figure.

A<sup>1</sup> | li. 9-11. A call to the arm of Jehovah:—“Awake, awake, put on strength, O arm of the LORD.”

B<sup>1</sup> | 12-16. Followed by comfort.

A<sup>2</sup> | 17-20. A call to Jerusalem:—“Awake, awake, stand up, O Jerusalem.”

B<sup>2</sup> | 21-23. Followed by comfort.

A<sup>3</sup> | lii. 1, 2. A call to Zion:—“Awake, awake, put on strength, O Zion.”

B<sup>3</sup> | 3-12. Followed by comfort.

Isa. lvii. 19.—“I create the fruit of the lips:—Peace, peace to *him that is far off* and to *him that is near*,” etc.: *i.e.*, great peace, perfect peace as in xxvi. 3 (*q.v.*).

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occurs in the earlier books of the Bible: so early indeed as Gen. iii. 22; xlix. 16. 1 Sam. xvii. 36, and elsewhere. True, in these passages it is in the construct state: but that makes no difference so far as the argument is concerned. Moreover, as this very word נַחֲמוּ occurs in chap. i. 28, 31, and xi. 6, 7, as well as in lxi. 17, it is an argument against Dr. Driver's division of Isaiah into two halves.

Jer. iv. 19.—“My bowels, my bowels!” to emphasize the great distress experienced.

Jer. vi. 14.—“They have healed also the hurt of the daughter\* of my people slightly, saying Peace, peace; when there is no peace.” Here the figure contrasts with the fact that there was no peace for Jerusalem the fact that her false prophets continually promised plenty of peace, much peace.

Jer. xxii. 29.—“O earth, earth, earth, hear the word of the LORD.”

Ezek. xxi. 9-13 (Heb. 14-18).—“A sword, a sword is sharpened, and also furbished.”

This is to call our attention to “the sword of the LORD,” viz., Babylon, and to show that His sword is a sword for war, and not a sword worn for honour. This is the key to this difficult passage. That there are difficulties is seen the moment we observe the italics, note the marginal alternatives, and consult the commentators!

Jehovah’s sword was not like the sword of His son Judah, not like his “rod” or “sceptre” (verse 10), which was merely for honour, and was no use against a tree. But this sword (verse 10) “contemneth the rod (or sceptre) of my son, as [it despiseth] every tree (or wood).” Verse 12 should be, “Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: my people shall be delivered to the sword: smite therefore upon thy thigh” (which was the symbol of fear in man, as beating the breast was in woman). Verse 13. “Because it was proved, and what? (i.e., what will happen? what will be the result?) if the sword shall not despise the wood, saith the Lord! It will not be, saith Adonai Jehovah!” (i.e., it will not despise it! it will destroy it!)

Thus we have the sword of Jehovah emphasized: and the structure of these verses explains their meaning.

A | 8-10. The sword of Jehovah (Babylon). Its sharpness and brightness.

B | -10. Its contempt for the rod or sceptre of His son Judah.

A | 11, 12. The sword of Jehovah. Its destroying power.

B | 13. Its contempt for the wooden rod or sceptre of Judah.

The point is that the sword of the Lord is a sword of war, not of honour; and its power is so great that the sceptre of Judah (which was of wood) will not withstand it.

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\* These words are supplied, apparently from chap. viii. 11, 21.

**Ezek. xxi. 27.**—"I will overturn, overturn, overturn it; and it shall be no *more* until he come whose right it is; and I will give it him": *i.e.*, I will completely and thoroughly overturn it.

The threefold *Epizeuxis* emphasizes the completeness of the overthrow of the throne of David; hence, by implication, the certainty of the promised fulfilment of the prophecy that He who is David's Son and David's Lord, shall surely reign upon that same throne according to Luke i. 32, 33, and many other Scriptures.

**Ezek. xxii. 2.**—"Wilt thou judge, wilt thou judge?": *i.e.*, Wilt thou really and truly judge? See under *Heterosis*.

**Ezek. xxxiii. 11.**—"Turn ye, turn ye from your evil ways."

**Ezek. xxxiv. 11.**—"Behold, I, even I, will both search my sheep and seek them out."

And verse 20: "Behold I, even, I, will judge between the fat cattle and between the lean cattle."

Thus does Adonai Jehovah emphasize what He will do in consequence of the unfaithfulness of the shepherds, who fed not His flock, but fed themselves. (See under *Ellipsis*, page ).

**Ezek. xxxiv. 17.**—"I judge between cattle and cattle."  
(הַפֶּלֶל הַפֶּלֶל.)

For the emphasis in this passage, see the notes on it under the figure of *Ellipsis* (page 40).

**Dan. v. 11.**—"Whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians": *i.e.*, thy father the great and mighty king Nebuchadnezzar.

**Dan. x. 19.**—"Be strong, yea, be strong:" *i.e.*, be very strong.

**Zeph. i. 14.**—"The great day of the LORD is near, is near, and hasteth greatly": *i.e.*, is very near.

**Matt. v. 37.**—"But let your communication (R.V., speech) be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Here the figure emphasizes the fact, not that we are forbidden to say, "Yea" or "nay" *twice*; but that we are merely to say, "Yes" or "no," and not to indulge in vehement asseverations and oaths; "for whatsoever is more than these cometh of evil."

**Matt. xxiii. 37.**—"O Jerusalem, Jerusalem, thou that killest the prophets," etc.: emphasizing the pathetic appeal by the exceeding guilt of the city in killing the prophets of Jehovah.

Luke xxiii. 21.—“Crucify *him*, crucify him,” emphasizing the vehemence of the cry, and the determination of the priest-led people.

John i. 51.—“Verily, verily, I say unto you.” ἀμήν, ἀμήν (*ameen ameen*). Twenty-five solemn sayings of the Lord Jesus are thus emphatically marked in John’s Gospel: *viz.*, i. 51; iii. 3, 5, 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7; xii. 24; xiii. 16, 20, 21, 38; xiv. 12; xvi. 20, 23; xxi. 18. It might prove a useful study to trace the sequence of truth in these successive statements.

Apart from the Repetition, which occurs only in the fourth Gospel, there is something to be learnt from the number of times the word occurs.\*

Heb. x. 37.—“Yet a little while.” Lit., how little, how little.” Greek: ἔτι γὰρ μικρὸν ὅσον ὅσον (*eti gar mikron hoson hoson*).

Eph. iii. 9.—Lit. “And to enlighten all [*as to*] what [*is*] the dispensation of the Mystery which has been hidden away, away, from the ages in [or by] God.” Showing the completeness with which the secret was hidden in former times. Compare Rom. xvi. 25, and Col. i. 26.

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\* See *Number in Scripture*, by the same author and publisher.

## ANAPHORA ; or, LIKE SENTENCE-BEGINNINGS.

*The Repetition of the same Word at the beginning of successive Sentences.*

*A-naph'-o-ra*, from two Greek words, ἀνά (*ana*), *again*, and φέρω (*pherō*), *to bring or carry*. It means *a carrying back, reference, or repeating over again*.

This figure is also sometimes called EPANAPHORA : which is the same word with ἐπί (*epi*), *upon*, prefixed. In Latin it is called RELATIO.

This figure is so-called because it is the repeating of the same word at the beginning of successive clauses : thus adding weight and emphasis to statements and arguments by calling special attention to them.

*Anaphora* differs from *Epibole* (*q.v.*). In the case of *Epibole* several words are repeated, consisting of a sentence or phrase ; whereas, in *Anaphora* only one word is thus repeated.

Scripture abounds with this figure, which adds great importance to many of its solemn statements. We give a few examples :—

Deut. xxviii. 3-6.—

“ Blessed shalt thou be in the city, and  
blessed shalt thou be in the field :  
blessed shall be the fruit of the body,  
and\* the fruit of thy ground,  
and the fruit of thy cattle,  
the increase of thy kine,  
and the flocks of thy sheep.  
blessed shall be thy basket and thy store,  
blessed shalt thou be when thou comest in,  
blessed shalt thou be when thou goest out.”

See the same figure in verses 16-19 with the word “**cursed**” repeated at the beginning of successive sentences.

2 Sam. xxiii. 5.—According to the Hebrew, each line begins with the word כִּי (*kee*), *For*.

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\* See *Polysyndeton*.

“ For is not my house thus with God ?  
 For He hath made with me an everlasting covenant, ordered  
 in all things and sure,  
 For this is all my salvation, and all my desire.  
 For shall He not make it to prosper ? ”

These four lines are in the form of an introversion :—

a | Question.  
     b | Answer and Reason.  
     b | Answer and Reason.  
 a | Question.

In *a* and *a* the question is concerning David's house ; while in *b* and *b* the subject is Jehovah's covenant. See under *Correspondence*.

Ps. iii. 1, 2 (2, 3).—

“ Many are they that rise up against me,  
 Many there be which say of my soul,” etc.

Ps. xciv. 3, 4.—“ How long ? ” In verse 4 it should be repeated by *Ellipsis* and put in italics twice. In the A.V. it is thus put only once ; in the R.V. not at all, the figure not being seen.

Ps. cxv. 12, 13.—

“ He will bless us.  
 He will bless the house of Israel.  
 He will bless the house of Aaron.  
 He will bless them that fear the LORD.”

This figure stands here in immediate contrast with the figure of *Epistrophe* (*q.v.*) in verses 9-11, where the same phrase *ends* successive clauses.

See also in the Songs of Degrees, Ps. cxi. 7, 8 ; cxxii. 6, 7 ; cxxiii. 2, 3 ; cxxiv. 1, 2, and 3, 4, 5 ; cxxvi. 2 ; cxxvii. 1 ; cxxviii. 5, 6 ; cxxix. 1, 2.

Ps. cxlviii. 1-4.—“ Praise ” is seven times repeated at the beginning of successive sentences. So also in the whole of Ps. cl.

Isa. li. 1, 4, 7.—*Three* times we have the Divine call “ Harken unto me.”

Jer. i. 18.—“ Behold, I have made thee this day a defenced city,  
 and an iron pillar,  
 and brazen walls—  
 against the whole land,  
 against the kings of Judah,  
 against the princes thereof,  
 against the priests thereof, and  
 against the people of the land.”

The figure, here, emphasizes the fact that the prophet in being God's spokesman was recognised as the "man of God,"\* but also (and therefore) as necessarily "against" man. For, inasmuch as man's thoughts and man's ways are always the opposite of God's, he who is for God cannot help being opposed to man.

Jer. iv. 23-26.—We have "I beheld" four times repeated; to enhance the solemnity of the desolation of Jehovah's judgments.

Jer. v. 17.—"They shall eat up" is three times repeated; to emphasize the complete devouring of the land by the enemy.

Jer. 1. 35, 36.—"A sword" is four times repeated; to emphasize the slaughter in the destruction of Babylon.

Jer. li. 20-23.—*Ten* times we have the words "with thee" repeated to amplify the statement in verse 20. "Thou art my battle ax," spoken of Israel.

Hos. iii. 4.—"For the children of Israel shall abide many days  
without a king,  
and without a prince,  
and without a sacrifice,  
and without an image,  
and without an ephod,  
and without teraphim."

Here there is something more than a simple *Polysyndeton* (*q.v.*), as another word is joined with the conjunction.

The employment of this figure emphasizes the present desolation of Israel.

Micah v. 9-13.—"I will cut off" is repeated *four* times; to amplify and extend the prophecy in verse 9.

Micah vii. 11, 12.—Here we have "In that day" repeated to emphasize the time; and "from" to amplify the places whence they shall come.

Zeph. . 2, 3.—"I will consume," *three* times repeated, indicates the solemnity of the threatening and the certainty of its execution.

Matt. v. 3-11.—The word "Blessed" nine times repeated.

Matt. v. 22.—

"Whosoever is angry, etc.  
Whosoever shall say, etc."

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\* See *The Man of God*, by the same author and publisher; price one penny.

**Matt. xi. 7, 8, 9.**—"What went ye out . . . to see?"

This question is three times repeated; to emphasize and call attention to the fact that, though they were all attracted to John, yet they rejected him, and his ministry, and his testimony. See under *Erotesis*.

**Matt. xi. 18, 19.**—This is lost in the English Version: as in the Greek the verb "came" is put out of its natural place (by the figure of *Hyperbaton, q.v.*), and is made to commence the two successive sentences.

It is a very remarkable *Anaphora*.

**Rom. viii. 33, 34, 35.**—Here we have the three questions, each beginning with "Who shall?" (See page 87).

The first two questions should be answered like the third.

"Who shall lay anything to the charge of God's elect?

Shall God that justifieth?

Who is he that condemneth?

Shall Christ that died, . . . ?

Who shall separate us . . . ?

Shall tribulation? etc."

**1 Cor. iii. 9.**—This, too, is hidden in the translation. In the Greek the figure is clearly seen.

"God's fellow-labourers we are:

God's husbandry,

God's building, ye are."

