

FIGURES OF SPEECH.

This is Appendix 6 from The Companion Bible.

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Ghost teacheth" (1Cor. 2:13. 1Thess. 2:13. 2Tim. 3:16. 2Pet. 1:21, &c.).

A "Figure of speech" relates to the *form* in which the words are used. It consists in the fact that a word or words are used out of their ordinary sense, or place, or manner, for the purpose of attracting our attention to what is thus said. A Figure of speech is a deigned and legitimate departure from the laws of language, in order to emphasize what is said. Hence in such Figures we have the Holy Spirit's own marking, so to speak, of His own words.

This peculiar form or unusual manner may not be true, or so true, to the *literal* meaning of the words; but it is more true to their *real* sense, and truer to truth.

Figures are never used but for the sake of emphasis. They can never, therefore, be ignored. Ignorance of Figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.

The Greeks and Romans named some hundreds of such figures. The only work on Biblical *Figures of speech* in the English language is by Dr. Bullinger (Published by Eyre and Spottiswoode, London, 1898.), from which we have taken the whole of the information given here as well as the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3:14, 15 we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the *truth* which is literal, while the *words* employed are figurative. ([See under Appendix. 19.](#))

In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples):--

Ac-cis'-mus; or, **Apparent Refusal** (Matt. 15:22-26). So named because it is an apparent or assumed refusal.

Ac-ro'-stichion; or, **Acrostic** (Ps. 119). Repetition of the same of successive letters at the beginnings of words or clauses.

AE-nig'-ma; or, **Dark Saying** (Gen. 49:10. Judg. 14:14). A truth expressed in obscure language.

AE'-ti-o-log'-ia; or, **Cause Shown** (Rom. 1:16). Rendering a reason for what is said or done.

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

Ag'-an-ac-te'-sis; or, **Indignation** (Gen. 3:13. Acts 13:10). An expression of feeling by way of indignation.

Al'-le-go-ry; or, **Continued Comparison by Representation (Metaphor)** (Gen. 49:9. Gal. 4:22, 24), and **Implication (Hypocatastasis)** (Matt. 7:3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

Am-oe-bae'-on; or, **Refrain** (Ps. 136). The repetition of the same phrase at the end of successive paragraphs.

Am-phi-bo-log'-ia; or, **Double Meaning** (Ezek. 12:13). A word or phrase susceptible of two interpretations, both absolutely true.

Am'-phi-di-or-tho'-sis; or, **Double Correction** (1Cor. 11:22). A correction setting right both hearer and speaker.

Am'-pli-a'-tio; or, **Adjournment** (Gen. 2:23. 1Sam. 30:5). A retaining of an old name after the reason for it has passed away.

An-ab'-a-sis; or, **Gradual Ascent** (Ps. 18:37, 38). An increase of emphasis or sense in successive sentences.

An-a-cho'-re-sis; or, **Regression** (Eph. 3:14). A return to the original subject after a digression.

An'-a-coe-no-sis; or, **Common Cause** (1Cor. 4:21). An appeal to others as having interests in common.

An'-a-co-lu'-thon; or, **Non-Sequence** (Gen. 35:3. Mark 11:32). A breaking off the sequence of thought.

An'-a-di-plo'-sis; or, **Like Sentence Endings and Beginnings** (Gen. 1:1, 2. Ps. 121:1, 2). The word or words concluding one sentence are repeated at the beginning of another.

An'-a-mne'-sis; or, **Recalling** (Rom. 9:3). An expression of feeling by way of recalling to mind.

An-a'-pho-ra; or, **Like Sentence Beginnings** (Deut. 28:3-6). The repetition of the same word at the beginning of successive sentences.

An-a'-stro-phe; or, **Arraignment** (Acts 7:48). The position of one word changes, so as to be out of its proper or usual place in a sentence.

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

Ant-eis'-a-go-ge; or, **Counter Question** (Matt. 21:23-25). The answering of one question by asking another.

An-throp'-o-path-ei'-a; or, **Condescension** (Gen. 1:2; 8:21. Ps. 74:11. Jer. 2:13. Hos. 11:10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Ant-i-cat'-e-gor'-ia; or, **Tu Quoque** (Ezek. 18:25). Retorting upon another the very insinuation or accusation he has made against us.

Ant'-i-me'-rei-a; or, **Exchange of Parts of Speech**.

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32:24. Luke 7:21).
2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30:33. Luke 10:29).
3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1:9. Heb. 6:17).
4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23:6. Jas. 1:25).

Ant-i-me-tab'-o-le; or, **Counterchange** (Gen. 4:4, 5. Isa. 5:20). A word or words repeated in a reverse order, with the object of opposing then to one another.

Ant-i-met-a-the'-sis; or, **Dialogue** (1Cor. 7:16). A transference of speakers; as when the reader is addressed as if actually present.

Ant-i'-phras-is; or, **Permutation** (Gen. 3:22). The use of a word or phrase in a sense opposite to its original signification.

Ant-i'-pros-o'-po-poe-i-a; or, **Anti-Personification** (2Sam. 16:9). Persons represented as inanimate things.

Ant-i'-ptos-is; or, **Exchange of Cases** (Ex. 19:6, cp. 1Pet. 2:9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun in *regimen*.

Ant-i'-stro-phe; or, **Retort** (Matt. 15:26, 27). Turning the words of the speaker against himself.

Ant-i'-thes-is; or, **Contrast** (Prov. 15:17). A setting of one phrase in contrast with another.

Ant'-o-no-ma-si-a; or, **Name Change** (Gen. 31:21). The putting of a proper name for an Appellative or common Noun, or the reverse.

Aph-aer'-e-sis; or, **Front Cut** (Jer. 22:24). The cutting off of a letter or syllable from the beginning of a word.

Ap'-o-di-ox'-is; or, **Detestation** (Matt. 16:23). An expression of feeling by way of detestation.

Ap-o'-phas-is; or, **Insinuation** (Philem. 19). When professing to suppress certain matters, the writer adds the insinuation negatively.

A-po'-ria; or, **Doubt** (Luke 16:3). An expression of feeling by way of doubt.

Ap-o-si-o-pes'-is; or, **Sudden Silence**. It may be associated with:--

1. Some great promise (Ex. 32:32).
2. Anger or threatening (Gen. 3:22).
3. Grief or complaint (Gen. 25:22. Ps. 6:3).
4. Inquiry and deprecation (John 6:62).

Ap-o'-stro-phe; or, **Apostrophe**. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be--

1. God (Neh. 6:9).
2. Men (2Sam. 1:24, 25).
3. Animals (Joel 2:22).
4. Inanimate things (Jer. 47:6).

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

As'-ter-is'-mos; or, **Indicating** (Ps. 133:1). Employing some word which directs special attention to some particular point or subject.

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

Bat-to-log'-i-a; or, **Vain Repetition** (1Kings 18:26). Not used by the Holy Spirit: only by man.

Ben'-e-dic'-ti-o; or, **Blessing** (Gen. 1:22, 28. Matt. 5:3-11). An expression of feeling by way of benediction or blessing.

Bra-chy'-lo-gi-a; or, **Brachyology**. A special form of Ellipses (Gen. 25:32). See **Ellipsis** I. 3.

Cat'-a'-bas-is; or, **Gradual Descent** (Phil. 2:6-8). The opposite of Anabasis. Used to emphasize humiliation, sorrow, &c.

Cat'-a'-chres-is; or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.

1. Of two words, where the meanings are remotely akin (Lev. 26:30).
2. Of two words, where the meanings are different (Ex. 5:21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1:5. Matt. 8:6).

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

Chleu-as'-mos; or, **Mocking** (Ps. 2:4). An expression of feeling by mocking and jeering.

Chron'-o-graph'-i-a; or, **Description of Time** (John 10:22). The teaching of something important by mentioning the time of an occurrence.

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

Coe'-no-tes; or, **Combined Repetition** (Ps. 118:8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

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

1. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.
 - (a) Extended. Where there are two series, but each consisting of several members (Ps. 72:2-17. Ps. 132).
 - (b) Repeated. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), consisting of more than two members each (Ps. 24).
2. Introverted. Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43:3-5. Lev. 14: 51, 52).
3. Complex or Combined. Where both Alternation and Introversion are combined together in various ways (Ex. 20:8-11. Ps. 105).

Cy-clo-id'-es; or, **Circular Repetition** (Ps. 80:3, 7, 19). The repetition of the same phrase at regular intervals.

De'-i-sis; or, **Adjuration** (Deut. 4:26). An expression of feeling by oath or asseveration.

Dep-re-ca'-ti-o; or, **Deprecation** (Ex. 32:32). An expression of feeling by way of deprecation.

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

Di'-a-syrm-os; or, **Railery** (Matt. 26:50). Tearing away disguise, and showing up a matter as it really is.

Di-ex'-od-os; or, **Expansion** (Jude 12:13). A lengthening out by copious exposition of facts.