Note, that the fellow-labourers are ourselves with one another; and not we who are fellow-labourers with God. We are not to dishonour God by bringing Him down and making Him one of ourselves. The popular explanation is only another instance of man's nature, which made him so easy a prey to Satan's temptation-promise, "Ye shall be as gods" (Gen. iii. 5).

Herein lies the difference between the First Adam and the Last, between the First man and the Second. The first man thought equality with God was a thing to be grasped at: but the Second Man did not so consider it (Phil. ii. 6, R.V.). Equality with God was not a thing to be obtained, but a thing to be either inherently possessed (as He possessed it as the Son of God), or to be received as the gift of God (as He received it as the Son of Man).

**1 Cor. vi. 11.**—"And such were some of you,

but ye are washed,

but ye are sanctified,

but ye are justified in the name of the Lord Jesus and by the Spirit of our God."

1 Cor. vi. 12.

“All things [or rather *meats*] are lawful unto me, but

All things [to *eat*] are not expedient:

All things [or *meats*] are lawful for me [to *eat*], but I will not be brought under the power of any.”

Here the figure is combined with another called *Mesarchia* (*q.v.*).

1 Cor. xi. 3.—“But I would have you know that the head of every man is Christ: and the head of the woman is the man: and the head of Christ is God.”

We have here *Polysyndeton* (*q.v.*), as well as an irregular *Climax* (*q.v.*).

1 Cor. xii. 8-11.—We have the repetition of the words, “to another.” In the Greek the word is not exactly the same in each case. It is *ἄλλος* (*allos*), another (of the same kind), six times, and *ἕτερος* (*heteros*), another (of a different kind), twice, in connection with “faith” and “kinds of tongues.”\*

“To one is given by the Spirit the word of wisdom,  
to another (*allos*) the word of knowledge by the same Spirit.  
To another (*heteros*) faith by the same Spirit;  
to another (*allos*) the gifts of healing by the same Spirit.  
To another (*allos*) the working of miracles;  
to another (*allos*) prophecy;  
to another (*allos*) discerning of spirits;  
to another (*heteros*) divers kinds of tongues;  
to another (*allos*) the interpretation of tongues:

but all these worketh that one and the selfsame Spirit, dividing to every man severally AS HE WILL,” and not as we may will or “claim.”

1 Cor. xiii. 4.—In the first three verses we have the figure of *Polysyndeton* (*q.v.*), or “many ands.” In verses 4-7, we have a combination of two figures:—*Asyndeton* (*q.v.*), or “no-and”; and *Anaphora* in the repetition of the word “Charity” (verse 4).

In verse 7, the Greek order of the words is: Charity

“all things beareth,  
all things believeth,  
all things hopeth,  
all things endureth.’

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\* It is probable that *Heteros* marks a new class; while *Allos* refers to subdivisions of the same class.

In verse 8 :

“ Whether there be prophecies, they shall fail ;  
 whether there be tongues, they shall cease ;  
 whether there be knowledge, it shall vanish away.”

In verse 9 :

“ In part we know, and  
 in part we prophesy.”

In verse 11. “ When I was a child,  
 as a child I spake,  
 as a child I understood,  
 as a child I thought.”

2 Cor. xi. 26.—Here we have the repetition of “ in perils ” eight times.

2 Cor. vii. 11.—We have the repetition of the word “ yea ” to increase the effects and results of true godly sorrow for sin in *seven* particulars. Referring to *six* different aspects of their sorrow as manifested in three different directions.

The word rendered “ yea ” really means *but* ; and it may be preserved by supplying the *Ellipsis* :—what carefulness (or rather earnestness) it wrought in you, but not earnestness merely—that is saying too little—

but self-defence,	}	in respect of themselves.
but indignation,		
but fear,	}	in respect of Paul.
but vehement desire,		
but zeal,	}	in respect of him who had done the wrong.
but revenge,		

The first “ but ” combines the additional figure of *Epitasis* (*q.v.*), which is here an emphatic addition to a statement or argument of six particulars.

Eph. vi. 12.—“ For we wrestle not  
 against flesh and blood, but  
 against principalities,  
 against powers,  
 against the rulers of the darkness of this world,  
 against spiritual wickedness in high places.”

This is to emphasize the fact that our conflict is *spiritual*, and that Satan’s sphere of operations is not immorality or crime, but religion. See all the references to him in Scripture, and note how opposed they are to popular Satan-myth of the world and of Christendom.

Phil. iii. 2.—Note the repetition of the word “beware.”

Phil. iv. 2.—“I beseech Euodias, and beseech Syntyche.”

Phil. iv. 8.—We have here the repetition of the word “whatsoever things” with which the figure of *Asyndeton* (*q.v.*) is combined, in order to emphasize the important conclusion “Think on these things:” and these things, in eight nouns are arranged in the figure of *Chiasmus* (*q.v.*).

1 John i. 1-3.—

“That which was from the beginning,  
which we have heard,  
which we have seen with our eyes,  
which we have looked upon . . .

That which we have seen and heard declare we unto you.”

This five-fold repetition of the pronoun  $\delta$  (*ho*), *which*, emphasizes with great solemnity the subject of the epistle which is opened thus in so stately a manner.

Jas. v. 7, 8.—Three times we have “Be patient” with reference to the coming of the Lord.

Jas. v. 13, 14.—*Twice* we have the question “Is any?”

“Is any among you afflicted?

Let him pray.

Is any merry?

Let him sing psalms.

Is any sick among you?

Let him call,” etc.

Here are contrasted *prayer* and *praise*; and praying with singing. Teaching us that prayer is not to be sung.\*

1 John iii. 5, 8.—“He was manifested to take away our sins; . . . the Son of God was manifested that he might destroy the works of the devil.”

Here the two great purposes of Christ’s manifestation are declared: the one present, and the other future; the one in grace now, and the other in power hereafter; the one in sufferings, and the other in glory.

Other examples of *Anaphora* may be seen in Gal. i. 8, 9. Rev. vii. 5-8 (with *Epistrophe*), and elsewhere: for these examples are given only as specimens.

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\* See *Intoned Prayers and Musical Services*, by the same author and publisher.

## EPANALEPSIS; or, RESUMPTION.

*The repetition of the same word after a break, or parenthesis.*

*Ep'-an-a-lep'-sis.* It is from the Greek ἐπί (*epi*), upon, ἀνά (*ana*), again, and λήψις (*leopsis*), a taking; and means a taking up upon again.

In Latin it is called RESUMPTIO (*Re-sump'-tio*).

In this figure the word is *resumed*, rather than repeated, from the beginning of another sentence: and when the word is resumed after a parenthesis it is called APOSTASIS, and the parenthesis is closed by the *apostasis*.

*A-pos'-ta-sis* is from the Greek ἀπόστασις, which means a standing away or off from, distance, interval; the repeated word which resume the statement or argument, standing away at a distance from the first word.

Moreover, the word so taken up and resumed may not be necessarily from the beginning of the sentence, but it may be taken up again from the middle or from any other part, as in this sentence:—

“The persecutions undergone by the Apostles were a trial to their faith, and a confirmation to ours; a trial to them,” etc.

It differs from *Anaphora* (*q.v.*) in that the repeated words are not immediately successive, but are separated by a break or parenthesis: the repetition being a *resumption* of what the writer or speaker had already before begun to say.

Rom. iii. 25, 26.—“Whom God hath set forth to be a propitiation through faith in his blood, to declare [his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say], at this time his righteousness:” etc.

I Cor. iv. 11, 13, where the words in verse 11, “unto this present hour,” are taken up again at the end of verse 13, “unto this day.”

I Cor. x. 25, 29.—Here, after a parenthesis (verses 26-28) the word “conscience” is repeated from the end of verse 25, and the argument is resumed in verse 29.

Eph. iii. 1, 14.—“For this cause I, Paul, [the prisoner of Jesus Christ . . . . (then after a parenthesis of thirteen verses he resumes in verse 14), For this cause] I bow my knees,” etc.

Phil. i. 22, 24.—In verse 20, the apostle had been speaking of glorifying God “by life, or by death.” For, if he lived, it would be

“Christ,” and if he died, it would be “gain” to him, and would release him and give him rest from all his labours. The real conclusion is that if he continued to abide in the flesh it would be better for them. But this conclusion is interrupted by the mention, parenthetically, of a third thing, which made him unable to say which of the two (living or dying) he would really prefer, because this third thing was so much better than either of the other two; for it was—the return of Christ. Then, having mentioned this, he takes up the statement again, repeating the beginning of verse 22 (“in the flesh”) and continuing it in verse 24.

Verse 23 :—“But if I live in the flesh, [this is the fruit of my labour (yet what I shall choose I wot not, for I am being pressed\* out of† these two, having a strong desire unto the return,‡ and to be with Christ, which is a far, far better thing): but to remain in the flesh] is more needful for you” [*i.e.*, than dying—not better than Christ’s return].

He had told the Thessalonian saints that “we which are alive and remain shall not precede those who are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall first rise. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and SO (οὕτω, *houtō*, *thus, in this manner*) shall we ever be with the Lord.” There, is therefore, no other way of being with the Lord.” The Spirit of God would not have written one thing to the Thessalonians and a different thing to the Philippians.

\* *συνέχομαι*, I am being pressed.

† *ἐκ* occurs 857 times, and is never translated “betwixt” anywhere else. But it is 165 times rendered “out of.”

‡ This is not the infinitive mood of the verb depart, but three distinct words. *εἰς* (*eis*), *unto*, *τὸ* (*to*) *θε*, *ἀναλῦσαι* (*analousai*), *return*. This verb occurs in N.T. only in Luke xii. 36, “when he shall return from the wedding.” It does mean, to depart, but from thence to here, not from hence to there. See Tobit. ii. 1. Judith xiii. 1. 1 Esd. iii. 3. Wisd. ii. 1; v. 12. Eccclus. iii. 15. 2 Mac. viii. 25; ix. 1; xii. 7; xv. 28. Josephus *Ant.* vi., 4, 1.

## POLYSYNDETON; or, MANY-ANDS.

*The repetition of the word "and" at the beginning of successive clauses.*

*Pol'-y-syn'-de-ton.* Greek, πολυσύνδετον, from πολὺς (*polūs*), *many*, and συνδετόν (*syndeton*), *bound together*; hence, in grammar, it means *a conjunction* (from σύν (*syn*) and δεῖν (*dein*), *to bind*). The word, therefore, means *much bound together* or *many conjunctions*.

It is called also POLYSYNTHETON, from τίθημι (*titheemi*), *to put* or *place*. Hence *many puttings*: *i.e.*, of the same word—in this case of the word "and."

The English name for the Figure will, therefore, be MANY-ANDS.

*Polysyndeton* is merely one special form of *Anaphora* (*q.v.*): *i.e.*, it is a repetition of the same word at the beginning of successive sentences: but this is always one special word "and."

To understand the full significance and use of *Polysyndeton*, the student must consider along with it the opposite Figure *A-syndeton* (the same word *syndeton* with "a" prefixed, meaning *no*, instead of "poly," meaning *many*). See *A-syn'-de-ton*, *i.e.*, NO-ANDS (page 137).

The two Figures form a pair, and should be studied together.

The Laws of Grammar decide for us how the conjunction "and" should be used. If we are enumerating a number of things, we (by usage) place the conjunction immediately before the last. This is the cold law, which leaves what we say without any special emphasis. But this law may be legitimately broken in two different ways for the sake of emphasis. In order to attract the attention of the hearer or reader, we may either use NO ANDS, or we may use MANY ANDS. Man may use these figures, however, without sufficient reason, and unwisely: but the Holy Spirit ever uses words in all perfection, and it behoves us carefully to note whatever He thus calls our attention to.

When He uses "No-ands," He does not ask us to stop and consider the various particulars which are enumerated, but to hasten on to some grand climax. In this case that climax which we read at the end, is the all-important matter on which the greatest emphasis is to be placed.

When He uses "many-ands," there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.

One illustration of each will make this quite clear. We have an example of both in one chapter (Luke xiv.), and, strange to say, in connection with precisely the same four words.

In verse 13, we have *Asyndeton* (no-and's): and in verse 21, *Poly-syndeton* (many-and's).

In the former case (*Asyndeton*), we are not asked to consider the various classes of persons mentioned, but we are hastened on to the important and weighty conclusion:—

Verse 13, 14. "When thou makest a feast, call the poor,  
—the maimed,  
—the lame,  
—the blind:  
and thou shalt be blessed."

In other words, we are taught that, though we are not obliged to make a feast at all, yet, even if we do, we can call whom we please: but, if we call such persons as are here described, there is a great blessing attached: hence, we are hurried over the enumeration of these classes to be told of this blessing. And, even then, it really does not matter much whether they are actually blind or lame, etc. The point is they must not be able to return it.

On the other hand, the Master's servant is commanded to "bring in" such persons to the Lord's feast, as a matter of simple obedience: and when he has done this, he has done no more than his duty, and is at the best, but an "unprofitable servant." Hence, by the use of this figure of *Poly-syndeton* in verse 21, we are not hurried on to any climax at the end, but we are detained at each step, and are thus asked to consider carefully what is taught us by the mention of each of these various classes:—

"Go out quickly into the streets and lanes of the city,  
and bring in hither the poor (*i.e.*, those whom no one would think of inviting, but who would welcome the invitation (xv. 1. Matt. xx 31):—"the poor" who could not afford to buy "a piece of ground" (verse 18), or "five yoke of oxen" (verse 19).  
and the maimed (*i.e.*, those who would be most unlikely to be able to say, "I have married a wife" (verse 20),  
and the halt ( $\chi\omega\lambda\acute{o}\upsilon\varsigma$ , as in verse 13, where it is translated "lame": *i.e.*, those who could not "go" to use the oxen, or to "prove them," at the plough, verse 19),  
and the blind (*i.e.*, those who could not say, "I must needs go and see" the piece of land which I have bought, verse 18).

Here, by this figure, instead of being hurried forward to a weighty conclusion we are led gently *backward* by each "and" to think of

these four classes, and to contrast them with those whom the Lord had just described in the preceding parable as making excuses.

These two illustrations will prepare us for the consideration of the two figures separately, and enable us to understand them.

We consider here only the illustrations of *Polysyndeton*. The examples of *Asyndeton* will be found under that figure (pages 137-148), which being *Elliptical, i.e.*, characterised by the omission of the word "and" has been placed under the First Division, Figures of Omission.

Gen. viii. 22.—Here the completeness of the covenant and the fulness of the blessing, and the certainty of the Divine promise, is set forth in a double four-fold description :—

"While the earth remaineth,  
seedtime and harvest,  
and cold and heat,  
and summer and winter,  
and day and night, shall not cease."

Gen. xix. 12.—"And the men said unto Lot  
Hast thou here any beside ?

son-in-law,  
and thy sons,  
and thy daughters,  
and whatsoever thou hast in the city, and bring them out of this place.'  
See also verses 16, 19 ; and verse 17 for *Asyndeton*.

Gen. xxii. 9, 11.—The solemnity and deliberation of Abraham's actions is emphasised, and each is marked off from the other by this figure :—

and they came to the place which God had told him of ;  
and Abraham built an altar there,  
and laid the wood in order,  
and bound Isaac his son,  
and laid him on the altar upon the wood :  
and Abraham stretched forth his hand :  
and took the knife to slay his son :  
and the angel of the LORD," etc.

Gen. xxv. 34.—"Then Jacob gave Esau bread and pottage of lentiles ;  
and he did eat  
and drink,  
and rose up,  
and went his way :  
And Esau despised his birthright."

Here our attention is drawn to the deliberateness of Esau's action. There is no haste in the words, as there was none in Esau's deed. Each part of it is minutely pointed out, and dwelt upon, as showing that Esau did not fall under some sudden temptation, but that he deliberately and wilfully "despised his birthright." (See Heb. xii. 16, 17.)

Gen. xliii. 8.—This is shown more clearly in the Hebrew; it is partly hidden in the A.V., to suit the English idiom. Here, the *Polysyndeton* is used to heighten the effect of Judah's appeal to his father to let them all depart and procure the food they so greatly needed. The Hebrew reads:—

"And Judah said unto Israel, his father, Send the lad with me,  
and we will get up,  
and we will go,  
and we shall live,  
and so we shall not die;  
also we,  
also thou,  
also our households."

Ex. i. 7.—Here the figure is employed in order to impress us with the marvellous increase of Israel by the Divine blessing (See Ps. cv. 24; cvii. 33).

"and the children of Israel were fruitful,  
and increased abundantly,  
and multiplied,  
and waxed exceeding great,  
and the land was filled with them,"

Josh. vii. 11.—Jehovah shows to Joshua (and to us) the greatness of Achan's sin, by bringing out emphatically all the acts which formed part of it. The Hebrew reads:—

"Israel hath sinned,  
and they have also transgressed my covenant, which I commanded them;  
and (בגדו), *vegam*, they have also taken of the accursed thing,  
and have also stolen,  
and have dissembled also,  
and they have also put it among their own stuff."

Five times we have בגדו (*vegam*), and also, in this verse.

Josh. vii. 24.—Here, to show the awful solemnity of the judgment executed upon Achan, and the magnitude of his sin,

twelve times we have the conjunction, eleven of the times with **וְ** (**וְאָחֵר**).

“ And Joshua,  
and all Israel with him, took Achan the son of Zerah,  
and the silver,  
and the garment,  
and the wedge of gold,  
and his sons,  
and his daughters,  
and his oxen,  
and his asses,  
and his sheep,  
and his tent,  
and all that he had :  
and they brought them unto the valley of Achor.”

1 Sam. xvii. 34-36.—Here David enhances the importance of what he tells King Saul, by bringing out graphically each detail of that which makes him a type of the Good Shepherd :—

“ And David said unto Saul, Thy servant kept his father's sheep  
and there came a lion  
and a bear,  
and took a lamb out of the flock :  
and I went out after him  
and smote him,  
and delivered *it* out of his mouth :  
and when he arose against me, I caught *him* by his beard,  
and smote him,  
and slew him. Thy servant slew  
both (**דָּבָר**) the lion,  
and (**דָּבָר**) the bear.  
and this uncircumcised Philistine shall be as one of them, etc.”

2 Kings ii. 12, 14.—“ And he took hold of his own clothes,  
and rent them in two pieces :  
and he took up (he took up also) the mantle of Elijah that fell from  
him,  
and went back,  
and stood by the bank of Jordan ;  
and he took the mantle of Elijah that fell from him,  
and smote the waters,  
and said, Where is the LORD God of Elijah ?

and when he also had smitten the waters, they parted hither and thither,  
and Elisha went over.”

All this to show us the importance, not of any great climax, but of each part of that wondrous miracle.

2 Kings v. 26.—In the words of Elisha to Gehazi on his return from Naaman, he brings out by the use of this figure all that was in Gehazi's heart ; showing that he knew how Gehazi had already planned and arranged how he should spend and lay out the money which he had asked of Naaman.

“*Is it* a time to receive money,  
and to receive garments,  
and oliveyards,  
and vineyards,  
and sheep,  
and oxen,  
and menservants,  
and maidservants ?”

1 Chron. xxix. 11-13.—Here the greatness and the goodness of Jehovah is set forth in *David's Thanksgiving*. The whole structure\* of this thanksgiving is as follows :—

*Praise.*

- |   |  |   |  |  |
|---|--|---|--|--|
| A |  | a |  | 10-. David blessing Jehovah              |
|   |  |   |  | b   -10. Jehovah's eternity.             |
|   |  |   |  | B   11. Jehovah's greatness “above all.” |
|   |  |   |  | B   12. Jehovah's goodness “unto all.”   |
| A |  | a |  | 13. David blessing Jehovah,              |
|   |  |   |  | b   14, 15. David's mortality.           |

*Prayer.*

- |   |  |   |
|---|--|---|
| C |  | 16. The House and its provision,                        |
|   |  | D   17. “I give” “mine heart.” (Time past and present). |
|   |  | D   17-19. Prepare their heart to give. (Time to come). |
| C |  | 19. The house and its provision.                        |

The figure occurs in B and B :—

“Thine, O LORD, is the greatness (Ps. cxlv. 3),  
and the power (verse 12 and Ps. xxi. 14),

---

\* For these structures see under *Correspondence* below.

and the glory (*beauty*, verse 13. Ps. xcvi. 6),  
 and the victory (*lustre*, 1 Sam, xv. 29),  
 and the majesty (Ps. xxi. 6); for all *that is* in the heaven  
 and in the earth (*is thine*):\*

Thine is the Kingdom, O LORD,  
 and thou art exalted as head above all,  
 and the riches } (The figure is lost by saying "both riches and  
 and the honour } honour.)  
 come of thee,  
 and thou reignest over all;  
 and in thine hand *is* power  
 and might;  
 and in thine hand *it is* to make great,  
 and to give strength unto all:  
 and now, our God, (not "Now therefore") we thank thee,  
 and praise thy glorious name!"

Ps. cvii. 35-37.—Here, to enhance the blessings which Jehovah bestows upon His people they are set forth with such distinctness that we are asked to dwell upon each one that goes to make up the whole:

"He turneth the wilderness into a standing water,  
 and dry ground into watersprings,  
 and there he maketh the hungry to dwell, that they may prepare a  
 city for habitation;  
 and sow the fields,  
 and plant vineyards, which may yield fruits of increase."

Isa. ii. 11-19.—Here the figure is employed to set forth the completeness of the manner in which Jehovah will shake terribly the earth" (19, 21). There is another figure employed (see under *Synonymia*): and this, with the structure, shows us the importance and solemnity of the whole passage. It commences with chap. ii., and ends with chap. iv. Thus:—

A | ii. 1-5. Promise.

B | ii. 6-22. Threatening of judgment (general).

B | iii.-iv. 1. Threatening of punishment (particular).

A | iv. 2-6. Promise.

---

\* Or, omitting the italics "because of all in the heavens and in the earth."

Then these members may be expanded thus:—

A. *The Promise*, ii. 1-5.

- |   |  |   |  |
|---|--|---|--|
| A |  | C | ii. 1, 2. Zion, its exaltation. All people flowing unto it.    |
|   |  |   | D   3-. What they say: "Come ye, . . . we will walk, etc."     |
|   |  |   | C   -3, 4. Zion, its rule. The word going out from it.         |
|   |  |   | D   5. What the people say: "Come ye, . . . let us walk, etc." |

Then the second member B, with which we have to do (the figure o *Polysyndeton* marking it and stamping it as a whole), may be expanded, thus:—

B. *Threatening of judgment (general)*, ii. 6-22.

(*With special-reference to men.*)\*

- |   |  |   |   |
|---|--|---|---|
| E |  | F | 6-. Jehovah ceasing from His People.  |
|   |  |   | G   -6-9. Reason. Because they exalt themselves before God, and humble themselves before their idols. |
|   |  |   | G   10-21. Judgment. The People humbled, and Jehovah alone exalted. Idols abolished.                  |
|   |  |   | F   22. "Cease ye from man," &c.  |

Once more, the member G may be expanded, thus:—

G. *The Judgment* (ii. 10-21).

- |                |  |                |   |   |                |
|----------------|--|----------------|---|---|----------------|
| G              |  | H <sup>1</sup> | a   10-. Concealment. "Go to the rock," etc.            | } | by<br>Jehovah. |
|                |  |                | b   -10. Reason: "For fear of the LORD," etc.           |   |                |
|                |  |                | J   c   11. Man abased. Jehovah exalted                 |   |                |
|                |  |                | d   12-16. High things brought low                      |   |                |
|                |  |                | c   17. Man abased. Jehovah exalted                     |   |                |
|                |  |                | d   18. Idols utterly abolished                         |   |                |
| H <sup>2</sup> |  | a              | 19-. Concealment. "They shall go to the rocks," etc.    | } |                |
|                |  |                | b   -19. Reason: "For fear of the LORD," etc.           |   |                |
|                |  |                | γ   20-. Idols cast away by man.                        |   |                |
| H <sup>3</sup> |  | a              | 21-. Concealment, "to go into the clefts of the rocks." | } |                |
|                |  |                | β   -21. Reason: "For fear of the LORD," etc.           |   |                |

\* In B (iii.-iv. 1) the reference is specially to women.

In A (iv. 2-6) the reference is:—

- |                  |
|------------------|
| a   2. General.  |
| b   3. To men.   |
| b   4. To women. |
| a   6. General.  |

We may note in passing that in J we have Jehovah and Idols: while in ƒ we have Man and his Idols.

Now, we are prepared to see how the judgment executed by Jehovah in J (verses 11-18) is further emphasized by the figure of *Polysyndeton*; as it is still further marked and emphasized by the figure of *Synonymia* (*q.v.*):—

J	c	11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.	}	MAN
	d	12-16. For the day of the LORD* of hosts <i>shall be</i> upon every <i>one</i> [or <i>thing</i> ] that is proud and lofty, and upon every <i>one</i> [ <i>thing</i> ] that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon <i>that are</i> high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills <i>that are</i> lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.	}	Jehovah's judgment on GOD'S WORKS (seven members).
	c	17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.	}	Jehovah's judgment on MAN'S WORKS (four).
	d	18. And the Idols, he shall utterly abolish.	}	MAN.
				Jehovah's judgment on man's works.

---

This is the first mention of "the Day of the Lord." For the significance of this, see *Number in Scripture* by the same author and publisher.

Isa. iii. 17-iv. 1.—Here, we have, in these few verses, the “many ands” marking the minuteness of the Lord’s judgment on the daughters of Zion.