Ec'-pho-ne'-sis; or, **Exclamation** (Rom. 7:24). An outburst of words, prompted by emotion.

Ei'-ron-ei-a; or, **Irony**. The expression of thought in a form that naturally conveys its opposite.

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

E-jac'-u-la'-ti-o; or, **Ejaculation** (Hos. 9:14). A parenthesis which consists of a short wish or prayer.

El-eu'-ther-i'-a; or, **Candour** (Luke 13:32). The speaker, without intending offense, speaks with perfect freedom and boldness.

El-lips'-is; or, **Omission**. When a gap is purposely left in a sentence through the omission of some word or words.

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

1. Nouns and Pronouns (Gen. 14:19, 20. Ps. 21:12).
2. Verbs and participles (Gen. 26:7. Ps. 4:2).
3. Certain connected words in the same member of a passage (Gen. 25:32. Matt. 25:9). Called

Brachyology

4. A whole clause in a connected passage (Gen. 30:27. 1Tim. 1:3, 4).

II. Relative Ellipsis.

1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76:11).
2. Where the omitted word is to be supplied from a related or contrary word (Gen. 33:10. Ps. 7:11).
3. Where the omitted word is to be supplied from analogous or related words (Gen. 50:23. Isa. 38:12).
4. Where the omitted word is contained in another word, the one word comprising the two significations

(Gen. 43:33).

III. Ellipsis of Repetition.

1. Simple; where the Ellipsis is to be supplied from a preceding or succeeding clause (Gen. 1:30. 2Cor. 6:16).
2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, and Ellipsis in the latter clause is to be supplied from the former (Heb. 12:20).

E-nan-ti-o'-sis; or, **Contraries** (Luke 7:44-46). Affirmation or negation by contraries.

En'-thy-me-ma; or, **Omission of Premiss** (Matt. 27:19). Where the conclusion is stated, and one or both of the premisses are omitted.

Ep-i-dip'-lo-sis; or, **Double Encircling** (Ps. 47:6). Repeated Epandiplosis (see below).

Ep'-an-a-di-plo'-sis; or, **Encircling** (Gen. 9:3. Ps. 27:14). The repetition of the same word or words at the beginning and end of a sentence.

Ep'-an-a-leps'-is; or, **Resumption** (1Cor. 10:29. Phil. 1:24). The repetition of the same word after a break or parenthesis.

Ep-an'-od-os; or, **Inversion** (Gen. 10:1-31. Isa. 6:10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Ep'-an-or-tho-sis; or, **Correction** (John 16:32). A recalling of what has been said in order to substitute something stronger in its place.

Ep-i'-bo-le; or, **Overlaid Repetition** (Ps. 29:3, 4 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.

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

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

Ep-i'-pho-ne'-ma; or, **Exclamation** (Ps. 135:21). An exclamation at the conclusion of a sentence.

Ep-i'-pho-za; or, **Epistrophe in Argument** (2Cor. 11:22). The repetition of the same word or words at the end of successive sentences used in argument.

Ep-i'-stro-phe; or, **Like Sentence-Endings** (Gen. 13:6. Ps. 24:10). The repetition of the same word or words at the end of successive sentences.

Ep-i'-ta-sis; or, **Amplification** (Ex. 3:19). Where a concluding sentence is added by way of increasing the emphasis.

Ep-i'-ther-a-pei'-a; or **Qualification** (Phil. 4:10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.

Ep-i'-the-ton; or, **Epithet** (Gen. 21:16. Luke 22:41). The naming of a thing by describing it.

Ep-i'-ti-me'-sis; or **Reprimand** (Luke 24:25). An expression of feeling by way of censure, reproof, or reproach.

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

Ep-i'-troch-as'-mos; or, **Summarizing** (Heb. 11:32). A running lightly over by way of summary.

Ep-i'-trop-e; or, **Admission** (Ecc. 11:9). Admission of wrong, in order to gain what is right.

Ep-i'-zeux'-is; or, **Duplication** (Gen. 22:11. Ps. 77:16). The repetition of the same word in the same sense.

Er'-o-te-sis; or, **Interrogating** (Gen. 13:9. Ps. 35:10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.

Eth'-o-poe'-i-a; or, **Description of Manners** (Isa. 3:16). A description of a person's peculiarities as to manners, caprices, habits, &c.

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

Eu'-phem-is'-mos; or **Euphemy** (Gen. 15:15). Where a pleasing expression is used for one that is unpleasant.