These verses form one member (*B*) of the larger structure (see above), which may be expanded, as follows:—

*B. iii.-iv. 1. Threatening of judgment (Particular).*

<i>B</i>	<i>e</i>		iii. 1-7. Threatening. What Jehovah will “take away” from: Jerusalem and from Judah.
			<i>f</i>   8-9. Sin. Tongue, doings, countenance.
	<i>e</i>		-9-11. Threatening. “Woe, woe.”
			<i>f</i>   12. Sin. Weak and oppressive rulers (4, 4).
	<i>ε</i>		13-15. Threatening. Jehovah will judge and rule.
			<i>φ</i>   16. Sin. Feminine haughtiness.
	<i>η</i>		17-iv. 1. Threatening. What Jehovah will “take away” from: the daughters of Zion.

Here, in the last member *η* (iii. 17-iv. 1), we have *twenty-six* “ands,” which the reader can notice for himself.

Isa. xxxvii. 37.—Here, to enhance the overthrow of Sennacherib’s army, and to show how completely Jerusalem was delivered from the siege which he made against it, we read:—

“So Sennacherib king of Assyria departed,  
and went,  
and returned,  
and dwelt at Ninevah.”

Jer. xxxi. 28.—Here the figure emphasises both the “scattering” and the “gathering” of Israel:—

“And it shall come to pass, that, like as I have watched over them  
to pluck up,  
and to break down,  
and to throw down,  
and to destroy,  
and to afflict; so will I watch over them, to build  
and to plant, saith the LORD.”

Hag. i. 11.—To enhance the description of the troubles which had fallen upon Israel, a nine-fold “and” is employed (nine being the number of *judgment*)\*:—

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\* See *Number in Scripture*, by the same author and publisher.

“ And I called for a drought upon the land,  
 and upon the mountains,  
 and upon the corn,  
 and upon the new wine,  
 and upon the oil,  
 and upon *that* which the ground bringeth forth,  
 and upon men,  
 and upon cattle,  
 and upon all the labour of the hands.”

Matt. vii. 25.—Here the perfect security of the “wise man,” who hears the sayings of Jesus, and is likened unto a man who built his house upon a rock, is emphasized by a five-fold “and” (five being the number of *grace*).

“ And the rain descended (on the roof),  
 and the floods came (at the foundations),  
 and the winds blew (at the sides),  
 and beat upon that house :  
 and it fell not.”

While, on the other hand, in verse 27, the insecurity of the “foolish man,” who hears, but does not, the sayings of Jesus, is set forth by a six-fold “and” (six being the number of *man* and of *human independence and imperfection* :—

“ And the rain descended,  
 and the floods came,  
 and the winds blew,  
 and beat upon that house ;  
 and it fell :  
 and great was the fall of it.”

Matt. xxiv. 29-31.—Here, to emphasize the wondrous events of the day of the Lord, and the order of them, the figure is used.

“ Immediately after the tribulation of those days  
 The sun shall be darkened,  
 and the moon shall not give her light,  
 and the stars shall fall from heaven,  
 and the powers\* of the heavens shall be shaken,  
 and then shall appear the sign of the Son of Man† in heaven :  
 and then shall all the tribes of the earth mourn,  
 and they shall see the Son of Man† coming in the clouds of heaven  
 with power and ‡great glory.  
 and he shall send his angels with a trumpet and †a great sound (marg.),

\* See under *Catachresis*. † See under *Idiom* and *Synecdoche*. ‡ See under *Hendiadys*.

and they shall gather together his elect from the four winds,\* from one end of heaven to the other."

This important passage describes the events which shall succeed "immediately after" the great tribulation (which was the subject of Old Testament prophecy. See Ps. ix. 9; x. 1. Jer. xxx. 7. Joel ii. 11; 31. Amos v. 18. Zeph. i. 14, etc. Rev. vi. 17): so that there is, therefore, no interval for a millennium of peace and blessedness before the coming of the Lord.

This is the coming of the Lord *with* His saints (the Church), not His coming *for* what will already have previously taken place before the Great Tribulation begins. The Second coming corresponds with the First Coming (so-called) in that the first part of it answers to His "coming forth" at Bethlehem (Micah v. ii.), and the second part answers to the "cometh unto" at Jerusalem (Zech. ix. 9), the latter being referred to in 2 Thess. ii. 2, R.V., and the former revealed in 1 Thess. iv. 16, 17.

Consequently his title, "The Son of Man," agrees with the scope of the passage; which has to do with dominion on the earth. While the *elect* can only be the elect of Israel (see Deut. xxx. 4 (lxx.) Zech. ii. 6, etc.).

Mark iii. 31-35.—Here each part of the instructive scene is emphasized to attract our attention:—

"There came then his brethren,  
and his mother,  
and standing without, sent unto him, calling him:  
and the multitude sat about him,  
and they said unto him, Behold thy mother  
and thy brethren without seek for thee:  
and he answered them, saying, Who is my mother, or my brethren?  
and he looked round about on them which sat about him,  
and said, Behold my mother,  
and my brethren! For whosoever shall do the will of God, the same  
is my brother,  
and my sister,  
and mother."

The scene which is thus emphasized is connected with verse 21 as appears *from the structure*† of this whole passage.

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\* See under *Metonymy* (of the adjunct).

† For what is meant by *Structure* see below under *Correspondence*.

## Mark iii. 21-35.

A	a		21.	Jesus's kindred (margin),		
	b		-21.	Their interference with him.		
	c		-21.	Their disparagement of him.		
			d		22.	The Scribes' first charge: "He hath a devil."
			e		-22.	The Scribes' second charge: "By the prince of the devil scasteth he out devils."
	B		e		23-27.	His answer to the second charge.
			d		28, 29.	His denunciation of the first charge.
A	a		31.	Jesus's kindred,		
	b		-31, 32.	Their interference with Him,		
	c		33-35.	His disparagement of them.		

From this structure we learn that (1) the object of the visit, is explained in verses 21-31, and that (2) the reference of verse 28 is to the first charge of the Scribes—explaining what is called "the unpardonable sin": and (3) that the "kindred" of verse 31 included his mother in the design and conspiracy.

Luke i. 31, 32.—Here the birth of the Lord Jesus is presented as it is in Isa. ix. 6, 7, with the "sufferings" overleaped, and the present season of His rejection not noticed. Our attention is called to all the wondrous details and separate parts of His glory, which, though thus linked together and connected with His birth, are not *immediately* consecutive.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

It is Matt. i. 21, 23, which refers to Isa. vii., and thus connects the King with the "sufferings": while it is Luke, which refers to Isa. ix., and thus connects "the Man" with the glory that shall follow.†

Luke vii. 11-18.—Here, there is no climax, but we are asked to stop and dwell upon each additional circumstance, and see why it is mentioned, and what is its peculiar lesson for us:—

\* For these structures see below under *Correspondence*.

† See below under Rev. xii.

And it came to pass the day after, that he went into a city called Nain :  
 and many of his disciples went with him,  
 and much people. Now, when he came nigh to the gate of the city,  
 behold, there was a dead man carried out, the only son of his mother,  
 and she was a widow :  
 and much people of the city was with her :  
 and when the Lord saw her, he had compassion on her,  
 and said unto her, Weep not.  
 and he came  
 and touched the bier :  
 and they that bare *him* stood still.  
 and he said, Young man, I say unto thee, Arise.  
 and he that was dead sat up,  
 and began to speak ;  
 and he delivered him to his mother ;  
 and there came a fear on all :  
 and they glorified God, saying, That a great prophet is risen up  
 among us ;  
 and, That God hath visited his people,  
 and this rumour of him went forth throughout all Judæa,  
 and throughout all the region round about ;  
 and the disciples of John showed him of all these things."

Here in these eight verses we have no less than twenty "ands,"  
 each introducing a fact and a statement for our earnest consideration ;  
 each fraught with truth and teaching. The last, for example, is the  
 reason why John sent his disciples to Jesus. This reason is not given  
 in Matt. xi. 2 : which is thus explained. John was languishing in  
 prison ; and, when he heard that Jesus was raising the dead, he  
 naturally wondered, if Jesus were "He that should come," why he  
 should be suffering in prison.

See also Mark iii. 1-6, the miracle of the man with the withered  
 hand.

Luke vii. 38.—Here the woman's devotion to the Lord is set  
 forth in a gracious five-fold enumeration of the parts of which it was  
 made up :—

" And stood at his feet behind *him* weeping,  
 and began to wash his feet with tears,  
 and did wipe them with the hairs of her head,  
 and kissed his feet,  
 and anointed *them* with the ointment."

Five "ands" in one verse !

Luke x. 27.—Here a five-fold description is given in order to set forth that love which is “the fulfilling of the Law” :—

“Thou shalt love the Lord thy God with all thy heart,  
and with all thy soul,  
and with all thy strength,  
and with all thy mind :  
and thy neighbour as thyself.”

It is sometimes said that we are never commanded to do that which is impossible. But the truth is, the Law is given, and the perfection of this command is thus emphasized, in order to reveal and bring to light our own *impotence*, that we may thankfully cast ourselves on God’s *omnipotence* in that Saviour whom He has provided and anointed.

Luke xii. 45, 46.—Here, the sin of the wicked servant, who said, “My lord delayeth his coming,” is set forth in a fourfold description :—  
“And shall begin to beat the menservants and maidens,  
and to eat  
and drink,  
and to be drunken.”

Likewise his punishment is described in a fourfold manner :—

“The lord of that servant will come in a day when he looketh not for *him*,  
and at an hour when he is not aware,  
and will cut him in sunder,  
and will appoint him his portion with the unbelievers.”

What a solemn fact it is that those who put off the hope of the Lord’s Coming till after the Tribulation are the ones who “smite” their fellow-servants; and this merely because they hope to be taken away before it comes!

Luke xv. 20.—Here, five particulars give the fulness of Divine grace in receiving the lost sinner :—

“When he was yet a great way off,  
his father saw him (eyes),  
and had compassion (heart),  
and ran (feet),  
and fell on his neck (arms),  
and kissed him” (lips).

There is no climax; but we are asked to dwell separately on these five aspects of grace, *five* (4 + 1) being the number which is symbolical of grace.\*

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\* See *Number in Scripture*, by the same author and publisher.

Luke xv. 22, 23.—Here, we have an eight-fold enumeration of the gifts: showing the completeness of the blessings poured upon accepted one :—

“The father said to his servants, Bring forth the best robe (but do more than that);  
and put it on him;  
and put a ring on his hand,  
and shoes on his feet:  
and bring hither the fatted calf,  
and kill *it*;  
and let us eat  
and be merry.”

John x. 27, 28.—The riches of the grace bestowed upon the Lord's people are thus enumerated and emphasized by the five-fold *Polysyndeton* :—

“My sheep hear my voice,  
and I know them,  
and they follow me;  
and I give unto them eternal life;  
and they shall never\* perish,  
and not anyone shall pluck them out of my hand” (so Greek).

Acts. i. 8.—“But ye shall receive power, after that the Holy Ghost is come upon you:  
and ye shall be witnesses unto me  
both in Jerusalem,  
and in all Judea,  
and in Samaria,  
and unto the uttermost part of the earth.”

Thus is emphasized for us the fact that there is one message, for all places and for all times. “Preach the Gospel to every creature.” Not “adapt the Gospel to every century.”

There are, here, three concentric circles. (1) The innermost “Jerusalem and in all Judea,” the place of *Religiousness* where they professed to worship God and to read His word. (2) “And in Samaria” which was the place of *corrupt* religion, for it is written of Samaria, “they feared the LORD, and served their own gods” (2 Kings xvii. 33). (3) “And unto the uttermost part of the earth,” which was the place of *no religion*.

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\* See under *Repeated Negation*.

The witness for each was to be, not concerning Doctrines or Sacraments, or Rites and Ceremonies; but, concerning a PERSON! "Ye shall be witnesses unto ME"—a crucified, risen, and coming Saviour. This is to be the witness: and this is the Gospel.

Rom. viii. 29, 30.—Here there is no climax or conclusion, but each great fact is to be weighed and duly considered. We emend the A.V. only by putting the word "also" in the correct place\*

"For whom he did foreknow, he did predestinate also . . .

Moreover whom he did predestinate, them he called also:  
and whom he called, them he justified also:  
and whom he justified, them he glorified also."

Rom ix. 4.—Here the figure is used to impress us with the wonderful possessions and privileges of Israel,

"Who are Israelites; to whom *pertaineth* the adoption (*υιοθεια sonship*, Deut. iv. 7, 33, 34),  
and the glory (1 Sam. iv. 21),  
and the covenants (which precede the Law, Gal. iii. 17),  
and the giving of the Law,  
and the service of God (*ἡ λατρεία, hee latreia, the [tabernacle] worship*),  
and the promises."

1 Cor. i. 30.—"But of him are ye in Christ Jesus, who of God is made unto us wisdom,  
and righteousness,  
and sanctification,  
and redemption."

The R.V. rendering does not alter the fact that these four wondrous things are distinctly separated, so that we are to study them, each one by itself, and to learn the weighty lessons and the equal importance of each. It is Christ Jesus who is our righteousness; and He is equally our sanctification, and in Him we are perfect and complete as to our *standing* before God; and in Him we now wait for Resurrection: *i.e.*, the redemption of our bodies from the power of the grave (Rom. viii. 23. Eph. iv. 30).