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

Ex-er-gas'-i-a; or, **Working Out** (Zech. 6:12, 13). A repetition so as to work out or illustrate what has already been said.

Ex'-ou-then-is'-mos; or, **Contempt** (2Sam. 6:20). An expression of feeling by way of contempt.

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

1. Where the sense originally intended is preserved, though the words may vary (Matt. 26:31).
2. Where the original sense is modified in the quotation or reference (Matt. 12:40).
3. Where the sense is quite different from that which was first intended (Matt. 2:15).
4. Where the words are from the Hebrew or from the Septuagint (Luke 4:18).
5. Where the words are varied by omission, addition, or transposition (1Cor. 2:9).
6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4:7).
7. Where two or more citations are amalgamated (Matt. 21:13).
8. Where quotations are from books other than the Bible (Acts 17:28).

Hen-di'-a-dys; or, **Two for One** (Gen. 2:9. Eph. 6:18). Two words used, but one thing meant.

Hen-di'-a-tris; or, **Three for One** (Dan. 3:7). Three words used, but one thing meant.

Her-men'-ei-a; or, **Interpretation** (John 7:39). An explanation immediately following a statement to make it more clear.

Het'-er-o'-sis; or, **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.

1. Of forms and voices (1Pet. 2:6).
2. Of moods (Gen. 20:7. Ex. 20:8).
3. Of tenses (Gen. 23:11. Matt. 3:10).
4. Of persons (Gen. 29:27. Dan. 2:36).
5. Of adjectives (degree) and adverbs (2Tim. 1:18).
6. Of nouns (number), adjectives, and pronouns (Gen. 3:8. Heb. 10:28).
7. Of gender (Gen. 2:18. Heb. 7:7).

Ho-moe-o'-pto-ton; or, **Like Inflections** (2Tim. 3:2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.

Ho-moe-o-pro'-pher-on; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.

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

Hyp-al'-la-ge; or, **Interchange** (Gen. 10:9. 1Kings 17:14). A word logically belonging to one connection is grammatically united with another.

Hyp-er'-bat-on; or, **Transposition** (Rom. 5:8). The placing of a word out of its usual order in a sentence.

Hy-per'-bo-le; or, **Exaggeration** (Gen. 41:47. Deut. 1:28). When more is said than is literally meant.

Hy'-po-cat-as'-ta-sis; or, **Implication** (Matt. 15:13; 16:6). An implied resemblance or representation.

Hy-po-ti-me'-sis; or, **Under Estimating** (Rom. 3:5). Parenthetical addition by way of apology or excuse.

Hy'-po-ty-po'-sis; or, **Word Picture** (Isa. 5:26-30). Representation of objects or actions by words.

Hys'-ter-e-sis; or, **Subsequent Narration** (Gen. 31:7, 8. Ps. 105:18). When a later record gives supplemental or new particulars, not inserted in the historical record.

Hys'-ter-o-log'-ia; or, **The First Last** (Gen. 10 and 11. 2Sam. 24). A prior mention of a subsequent event.

Id-i-o'-ma; or, **Idiom**. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.

1. Idiomatic usage of verbs (Gen. 42:38. 1John 1:10).
2. Special idiomatic usages of nouns and verbs (Gen. 33:11. Jer. 15:16).
3. Idiomatic degrees of comparison (Luke 22:15).
4. Idiomatic use of prepositions (Luke 22:49).
5. Idiomatic use of numerals (Ps. 103:2).
6. Idiomatic forms of quotations (Ps. 109:5).
7. Idiomatic forms of questions (Luke 22:49).
8. Idiomatic phrases (Gen. 6:2, 4. Matt. 11:25).
9. Idioms arising from other figures of speech (see notes in margin).
10. Changes of usage of words in the Greek language (Gen. 43:18. Matt. 5:25).
11. Changes of usage of words in the English language (Gen. 24:21. 2Kings 3:9).

In'-ter-jec'-ti-o; or **Interjection** (Ps. 42:2). Parenthetical addition by way of feeling.

Mal'-e-dic'-ti-o; or, **Imprecation** (Isa. 3:11). Expression of feeling by way of malediction and execration.

Mei-o'-sis; or, a **Belittleing** (Gen. 18:27. Num. 13:33). A belittleing of one thing to magnify another.

Me-ris'-mos; or, **Distribution** (Rom. 2:6-8). An enumeration of the parts of a whole which has been just previously mentioned.

Mes-ar-chi'-a; or, **Beginning and Middle Repetition** (Ecc. 1:2). The repetition of the same word or words at the beginning and middle of successive sentences.

Mes-o-di-plo'-sis; or, **Middle Repetition** (2Cor. 4:8, 9). The repetition of the same word or words in the middle of successive sentences.

Mes-o-tel-eu'-ton; or, **Middle and End Repetition** (2Kings 19:7). The repetition of the same word or words in the middle and at the end of successive sentences.

Met-a'-bas-is; or, **Transition** (1Cor. 12:31). A passing from one subject to another.

Met'-a-lep'-sis; or, **Double Metonymy** (Gen. 19:8. Ecc. 12:6. Hos. 14:2). Two metonymies, one contained in the other, but only one expressed.

Met-al'-la-ge; or, a **Changing Over** (Hos. 4:18). A different subject of thought substituted for the original subject.

Met'-a-phor; or, **Representation** (Matt. 26:26). A declaration that one thing is (or *represents*) another: while **Simileresembles** it, and **Hypocatastasis** *implies* it.

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

Met-o'-ny-my; or, **Change of Noun**. When one name or noun is used instead of another, to which it stands in a certain relation.

1. Of the Cause. When the cause is put for the effect (Gen. 23:8. Luke 16:29).
2. Of the Effect. When the effect is put for the cause producing it (Gen. 25:23. Acts 1:18).
3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41:13. Deut. 28:5).
4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28:22. Job 32:7).

Mi-me-sis; or, **Description of Sayings** (Ex. 15:9). Used when the sayings, &c., of another are described or imitated by way of emphasis.

Neg-a'-ti-o; or, **Negation** (Gal. 2:5). A denial of that which has not been affirmed.

OE'-on-is'-mos; or, **Wishing** (Ps. 55:6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mor-on; or, **Wise-Folly** (1Tim. 5:6). A wise saying that seems foolish.

Pae-an'-is'-mos; or, **Exultation** (Zeph. 3:14). Calling on others to rejoice over something.

Pal'-in-od'-i-a; or, **Retracting** (Rev. 2:6). Approval of one thing after reproof for another thing.

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

Par'-a-di-a'-stol-e; or, **Neithers and Nors** (Ex. 20:10. Rom. 8:35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.

Par'-ae-net'-ic-on; or, **Exhortation** (1Tim. 2). An expression of feeling by way of exhortation.

Par-a-leips'-is; or, a **Passing By** (Heb. 11:32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded to subsequently.

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

1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4:23, 24. Ps. 1:1).
2. Simple *antithetic*, or *opposite*. When the words are contrasted in the two or more lines, being opposed in sense that one to the other (Prov. 10:1).
3. Simple *synthetic*, or *constructive*. When the parallelism consists only in the similar form of construction (Ps. 19:7-9).
4. Complex *alternate*. When the lines are placed alternately (Gen. 19:25. Prov. 24:19, 20).
5. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65: 21, 22).

6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10:17).
7. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3:19. 2Chron, 32:7, 8).

Par-ec'-bas-is; or, **Digression** (Gen. 2:8-15). A temporary turning aside from one subject to another.

Par-e-che'-sis; or, **Foreign Paronomasia** (Rom. 15:4). The repetition of words similar in sound, but different in language.

Par-eg'-men-on; or, **Derivation** (Matt. 16:18). The repetition of words derived from the same root.

Par-em'-bol'-e; or, **Insertion** (Phil. 3:18, 19). Insertion of a sentence between others which is independent and complete in itself.

Par-en'-the-sis; or, **Parenthesis** (2Pet. 1:19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

Par-oe'-mi-a; or, **Proverb** (Gen. 10:9. 1Sam, 10:12). A wayside-saying in common use.

Par'-o-moe-o'-sis; or, **Like Sounding Inflections** (Matt. 11:17). The repetition of inflections similar in sound.

Par-o-no-ma'-si-a; or, **Rhyming Words** (Gen. 18:27). The repetition of words similar in sound, but not necessarily in sense.

Path'-o-poe'-i-a; or, **Pathos** (Luke 19:41, 42). The expression of feeling or emotion.

Per-i'-phras-is; or, **Circumlocution** (Gen. 20:16. Judg. 5:10). When a description is used instead of the name.

Per-i'-stas-is; or, **Description of Circumstances** (John 4:6).

Ple'-on-asm; or, **Redundancy**. Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed. The Figure may affect (1) words (Gen. 16:8); or (2) sentences (Gen. 1:20. Deut. 32:6).