Eph. iv. 31.—"Let all bitterness (*πικρία, pikria, the opposite of χρηστοί, chrestoi, versé 32, kind*),  
and wrath (*θυμός, thumos, the opposite of εὐπλαγχοι, eusplangchnoi tender-hearted*),

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\* See a pamphlet, entitled, *Also: a Bible-Study on the use of the Word*, by the same author and publisher.

and anger (*ὀργή*, *orgee*, the opposite of *χαριζόμενοι*, *charizomenoi*,  
*forgiving*),

and clamour,

and evil-speaking be put away from you with all malice."

Here there is no climax; but in the next verse we have the opposite figure of *Asyndeton*, in which there are no "ands," because there is a weighty conclusion at the end, to which we are hastened on.

\* "Be ye kind (*χρηστοί*, *chreestoi*, the opposite of *πικρία*, *pikria*  
*bitterness*, verse 31),

—tender-hearted (*εὐσπλαγχνοί*, *eusplangchnoi*, the opposite of *θυμός*,  
*thumos*, *wrath*),

—forgiving one another (*χαριζόμενοι*, *charizomenoi*, the opposite of  
*ὀργή*, *orgee*, *anger*),

even as God for Christ's sake hath forgiven you."†

Phil. iii. 3.—"For we are the circumcision, which worship God  
in the spirit,

and rejoice in Christ Jesus,

and have no confidence in the flesh."

Thus the Spirit emphasises these three great fundamental principles of Christianity, and asks us to dwell upon each, noting the necessity of making all our worship wholly *spiritual* (John iv. 23, 24); making the Lord Jesus the source of all our joy; and renouncing all attempts to work out a righteousness of our own.

I Thess. ii. 11.—"Ye know how we exhorted

and comforted

and charged every one of you, as a father doth his children." (See under *Ellipsis*, page 89).

I Tim. i. 5.—Here, the figure points us to the true genealogy of charity, or love.

"Now the end of the commandment is charity out of a pure heart,

and of a good conscience,

and of faith unfeigned."

If the faith be not right and unfeigned, then the "conscience" cannot be "good." Conscience is the result of faith. It will condemn us in the doing of what we believe to be wrong. It will approve the

\* There is an "and" here in the A.V., but the Greek is *δέ* (*de*), *but*. This is omitted by Lachmann, and put in the margin by Tregelles, Westcott and Hort.

† Lachmann has *ἡμῖν* (*humin*), *us*, which is put in the margin by Tr. W.H. and R.V.

doing of what we believe to be right. Hence, the importance of a true "faith."

If the conscience be not "good," the heart cannot be pure; and if the heart be not pure, there can be no true, divine love.

2 Tim. iv. 17, 18.—Contrast this passage with the example of *Asyndeton* in 2 Tim iii. 10, 11. In that passage we are not detained over the manner of the Lord's deliverance, but pointed to the great fact that He did deliver out of all. But here we have no such climax, and are asked to stop and consider each part of the wondrous deliverance.

"Notwithstanding, the Lord stood with me,  
and strengthened me; that by me the preaching might be fully known,  
and that all the Gentiles might hear:  
and I was delivered\* out of the mouth of the lion.  
and the Lord shall deliver me from every evil work,  
and will preserve me† unto his heavenly kingdom, to whom be glory  
for ever and ever. Amen."

Heb. xiii. 8.—"Jesus Christ the same yesterday,  
and to-day,  
and for ever."

Jas. i. 24.—Here the repeated "and" greatly emphasises what Bengel calls the "hastiness joined with levity" of the natural man.

"For he beholdeth himself,  
and goeth his way,  
and straightway forgetteth what manner of man he was."

Jas. iv. 13.—The *Polysyndeton* here, Bengel says, expresses the caprice of a mind secure and indifferent—the will of a mind at ease.

"Go to now, ye that say, To-day or to-morrow we will go into  
such a city,  
and continue there a year,  
and buy  
and sell,  
and get gain."

2 Pet. i. 5-7.—Here the sevenfold "and" points to all that is included in and follows the greatest gift of God (verse 3). Faith itself is God's gift (Eph. ii. 8), and therefore it is not added to any-

\* See under the figures of *Ellipsis* and *Polyptoton*.

† See under the figure of *Paregmenon*.

thing. It is the "precious faith" which is "obtained" through the righteousness of God (verse 1).

"And besides this (καὶ αὐτό τοῦτο, *kai auto touto*, and for this very reason: i.e., because we have "precious faith" (verse 1), and are "partakers of the Divine nature" (verse 4), giving all diligence (see verse 15 and iii. 14), add to your faith, virtue (τὴν ἀρετὴν, *teen areteen*, courage);

and to virtue, knowledge;

and to knowledge, temperance (ἐγκράτεια, *engkrateia*, self-control, which is the fruit of knowledge. It means having self well reined in, the government of *all* the passions of the flesh);

and to temperance, patience (under afflictions or the sufferance of evil, as courage is used in encountering and averting evil);

and to patience, godliness (which is the only foundation of true patience or endurance. Apart from godliness it is stoicism, or mere indifference),

and to godliness, brotherly kindness (the love of your Christian brethren);

and to brotherly kindness, charity" (the love of all). (1 Pet. i. 22).

Thus "faith" is the source out of which all virtues must spring, and "love" is the point to which all such virtues tend. Hence, "Whatsoever is not of faith is sin" (Rom. xiv. 23.), and "the end of the commandment is love" (1 Tim. i. 5).

Another important figure is combined here with *Polysyndeton* (see under *Climax* (which is repeated *Anadiplosis*).

Rev. i. 11.—Here the seven churches are to be separated as being equal in importance, and distinct in their position:—

"What thou seest write in a book  
and send *it* unto the seven churches which are in Asia; unto  
Ephesus,  
and unto Smyrna,  
and unto Pergamos,  
and unto Thyatira,  
and unto Sardis,  
and unto Philadelphia,  
and unto Laodicea."

Rev. iii. 17.—Here, the figure is used to bring out the Laodicean condition of soul.

“ Because thou sayest, I am rich  
and increased with goods,  
and have need of nothing ;  
and knowest not that thou art wretched,  
and miserable,  
and poor,  
and blind,  
and naked.”

Rev. vi. 15.—Here, to show the universality of the fear which will be manifested when “the great day of his wrath is come”—all classes of society are named and stated with all formality in order to impress our minds :—

and the kings of the earth,  
and the great men,  
and the rich men,  
and the chief captains,  
and the mighty men,  
and every bondmen,  
and every free man, hid themselves in the dens and in the rocks of the mountains.”

Rev. xii.—This chapter is rendered remarkable by the figure of *Polysyndeton*. Forty-four times the word “and” is repeated, bringing before us a variety of details connected with matters which are thus shown to be of the greatest possible importance. In chap. v., we have the book written “within and without” (ἔσωθεν καὶ ὀπίσθεν, *esōthen kai opisthen*), pointing to its *esoteric* (or *inner*) and *exoteric* (or *outer*) meaning.

1. What follows in chaps. vi.-xi., describes the *exoteric* or outside manifestations—events which will be seen by all ; for chap. xi. carries us right on to the end, to the sounding of the “seventh” or last trumpet, and thus covers the whole ground, even including Resurrection and Judgment, and the setting up of the kingdom of the Messiah. See xi. 15-18, which is coterminous with Rev. xx.

2. Chapter xii. does not, therefore, go forward, but takes us *back* to the time, even before chap. v., and gives us the *esoteric* or inner meaning, and reveals to us the sources, springs, and secrets of all that leads up to the judgments recorded in chaps. vi.-xi. Chapters xiii.-xix. introduce supplementary information which must be read into those earlier preceding chapters (vi.-xi.), showing the part that the Dragon and his agent the Antichrist will have in them.

Chapter xii. is constructed as follows :—

## REV. xii.

- A | a | 1-5. The woman, the dragon, and the child.  
 | b | 6. The woman's flight, and its duration (1,260 days).

B | 7-13. War in heaven (*ἔγέβετο, came to pass*).

- A | b | 14. The woman's flight and its duration three years and  
 | a half.  
 | a | 15, 16. The woman, the dragon, and the rest of her seed.

B | 17. War on earth.

Each of these members can, of course, be expanded. For example:—

a: (1-5). *The woman, the dragon, and the child.*

- |   |  |                                   |   |  |   |                               |  |
|---|--|-----------------------------------|---|--|---|-------------------------------|--|
| a |  | c                                 |   | 1-. A great sign in heaven.  | } | The woman.                    |  |
|   |  |                                   |   | d  |   |                               | -1. A woman. Her description ("crown,"<br>στέφανος, a victor's crown). |
|   |  |                                   |   | e  |   | 2. Her action: and the child. |  |
| c |  | 3-. Another great sign in heaven. | d | -3. The dragon. His description<br>("crowns," <i>διάδηματα</i> , royal fillets) (see<br>only here, and xiii. 1 and xix. 12). | } | The dragon.                   |  |
|   |  |                                   |   | e  |   |                               | 4, 5. His action: and the child (Dan.<br>viii. 10).                    |

b: (verse 6) may be expanded thus: as may be also *b* (verse 14).

- |   |  |   |  |                                  |
|---|--|---|--|----------------------------------|
| b |  | f |  | 6-. The woman: her flight.       |
|   |  | g |  | -6-. Her place—the wilderness.   |
|   |  | f |  | -6-. The woman: her nourishment. |
|   |  | g |  | -6. Her continuance—1,260 days.  |

The larger member B: (7-13) may be thus shown:—

B: (7-13) *War in heaven.*

- |   |  |   |  |  |
|---|--|---|--|--|
| B |  | h |  | 7, 8. Heaven. War in heaven.               |
|   |  | i |  | 9. Earth. The dragon cast into the earth.  |
|   |  | h |  | 10-12. Heaven. Rejoicing in heaven.        |
|   |  | i |  | 13. Earth. The dragon cast into the earth. |

*i* (verse 9) thus:—

*The dragon cast out on earth.*

	<i>i</i>	<i>j</i>	9-. The Dragon.
		<i>k</i>	-9-. Place; cast out into the earth.
		<i>j</i>	-9-. His angels.
		<i>k</i>	-9-. Place. Cast out with him.

*h* (verses 10-12) thus:—

*Rejoicing in heaven.*

	<i>h</i>	<i>l</i>	10. Heaven. Rejoicing.
		<i>m</i>	-10-. Earth. Salvation come for it.
		<i>n</i>	-10, 11. Reason. "For the accuser, etc."
		<i>l</i>	12. Heaven. Rejoicing.
		<i>m</i>	-12-. Earth. Woe to the inhabitants.
		<i>n</i>	-12. Reason. "For the devil is come down," etc.

The woman and her seed and the dragon takes us back to Gen. iii., where we see the "enmity" placed between them. Thence we are taken to the woman (Israel), through whom the child was to come, as seen in the call of Abraham, and in the establishment of "Israel," and his twelve sons, of which the twelve stars (the Zodiacal signs\*) were the symbols. (See Gen. xxxvii.).

The Zodiac is a certain zone of the heavens extending about 90° each side of the Ecliptic. This is divided into twelve parts, each of which has its own peculiar "sign." The word "Zodiac" is not to be derived from ζῶν, or ζῆν, *to live*, or ζῶδιον, *a little animal* (for not all the signs are animals), but from a more ancient root through the Hebrew יָצַע, *to go, to go by steps, to step, to move slowly* in a regular and stately manner. (See 2 Sam. vi. 13. Jer. x. 5. Judges v. 4. Ps. lxxviii. 8. Hab. iii. 12). The noun means *a step*. So that the Zodiac is literally *a way with steps*. Its later Biblical name is *Mazzaroth* (מַזְרֹוֹת), Job xxxviii. 32 (see margin); or *Mazzaloth* (מַזְלֹוֹת), 2 Kings xxiii. 5 (see margin), from the root אָזַל (*asal*), *to go or revolve, divided*, as the Zodiac is divided into signs. Gesenius points out that the *Mazzaroth* (from אָזַר) has another sense, and means *to admonish, premonish, presage*. See Gen. xxxvii. 9, 10, where in Joseph's prophetic dream he sees the

\* Just as the seven stars in chap. i. are the symbols of the Churches.

whole family represented as "The sun, and the moon, and the eleven stars," (himself being the twelfth.\*

The birth of the seed of this woman is set forth in the Old Testament in two distinct prophecies, showing its two-fold character, one answering to "the sufferings of Christ"; the other, to "the glory that should follow."

In Isa. vii. 14, we have the Incarnation of "Emmanuel—God with us" (Matt. i. 23).

While, in Isa. ix. 6, 7, we have the birth presented, with the scene of humiliation overleaped.

The former is the "suffering" aspect: the latter is the "glory" aspect of the birth of this Child.

It is remarkable that in Matthew—the gospel of the kingdom—we have the suffering aspect from Isa. vii. 14; while in Luke—the gospel of Christ as man—we have the glory aspect from Isa. ix. 6, 7. See and compare Luke i. 31-33.

\* Ancient Jewish authorities hold that these twelve stars were the signs of the Zodiac. This is, without doubt, the case. These "stars" have been well called "signs," for in them is written in the very heavens the history of redemption. Each of the symbolical figures is pictured performing some typical action. From the earliest times, also, one was appropriated to each of the twelve sons of Jacob. Josephus informs us that the tribes carried these signs on the tribal standards. The Chaldee paraphrase, of a still earlier date, says the same. The Targums also add their testimony. As the order of encampment is described in Num. i. and ii., the four tribes: Judah, Ephraim, Dan and Reuben are equidistant. The sign of Judah was "*Leo*," the lion; Ephraim's was "*Taurus*," the bull; Dan's was "*Scorpio*," the scorpion (afterwards changed to the "*Aquila*," the eagle); and Reuben's was "*Aquarius*," the man. These four signs are at the four cardinal points of the Zodiac, exactly corresponding with the position of the four tribes. It is interesting to note that the sign now known as "*Libra*," or, the scales, is not found in the more ancient Zodiacs, its place being occupied by "*Ara*," the altar, the top of which the sign or hieroglyphic  much more resembles. The idea contained in *Libra*, the scales, or Justice, is the altar on which justice was satisfied. *Libra* or *Ara* was not borne on any of the standards, Simeon and Levi being included under one (*Pisces*). Hence the place of *Libra*, or rather of *Ara*, the altar, was the place occupied by the Tabernacle, and by the altar of burnt offering itself. It is remarkable that the three decans, or constellations of *Libra*, or *Ara*, are the Cross, the Victim, and the Crown.

The evidence is altogether too overwhelming for us to take these "twelve stars" as representing anything but Israel. It is a "woman" that is seen, but her surroundings (of sun and moon, and the twelve signs of the Zodiac) show that she personifies emblematically the whole nation of Israel.

See *The Witness of the Stars* by the same author and publisher.

In Rev. xii. 5, it is this latter, or the glory aspect of Messiah's birth that is presented, as referred to in Pss. ii. and lxxxvii. It leaps over the "sufferings of Christ," and over the whole of the interval of this present dispensation, and goes forward at once to the time when He shall reign over and rule all nations. "Who was to rule" (verse 5) is μέλλει (*mellei*), and means "who is to rule all nations." It passes from the birth of the man-child, and goes on at once to "the glory which should follow, when the government shall be upon his shoulder."

It is Christ Personal therefore, in the first instance, who is the subject of this prophecy. He was the "man-child" "caught up to God and His throne."

But this does not exhaust the prophecy. The word rendered "man-child" in verse 5 is a peculiar word.\* The R.V. renders it "a son, a man child." Here it is, according to all the critical texts (including the Revisers' Text) and Ancient MSS, ἄρσεν (*arsen*). Now ἄρσεν here is *neuter*, and therefore cannot possibly refer to any one individual. It cannot apply to either a man or a woman. The *mother* of this child is not an individual! but is collective and composite. So also is the child.†

Some see in this "man-child" the Church of God. But the Church is neither "woman" nor "child," "neither male nor female" (Gal. iii. 28). The Church is "one new man" in Christ (Eph. ii. 15). The Church was before creation, "*before* the foundation of the world" (Eph. i. 4), and is not, therefore, the subject of prophecy, as is the kingdom and dominion in the earth, which was "*from* the foundation of the world" (Matt. xiii. 35; xxv. 34, etc.).

On the other hand, we have such distinct prophecies in the Old Testament of this woman and her child that it surprising any should fail to connect them.

A time is coming when a new nation is to be brought forth in Israel; a nation bringing forth the fruits which Israel should have brought forth; the nation referred to in Matt. xxi. 43.

Concerning that day Jehovah bids Zion to "sing" (Isa. liv. 1-10).

Of that day Jehovah has said, "Before she travailed, she brought forth; before her pain came, she was delivered of a MAN-CHILD.

\* The masculine form, ἄρσεν (*arsen*), occurs only in Matt. xix. 4. Mark x. 6. Luke ii. 23. Rom. i. 27. Gal. iii. 28, where in each case the sex is emphatic.

† We have a similar example of a *neuter* word including both sexes in the word γυναικάρια (*gunaikaria*), in 2 Tim. iii. 6, where it is rendered "silly women." But it occurs only here, and is *neuter*. It therefore includes *silly women of both sexes!*

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children" (Isa. lxvi. 5-14).

Again Micah iv. 9, 10 distinctly foretells this travail of Zion; while chap. v. 2, 3 connects together this composite man-child. In verse 3, we have the birth of Him, who shall be "ruler in Israel." His rejection by His people is not named, but the consequent rejection of His people by Him both implies it and contains it; for, in the next verse, we read, "Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And He shall stand and rule (marg.) in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth."

Surely, if there is any connection whatever between prophecy and its fulfilment, we have it in Rev. xii., where we see in this woman, Zion, "travailing in birth, and pained to be delivered" (verse 2), and the dragon standing "before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This was true of Messiah, and it will be true of the servant (the composite "child"), as the rest of the chapter goes on to explain.

It is this birth of a nation "in one day," which will lead to the "war in heaven,"\* (see Dan. x. 20; xii. 1), and lead to the Dragon's being cast out into the earth. This will bring on the crisis described in this chapter and chapter xiii. (See 2 Thess. ii. 6, under *Ellipsis*.)

The chapter is too long to quote here in full, but if all the many "ands" be noted and marked, the importance of all these details will be at once noticed. See the next example.

Rev. xiii. 1-9.—Here the figure is used to mark, to emphasize, and to call our attention to the solemn events, which will follow upon Satan's being cast out into the earth, to find no more place in heaven (xii. 8). Forty-five times the word "and" is repeated in this chapter!

Rev. xii. is the key to the Apocalypse for the events recorded in it are preliminary to the events recorded in the earlier part of the book.

First of all comes the taking up of the Body of Christ (xii. 5) which causes the "war in heaven" (xii. 7-12), and ends in the casting

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\* See a small pamphlet, *Things to Come*, by the same author and publisher.

out of Satan. This is the great event which is the beginning of the end, and which ushers in the Apocalyptic scenes and judgments.\*

Consequent on this follows a great persecution of Israel; which will be to those who are left, the first *exoteric* or visible sign of the Devil's "great wrath" (xii. 12). But this persecution will for a time be thwarted. "The earth" will "help the woman" (xii. 16). That is to say, the settled state of the peoples of the earth will stop this persecution.

Then the Dragon at once proceeds to organise his great rebellion. In the Greek the twelfth chapter ends with the first sentence of chap. xiii.: where, as in the R.V., the true reading is—"And HE stood upon the sand of the sea." The best MSS., with Lachmann, Tregelles, Alford, and Westcott and Hort, read ἐστράθη (*estathee*), *he stood*, not ἐστράθην (*estatheen*), *I stood*.

That is to say, the settled state of "the earth" preventing the destruction of Israel, the Dragon takes his post upon the sand of "the sea" and out of the waters and the earth (of the peoples) he calls up the two Beasts of chap. xiii.—his last two great instruments,—the "Antichrist" and the "False Prophet,"—by which he will seek to carry out his purposes.

John sees them "rising up." The word is ἀναβαίνον (*anabainon*, present participle), *rising* or *mounting up*, not "rise up" as in A.V. The R.V. has "coming up." John sees the first Beast "rising up out of the sea" (implying a gradual rather than a sudden act): and the second Beast out of "the earth" (verse 11).

And then he proceeds to describe their characters and their deeds. The figure of *Polysyndeton* (a remarkable example) calls our attention to the many important details, each one of which is to be dwelt upon by us as being full of meaning and instruction:—

And he stood upon the sand of the sea (*i.e.*, the dragon, when cast out from heaven),  
 and I saw a beast rising up out of the sea having seven heads,  
 and ten horns,  
 and upon his horns ten crowns,  
 and upon his heads the names of blasphemy;  
 and the beast which I saw was like a leopard (a combination of Daniel's beasts in one, Dan. vii.) (a leopard is Greece),

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† Chap. ix. 1, though coming before chap. xii., records a vision subsequent to it. John says, "I saw a star lying fallen πεπτωκότα (*peptōkota*) from heaven." not "fall," as in A.V. R.V. has "fallen."

- and his feet were as *the feet* of a bear (Persia),  
 and his mouth as the mouth of a lion (Babylon),  
 and the dragon gave him his power (six times we have in this chapter  
 "it was given him"),  
 and his seat (or throne, ii. 13 ; xvi. 10),  
 and great authority (Luke iv. 6. 2 Thess. ii. 9, 10).  
 and I saw one of his heads, as it were, wounded to death (similar to  
 verses 6, 12, 14),  
 and his deadly wound was healed ;  
 and all the world wondered [*and followed*] after the beast (iii. 10.  
 2 Thess. ii. 11, 12),  
 and they worshipped the dragon (this is the one great object, aim, and  
 end of Satan, Matt. iv. 9) which gave power unto the beast ;  
 and they worshipped the beast, saying, Who is like unto the beast ?  
 who is able to make war with him ? (Compare Ex. xv. 3, 11,  
 for the blasphemy.)  
 and there was given to him a mouth, speaking great things and  
 blasphemies (2 Thess. ii. 4),  
 and authority was given him to continue forty *and* two months  
 (Dan. vii. 25),  
 and he opened his mouth in blasphemy against God, to blaspheme his  
 name (Dan. vii. 8, 11, 20, 25 ; xi. 36. Ps. liii. 2 Thess. ii. 4),  
 and his tabernacle (whither the saints have been previously taken),  
 and them that dwell in heaven (*i.e.*, the body of Christ which shall  
 have been caught up, when the accuser has been cast down).  
 and it was given him to make war with the saints (Dan. vii. 21, 25 ;  
 xi. 40-44),  
 and to overcome them (Dan. viii. 12, 24 ; xi. 28, 30-33 ; xii. 7) :  
 and power was given him (John xix. 11) over all kindreds,  
 and tongues,  
 and nations (as with Nebuchadnezzar, Dan. iii. 7) ;  
 and all that dwell upon the earth shall worship him (2 Thess. ii. 11, 12),  
 whose names are not written in the book of life (Matt.  
 xxiv. 24. Dan. xii. 1. These are they who "*overcome*" him  
 ii. 7, 11, 17, 26 ; iii. 5, 12, 21 ; xii. 11) of the Lamb slain from  
 the foundation of the world. If any man have an ear to hear,  
 let him hear."\*

This chapter contains two visions relating to two Beasts\* : the first, the Antichrist ; the second, the "False Prophet." The first is the

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\* See 2 Thess ii., under *Ellipsis and Correspondence*.

false Christ, and the second is the false—and satanic counterfeit of the Holy Ghost. The second is marked, like the first, by the figure of *Polysyndeton*.

The structure of this chapter is very remarkable. In the Græek the first sentence forms the end of chap. xii. So we commence with the second "And I saw":—

The Vision of the Two Beasts (Rev. xiii.).

A | 1-. The vision (*καὶ εἶδον*), "And I saw."

B | -1-. The first Beast (Antichrist).

C | -1-. His origin. The sea (*ἀναβαῖνον, rising*).

D | -1, 2-. His description.

E | -2. His power (*δύναμις*) derived from the dragon.

F | 3-8. His deeds.

G | a | 9. The Spirit's call: "Let him hear."

b | 10. The lesson: "Here is  
patience and faith."

A | 11-. The vision (*καὶ εἶδον*), "And I saw."

B | -11-. The second Beast. "The False Prophet" (xvi. 13; xix. 20).

C | -11-. His origin. The earth (*ἀναβαῖνον, rising*).

D | -11. His description.

E | 12-. His authority (*ἐξουσία*) derived from the first  
Beast.

F | -12-17. His deeds.

G | b | 18-. The lesson: "Here is  
wisdom."

a | -18. The Spirit's call: "Let him  
count."

Here A to F and A to F relate to the Beasts, while G and G relate to the saints. The order of the two members of G and G is an introversion, to make them off from the rest.

Rev. xviii. 12, 13.—Here the figure heaps up and amasses the wealth of Babylon. Each item is to be dwelt upon: there is no climax:—

"The merchandise of gold,  
and silver,  
and precious stones,  
and of pearls,

and fine linen (merchandise, not the gift of grace as with the Bride,  
 xix. 8, "granted" to her: her *righteous award*),  
 and purple,  
 and silk,  
 and scarlet,  
 and all thyine wood,  
 and all manner of vessels of ivory,  
 and all manner of vessels of most precious wood,  
 and of brass,  
 and iron,  
 and marble,  
 and cinnamon (*amomum*, an Italian shrub of sweet odour),  
 and odours,  
 and ointments,  
 and frankincense,  
 and wine,  
 and oil,  
 and fine flour,  
 and wheat,  
 and beasts (of burden),  
 and sheep,  
 and horses,  
 and chariots,  
 and slaves,\*  
 and souls of men.