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

Po-ly-o-ny'-mi-a; or, **Many Names** (Gen. 26:34, 35. 2Kings 23:13). Persons or places mentioned under different names.

Po-ly-pto'-ton; or, **Many Inflections**. The repetition of the same part of speech in different inflections.

1. Verbs (Gen. 50:24. 2Kings 21:13).
2. Nouns and pronouns (Gen. 9:25. Rom. 11:36).
3. Adjectives (2Cor. 9:8).

Po'-ly-syn'-de-ton; or, **Many Ands** (Gen. 22:9, 11. Josh. 7:24. Luke 14:21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare Asyndeton and Luke 14:13).

Prag'-mato-graph-i-a; or, **Description of Actions** (Joel 2:1-11).

Pro-ec'-the-sis; or, **Justification** (Matt. 12:12). A sentence added at the end by way of justification.

Por-lep's-is (Ampliatio); or, **Anticipation** (Heb. 2:8). Anticipating what is going to be, and speaking of future things as present.

Pro-lep's-is (Occupatio); or, **Anticipation**. Answering an argument by anticipating it before it is used.

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

Pros-a-po'-do-sis; or, **Detailing** (John 16:8-11). A return to previous words or subjects for purposes of definition or explanation.

Pros'-o-po-graph'-i-a; or, **Description of Persons** (Matt. 3:4). A vivid description of a person by detailed delineation.

Pros'-o-po-poe'-i-a; or, **Personification**. Things represented as persons.

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

Pro'-ther-a-pei'-a; or, **Conciliation** (Matt. 19:16). Conciliating others, by way of precaution, because of something we are about to say.

Pro'-ti-me-sis; or, **Description of Order** (1Cor. 15:5-8). The enumeration of things according to their places of honor or importance.

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

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

Sim'-i-le; or, **Resemblance** (Gen. 25:25. Matt. 7:24-27). A declaration that one thing resembles another. (Cp. Metaphor, above.)

Sim'-ul-ta'-ne-um; or, **Insertion** (Rev. 16:13-16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.

Syl-leps'-is; or **Combination** (2Chron. 31:8). The repetition of the sense without the repetition of the word.

Syl-leps'-is; or, **Change in Concord** (John 21:12). A change in the grammatical concord in favor of a logical concord.

Syl'-lo-gis'-mus; or, **Omission of the Conclusion** (1Sam. 17:4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.

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

Sym'-per-as'-ma; or, **Concluding Summary** (Matt. 1:17). When what has been said is briefly summed up.

Sym'-plo-ke'; or, **Intertwining** (1Cor. 15:42-44). The repetition of different words in successive sentences in the same order and the same sense.

Syn'-ath-roes'-mos; or, **Enumeration** (1Tim. 4:1-3). The enumeration of the parts of a whole which has not been mentioned.

Syn'-cho-re'-sis; or, **Concession** (Hab. 1:13). Making a concession of one point in order to gain another.

Syn'-cri-sis; or, **Repeated Simile** (Isa. 32:2). Repetition of a number of resemblances.

Syn-ec'-do-che; or, **Transfer**. The exchange of one idea for another associated idea.

1. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6:12. Matt. 3:5).
2. Of the Species. When the species is put for the genus, or particulars for universals (Gen. 3:19. Matt. 6:11).
3. Of the Whole. When the whole is put for a part (Gen. 6:12).
4. Of the Part. When a part is put for the whole (Gen. 3:19. Matt. 27:4).

Syn'-oe-cei-o'-sis; or, **Cohabitation** (Matt. 19:16, 17). The repetition of the same word in the same sentence with an extended meaning.

Syn-o-ny-mi-a; or, **Synonymous Words** (Prov. 4:14, 15). The repetition of words similar in sense, but different in sound and origin.

Syn'-the-ton; or, **Combination** (Gen. 18:27). A placing together of two words by usage.

Ta-pei-no'-sis; or, **Demeaning** (Gen. 27:44. Rom. 4:19). The lessening of a thing in order to increase and intensify that same thing. (Cp. **Meiosis**.)

Thau-mas'-mos; or, **Wondering** (Rom. 11:33). An expression of feeling by way of wonder.

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

Top'-o-graph'-i-a; or, **Description of Place** (Isa. 10:28-32). Throwing light on the subject dealt with by alluding to locality.

Type (Rom. 5:14). A figure of ensample of something future, and more or less prophetic, called the Anti-type.

Zeug'-ma; or, **Unequal Yoke**. When one verb is yoked on to two subjects, while grammatically a second verb is required.

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