Many other examples of *Polysyndeton* are to be found, *e.g.*, Num. xx. 2 Chron. xxxii. 27, 28, 29, 30. Isa. iii. 18-24. Zeph, i. 15, 16. Mark iv. 1-9. Eph. i. 21. Phil. iv. 9. Rev. xi. 17, 18; xx. 9-15; xxi. 8 and 22-27; xxii. 1-6, 17.

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\* (Greek σώματα *somata*, *bōdies*, was used by the Figure of *Synechoche* as a term for *slaves*, as we use "hands" for labourers. See lxx. Gen. xxxvi. 6. Hebrew שָׂרָפָה in both passages, used of the dead body (Num. ix. 6; xix. 11-13) and for the living (Lev. xxiv. 17), but especially for slaves or captives (Num. xxxi. 35, 40, 46. The "bodies" carry the merchandise, and the "souls" are counted as merchandise. See under *Synechoche*.)

## PARADIASTOLE ; or, NEITHERS and NORs.

*The Repetition of the Disjunctives Neither and Nor,  
or, Either and Or.*

*Par'-a-di-as'-to-lee.* Greek, παραδιαστολή, from παρά (*para*), *beside or along*, and στολή (*stolee*), *a sending* (from στέλλω (*stello*), *to send*). Hence *a sending beside or along*. It is a form of *Anaphora*, by which one word is repeated at the beginning of successive sentences. It differs from *Polysyndeton*, in that instead of a *conjunction*, the repeated word is a *disjunctive*, because it denotes a sending along, *i.e.*, it separates and distinguishes. The words NEITHER and NOR, or EITHER and OR, are the words which are repeated in the figure of *Paradiastole*, causing the various items to be put together *disjunctively* instead of *conjunctively*.

Hence the Latins called it DISJUNCTIO, *Disjunction*.

Its use is to call our attention to, and to emphasize, that which is thus written for our learning.

Ex. xxxiv. 4.—“ The diseased have ye not strengthened,  
neither have ye healed that which was sick,  
neither have ye bound up that which was broken,  
neither have ye brought again that which was driven away,  
neither have ye sought that which was lost.”

Thus are the false shepherds indicted for their unfaithfulness and neglect.

Luke xviii. 29.—“ And he said unto them, Verily I say unto you there is no man that hath left home,  
or parents,  
or brethren,  
or wife,  
or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.”

John i. 13.—“ Which were born not of blood,  
nor of the will of the flesh,  
nor of the will of man, but of God.”

Thus is emphasized the important doctrine that the new birth is entirely the work of the sovereign grace of God.

Rom. viii. 35.—“Who shall separate us from the love of Christ?  
 Shall tribulation,  
 or distress,  
 or persecution,  
 or famine,  
 or nakedness,  
 or peril,  
 or sword?”

Thus is emphasized the blessed fact that our eternal security depends not on human “*perseverance*,” but on Divine *preservation*, as the Lord Jesus said “This is *the* FATHER’S WILL which hath sent me, that of all which He hath given me I should lose nothing (John vi. 39).

This is followed up by the wondrous answer to the question in verses 38 and 39. “I am persuaded that  
 neither death,  
 nor life,  
 nor angels,  
 nor principalities,  
 nor powers,  
 nor things present,  
 nor things to come,  
 nor height,  
 nor depth,  
 nor any other creature, shall be able to separate us from the love of  
 God, which is in Christ Jesus our Lord.”

1 Cor. iii. 21, 22.—“All things are yours; whether Paul,  
 or Apollos,  
 or Cephas,  
 or the world,  
 or life,  
 or death,  
 or things present,  
 or things to come;

all are yours; and ye are Christ’s; and Christ is God’s.

Thus the riches of the glory of our inheritance in Christ is revealed and set forth and displayed before our eyes.

2 Thess. ii. 2.—“That ye be  
 not quickly shaken from your mind,  
 nor yet be troubled,  
 neither by spirit,  
 nor by word,

nor by Epistle as from us as [*though we had said*] that the day of the Lord has set in."

Thus does the apostle emphasize his strong desire that nothing might loosen them (as a ship is loosed from its moorings) from the blessed hope of "our gathering together unto Him" when He shall "come forth" into the air "for" His people, who then shall be "caught up to meet Him," and thus be for ever with Him.

This he had taught them in the first epistle (iv. 13-18) for their comfort, but now some person or persons must have deceived them by asserting that the apostle had said, or written to say, that "the Day of the Lord had set in." If this were so, they might well be troubled, for he was proved to have deceived them and to have given them a false hope, for they had not been "gathered" to Christ to meet Him in the air before the day of the Lord. So he writes *ὑπέρ* (*hyper*), *on behalf of*, or *in the interest of* that blessed hope, in order to thus assure them that he had never said or written any such thing.

Nothing stands between the day of Christ and our ascension to meet Him in the air. Many things stand between that event and our coming "with" Him in "the Day of the Lord." The teaching of Paul by the Holy Ghost is very different from popular Christian teaching to-day. The popular teaching is that that shall not come till the world's conversion comes: the truth here stated is that it cannot come till the apostacy shall have come!

Popular teaching is that the world is not yet good enough! The figure here points us to the fact that the world is not bad enough! There yet lacks the coming of the Apostacy and of Antichrist. See further under Ellipsis, page 14-17.

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## EPISTROPHE; or, LIKE SENTENCE- ENDINGS.

*The Repetition of the same Word or Words at the end of  
successive Sentences.*

*E-pis'-tro-pee.* Greek ἐπιστροφή, a turning upon or wheeling about, from ἐπί (*epi*), upon, and στρέφω (*strephe*), to turn.

It is a figure in which the same word or words are repeated at the end of successive sentences or clauses, instead of (as in *Anaphora*) at the beginning.

It is sometimes called ANTISTROPHE (*an-tis'-tro-pee*), a turning against; also EPIPHORA (*e-piph'-o-ra*), a bringing to or upon.

The Latin name is CONVERSIO (*con-ver'-si-o*), a turning round.

All these titles express the character of the figure, which is thus the opposite of *Anaphora*.

Gen. xiii. 5.—“And the land was not able to bear them that they might dwell together: for their substance was so great that they could not dwell together.”

Deut. xxvii. 15-26, where each clause ends with the word “Amen.”

Deut. xxxii. 10.—It is beautifully expressed in the Hebrew by the repetition of the pronoun הוּ (hū), *him*, at the end of each sentence. It is hidden in the translation, both in the A.V. and R.V., on account of not being in accordance with the English idiom. It reads:—

“In a desert land He found him  
And in the waste howling wilderness, about, he led him.  
He instructed him.  
As the apple of His eye He kept him.”

So also in verse 12:—

“So the Lord alone did lead him,  
And there was no strange god with him.”

Ps. xxiv. 10.—

“Who is this King of glory?  
The Lord of hosts, He is the King of glory.”

Ps. cxv. 9-11.—

“O Israel, trust thou in Jehovah,  
 he is their help and their shield.  
 O house of Aaron trust in Jehovah,  
 he is their help and their shield.  
 Ye that fear the Lord, trust in Jehovah,  
 he is their help and their shield.”

Thus is emphasized by *Epistrophe* the strength and security of Jehovah's people.

Ps. cxviii. 18, 19.—Twice we have the *Epistrophe* :—

“Than to put any confidence in man.”

And three times (verses 10-11) :—

“But in the name of the Lord I will destroy them.”

We have also *Anaphora* in verses 8, 9, and 10-12.

See also in the Psalms called the “Songs of degrees” :

cx. 2, 3, “false or deceitful tongue” ;

cxxi. 3, 4, “not slumber” ;

cxiii. 4, 5, “contempt” ;

cxv. 1, 2, “for ever” ;

cxviii. 2, “a weaned child” ;

cxviii. 2, 5, “the mighty God of Jacob.”

Ps. cxxxvi. is a notable example of this figure, for every clause ends with the well-known words, “for his mercy endureth for ever.”

Ezek. xxxiii. 25, 26.—The words are twice repeated to emphasize their solemnity. “And shall ye possess the land.”

Joel ii. 26, 27.—Twice are the words repeated and thus solemnly emphasized. “And my people shall never be ashamed.”

Rom. vii. 31.—

“If God be for us  
 Who can be against us?”

Rev. vii. 5-8, which have the repetition of the sealing and the number, as we have *Anaphora* at the beginning in the words “of the tribe.”

Rev. xxii. 11.—We have here the word “still” repeated at the end of *four* successive sentences. The figure of *Polysyndeton* is also seen in the repetition of the word “and” at the beginning of these sentences (verse 17).

The repetition of the verb “come.”

This figure may not only exist in the originals, and be hidden in the translation, but there may apparently be a repetition in the English when there may be none in the original. For example, Acts xix. 15, "Jesus I know, and Paul I know." But, in the Greek, the two words for "know" are quite different. Jesus I know (*γινώσκω* (*ginōskō*), *to perceive, or know, and to be influenced by the knowledge*), and Paul I know (*ἐπίσταμαι* (*epistamai*), *to have knowledge of*).

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## EPIPHOZA; or, EPISTROPHE IN ARGUMENT.

*The Repetition of the same Word or Words at the end of successive Sentences: used in Argument.*

*Ep-i-pho'-za*, from the Greek ἐπί (*epi*), upon, and φερέν (*pherein*) to bear or bring. Hence in a bad sense to attack or assault, especially with words. *Epiphzoa* is the figure of *Epistrophe*, when used rhetorically in attack or in strong argument. We have an example in

2 Cor xi. 22.—

“Are they Hebrew? so am I;  
Are they Israelites? so am I;  
Are they the seed of Abraham? so am I.”

The repetition here greatly emphasizes and displays the feeling.

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## EPANADIPLOSIS; or, ENCIRCLING.

*The Repetition of the same Word or Words at the beginning and end of a Sentence.*

*Ep'-an-a-di-plō'-sīs.* Greek ἐπαναδίπλωσις, from ἐπί (*epi*), ὑpon, ἀνα (*ana*), *again*, and διπλοῦς (*diploous*), *a doubling*.

It means *a doubling ὑpon again*, and the Figure is so called because the same word is repeated both at the beginning and at the end of a sentence.

The Latins called it INCLUSIO, *inclusion*: either because the first word of the sentence is included at the end, or because of the importance of the matter which is thus included between the two words.

They called it also CYCLUS, from the Greek κύκλος (*kyklos*), *a circle*, because the repetition concluded what is said, as in a circle.

When this figure is used, it marks what is said as being comprised in one complete circle, thus calling our attention to its solemnity; giving completeness of the statement that is made, or to the truth enumerated, thus marking and emphasizing its importance.

The Massorah gives two lists of this peculiar form of repetition,\* which we have incorporated in our examples marking them with an asterisk.

The Figure is frequently hidden or lost in translation (both in A.V. and R.V.), so that in these cases we shall be obliged to vary the rendering in order to properly exhibit it. Some are very difficult to reproduce, as in our first example.

\* Gen. ix. 3.—“Everything (כל) moving that liveth shall be meat for you; even as the green herb have I given you **everything**.”

Here the first, according to our English idiom, is *every*, while the last means the whole.

Ex. xxxii. 16.—“The tables were the work of God, and the writing the writing of God, graven upon the tables.” See also under *Anadiplosis*.

\* Lev. vii. 19.—“The flesh that toucheth any unclean thing shall not be eaten: it shall be burnt with fire; and as for the flesh, all that be clean shall eat of the flesh.”

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\* See Ginsburg's *Massorah*, Rubrics, 424, Vol. II., letter D; and 98, Vol. I., letter γ.

\* Lev. xxiii. 42.—“In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths.”

\* Num. iii. 33.—“Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.”

\* Num. viii. 12.—“The Levites shall lay their hand upon the bullocks: and thou shalt offer the one for a sin-offering and the other for a burnt-offering, unto the LORD, to make an atonement for the Levites.”

\* Num. xxxi. 40.—“And the persons (Hebrew, *souls*) were sixteen thousand: of which the LORD's tribute was thirty-and-two persons (Hebrew, *souls*).”

\* Num. xxxii. 1.—“And cattle, a very great multitude, had the sons of Reuben and the sons of Gad; and when they saw the land of Jazer, and the land of Gilead, behold the place was a place for cattle.”

\* Num. xxxii. 41.—“And Jair, the son of Manasseh, went and took the small towns thereof, and called them Havoth-Jair.”

\* Deut. xxxi. 3.—“Jehovah thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as hath said Jehovah.” See also under *Anadiplosis*.

\* Josh. xv. 25.—“And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor.”

\* Judges xi. 1.—Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot, and Gilead begat Jephthah.”

\* 1 Sam. xxvi. 23.—“Jehovah render to every man his righteousness and his faithfulness: for the Jehovah delivered thee into my hand to-day, but I would not stretch forth mine hand against the anointed of Jehovah.”

\* 2 Sam. ix. 12.—“Mephibosheth had a young son whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.” See also under *Anadiplosis*.

\* 2 Sam. xix. 8.—“Now (אֲנִי, *attah*) therefore, arise, go forth, and speak comfortably unto thy servants; for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now (אֲנִי, *attah*).

\* 1 Kings xxii. 47.—“A king there was not in Edom; a deputy was king.”

\* 2 Kings xxiii. 25.—“And like him there was no king before him; that turneth to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there any like him.”

\* 1 Chron. ix. 8.—The verse begins and ends with “Ibneiah.”

\* Neh. xi. 21.—“The Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.”

\* Est vii. 7.—“The king, arising from the banquet of wine in his wrath, went into the palace garden. And Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.”

Ps. xxvii. 14.—“Wait on the LORD; be of good courage, and He shall strengthen thine heart, wait (I say) on the LORD.”

See also under *Apostrophe*.

Ps. liii. 2.—“God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.”

Ps. cxxii. 7, 8.—

“Peace be within thy walls  
And prosperity within thy palaces.  
For my brethren and companion's sake,  
I will now say, Peace be within thee.”

Ecc. i. 2.—“Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.”

There is also the figure in this verse of *Mesadiplosis* (q.v.).

Ecc. vii. 2.—“A good name is better than ointment that is good.”

The figure is lost by the translation both in the A.V. and the R.V. There is another figure in this verse: *Paronomasia* (q.v.).

Mark vii. 14-16.—Hearken (*ἀκούετε, akouete*) unto me every one of you and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him those are they that defile the man. If any man have ears to hear, let him hearken (*ἀκούετω, akouetō*).”

See under *Polyptoton*, for the figure employed in the last sentence.

Mark xiii. 35-37.—“Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”

\* See *The Name of Jehovah in the Book of Esther*, in four acrostics, by the same author and publisher.

Luke xii. 5.—“Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.”

John iii. 8.—In this verse the figure is hidden both in the A.V. and R.V. The word is τὸ πνεῦμα (*to pneuma*), the Spirit, which is used both at the beginning and the end of the passage in the original. But at the beginning it is translated “the wind,” and at the end “the Spirit.” The R.V. has “the Spirit breathed, etc.” in the margin.

Now the word πνεῦμα (*pneuma*), *spirit*, occurs 385 times in the New Testament, and is never translated “wind,” except in this one place. There is a proper word for “wind,” which is ἀνεμος (*anemos*). It occurs 31 times, and is always translated *wind*. So that it would have been much clearer to have used this word, if “wind” had really been meant.

If then we keep here the translation “spirit,” which is used everywhere else, the verse will read and the figure appear as follows:—

“The Spirit breatheth where He willeth, and thou hearest His voice, but thou knowest not whence He cometh or whither He goeth; so is every one that is born of the Spirit.”

The wind has no will, but the Spirit has a will and a voice, and it is of Him that we are born.

The verb θελεῖν (*thelein*), *to will*, occurs 213 times, and always expresses a mental act of desire or determination proceeding from one capable of wishing, willing, or determining. See the nearly synonymous expression in 1 Cor. xii. 11. “But all these worketh that one and the selfsame Spirit, dividing to every man severally as HE WILL.”

Moreover, it is not correct to assert this of the “wind.” We *do* know whence it comes and whither it goes, and the Scriptures themselves assert that the comings and goings of the wind can be easily known and traced. See Job. i. 19. Ps. xviii. 10. Ecc. i. 6, Ezek. xxxvii. 9. Luke viii. 23. But not so of the Spirit (see Ecc. xi. 5), where “spirit” is placed in direct contrast with “wind” in the previous verse.

The things opposed in the immediate context are flesh and spirit, earthly things and heavenly things, nature and grace, and AS the Spirit in His movements is contrary to nature and above nature, SO is every one who is born of the Spirit. Those who are thus born are “sons of God, therefore the world knoweth us not, because it knew Him not” (1 John iii. 1). As the world knoweth not and understands not the motions and working of the Spirit of God, so the new

breathings, and new will, and new desires, and new motions of the new nature in those who are born of the Spirit are also unknown.

**Rom. viii. 24.**—"Hope that is seen is not hope."

**Gal. ii. 20.**—In this verse the figure, which is in the Greek, is lost in the translation owing to the difference of idiom. In the Greek it reads:—

"Christ, I have been crucified-together-with, yet I live: and yet it is no longer I that live, but, in me, Christ."

See also under *Hyperbaton*.

**Phil. iv. 4.**—"Rejoice in the LORD alway: and again I say Rejoice."

**James ii. 14-16.**—The passage begins and ends with the words, "What doth it profit."

The repetitions at the beginning and end of distinct portions, or independent passages (such as Pss. viii., ciii., etc.), belong rather to the subject-matter and are classed under *Correspondence* (q.v.).

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## EPADIPOSIS ; or, DOUBLE ENCIRCLING.

*Repeated Epanadiplosis.*

WHEN *Epanadiplosis* occurs at the beginning and end of successive sentences, it is called EPADIPOSIS (*Ep-a-dip'-lo-sis*), a doubling upon.

Ps. xlvii. 6.—

“Sing praises to God, sing praises :  
Sing praises unto our King, sing praises.”

Rom. xiv. 8.—“For whether we live, to the Lord we live ;  
and whether we die, to the Lord we die.”

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## ANADIPLOSIS ; or, LIKE SENTENCE ENDINGS AND BEGINNINGS.

*The Repetition of the same Word or Words at the end of one Sentence  
and at the beginning of another.*

*An'-a-di-plo'-sis.* Greek, ἀναδίπλωσις, ἀνά (*ana*), *again*, and διπλοῦν (*diplooun*), *to double*, or διπλοῦς (*diploous*), *double*.

It is also called EPANASTROPHE (*Ep'-a-nas'-tro-pher*), from ἐπί (*epi*), ὑpon, ἀνά (*ana*), *again*, and στρέφειν (*strephein*, *to turn*), and means, *a turning upon again*.

Also PALILLOGIA (*pa-lil-log'-i-a*), from πάλιν (*palin*), *again*, and λόγος (*logos*), *a word*.

In Latin it is called REVERSIO, *a turning back*; and REDUPLICATION, *a reduplication*. The figure is so-called because the word which ends one sentence is repeated at the beginning of the next.

The words so repeated are thus emphasised as being the most important words in the sentence, which we are to mark and consider in translation and exposition.

The Massorah\* gives two lists of such words; which we have included in our examples, marking them with an asterisk.

The figure is frequently missed in the English translation, both in the A.V. and R.V. In these cases we have given our own translation of the original, so as to bring out and exhibit the words which are thus affected by the figure of *Anadiplosis*.

\* Gen. i. 1, 2.—“ In the beginning God created the heaven and the earth. And the earth became without form and void.”

Thus *Anadiplosis* is the very first Figure employed in the Bible. And it is used to call our attention to, and emphasize, the fact that, while the first statement refers to two things, “the heaven and the earth”; the following statement proceeds to speak of only one of them, leaving the other entirely out of consideration.

Both were created “in the beginning.” But the earth, at some time, and by some means, and from some cause (not stated) became a ruin:—empty, waste, and desolate; or, as it is expressed by another Figure (*Paronomasia*, *q.v.*), *tohoos* and *bohoo*. Now, whatever may be the meaning of *tohoos* (תְּהוֹ), it is expressly stated, in Isa. xlv. 18, by Him who created the earth that “He created it not *tohoos* (תְּהוֹ).”

\* See Ginsburg's *Massorah*, Rubrics 422 and 423, Vol. II. D.

Therefore it must at, and after some subsequent period of unknown duration, have fallen into the ruin which the second verse declares and describes.

The repetition of the word "earth" here, directs our attention to this fact; and proceeds to describe the process by which the earth was restored and peopled.

The whole chapter exhibits a parallel between this work, and that "new creation"\* which takes place in the case of every one who is born again of the Holy Ghost, and has the new man created within him.

\* Gen. vii. 18, 19.—"And the ark went upon the face of the waters: and the waters prevailed exceedingly." (See under *Epizeuxis*).

\* Gen. xxxi. 6, 7.—"Ye know that with all my power I have served your father: and your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." (See under *Hysterologia* and *Idiom*).

\* Gen. xxxi. 33, 34.—"Then went he out of Leah's tent and entered into the tent of Rachel. Now Rachel had taken the images," etc. Here, by rendering it "Rachel's tent" the figure is hidden, and the emphasis on Rachel is lost.

\* Ex. vii. 16, 17.—Here the figure is entirely hidden in the English. The words הָיָה, הָיָה being translated *hitherto* and *this*. To preserve the figure we must render it, "And, behold, thou wouldest not hear until now. Now saith Jehovah."

\* Ex. xii. 4, 5.—"Every man, according to his eating shall make your count for the lamb. The lamb shall be without blemish."

\* Ex. xxxii. 16.—"And the tables were the work of God, and the writing, the writing of God, graven upon the tables." Here we have not only the figure of *Anadiplosis* in the repetition of the word *writing* (כְּתָבָה, *miktav*), in the middle of the verse, but we have *Epanadiplosis* in the repetition of the words, *the tables* (חֲזָרָה, *halluchoth*). See also under *Anthopopatheia*.

\* Num. xxxiii. 3, 4.—"Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn, etc."

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\* Compare 2 Cor. iv. 6; v. 17, etc.; and see a pamphlet on "*The New Creation and the Old*," by the same author and publisher.

\* Deut. xxxi. 3, 4.—“And Joshua, he shall go over before thee, as hath said Jehovah, and Jehovah shall do unto them as he did to Sihon and Og, etc.”

\* 2 Sam. ix. 12, 13.—“All that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem.”

\* 2 Sam xix. 10, 11.—“Now, therefore, why speak ye not a word of bringing back the King? And the King David sent to Zadok,” etc. This emphasis on the word *king* is lost in the English.

\* Est. vi. 5, 6.—“And the king said, Let him come in. Then came in Haman.”

\* Est. vii. 7, 8.—“He saw that there was evil determined against him by the king. Then the king returned out of the palace garden.”

Thus the fourth acrostic containing the name of Jehovah is emphasised.\*

Ps. xcvi. 4, 5.—The Hebrew figure is lost in the A.V., but is preserved in the R.V. In the Hebrew, verse 4 ends with the word זמרו (zammeroo), and verse 5 begins with the same word.

“Make a joyful noise unto the LORD, all the earth:  
Break forth and sing for joy, yea, sing praises.  
Sing praises unto the LORD with the harp.”

Ps. cxiii. 8.—

“He lifteth the needy out of the dunghill,  
That He may set him with princes;  
The princes of His People.”

Ps. cxv. 12.—

“The Lord hath been mindful of us, and He will bless:  
He will bless the house of Israel.  
He will bless the house of Aaron.  
He will bless them that fear the LORD,” etc.

Here, the figure of *Anadiplosis* passes on into *Anaphora*.

\* Ps. cxxi. 1, 2.—

“I will lift up mine eyes unto the hills from whence cometh my help.  
My help cometh from the LORD which made heaven and earth.”

\* Ps. cxxii. 2, 3.—

“Our feet shall stand within thy gates, O Jerusalem,  
Jerusalem is builded as a city that is compacted together.”

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\* See under *Acrostichion* (page 186), also a pamphlet on these four acrostics by the same author and publisher.

The difference between this figure and that of *Epizeuxis* will be seen by comparing Matt. xxiii. 37; when the same word is repeated, but in quite a different manner; for another purpose and with another emphasis.

Ps. cxxvi. 2, 3.—

“Then said they among the heathen,  
The LORD hath done great things for them,  
The LORD hath done great things for us, whereof we are glad.”

Ps. cxxvii. 1, 2.—

“Except the LORD keep the city,  
The watchman waketh in vain.  
In vain ye rise up early,” etc.

Ps. cxlv. 18.—

“The LORD is nigh unto all them that call upon him;  
To all that call upon him in truth”

\* Prov. xiii. 21, 22.—

“To the righteous shall be repayed good.  
A good man leaveth an inheritance,” etc.

\* Isa. xxiv. 4, 5.—“Languish do the haughty people of the land.  
The land also is defiled under the inhabitants thereof.”

These four lines form an *Epanodos* (*q.v.*).

\* Hos. ii. 21, 22 (Heb. 23, 24).—“And they shall hear the land:  
and the land shall hear the corn,” etc.

See also under *Anaphora*, *Polysyndeton*, *Climax* and *Prosopopœia*: so richly emphasized is the wondrous prophecy.

Matt. vii. 22.—“Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Here the *Anadiplosis* develops into *Anaphora* by the repetition of the words at the beginning of the last sentence. See under *Erotosis*.

Hab. iii. 2.—“Revive thy work in the midst of the years,  
in the midst of the years make known.” See also under *Pleonasm*.

Matt x. 40.—“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” The figure is clearer in the Greek than in the English.

John xiv. 11.—“Believe me that I am in the Father, and the Father in me.”