

Isa. xiv. 26, 27.—

- a | “This is the purpose that is purposed upon the whole earth:
 b | And this is the hand that is stretched out upon all the nations,
 a | For the LORD of hosts hath purposed, and who shall disannul it?
 b | And his hand is stretched out, and who shall turn it back?”

Isa. xvii. 7, 8.—

- a | “At that day shall a man look to his Maker,
 b | and his eyes shall have respect to the Holy One of Israel,
 a | And he shall not look to the altars, the work of his hands,
 b | neither shall respect that which his fingers have made:”

Isa. xviii. 6.—

- a | Fowls. “They shall be left, etc.”
 b | Beasts. “And to the beasts, etc.”
 a | Fowls. “And the fowls, etc.”
 b | Beasts. “And all the beasts, etc.”

Isa. xxxi. 3.—

- a | “The Egyptians are men,
 b | and not God:
 a | And their horses flesh,
 b | and not spirit.”

See under *Pleonasm*.

Isa. xxxiv. 6.—Here the first and third lines are continuous, as are also the second and fourth lines.

- a | “The sword of the LORD is filled with blood,
 b | it is made fat with fatness,
 a | and with the blood of lambs and goats,
 b | with the fat of the kidneys of rams.”

Isa. li. 20 (R.V.).—Here *a* and *a*, and *b* and *b* must be read together in order to catch the sense.

- a | “Thy sons have fainted,
 b | they lie [*i.e.*, are cast down]
 a | at the top of all the streets,
 b | as an antelope in a net.”

Isa. lix. 5, 6.—

- a | “ They hatch cockatrice’ eggs,
 b | and weave the spider’s web ;
 a | He that eateth of their eggs dieth. . .
 b | Their webs shall not become garments.”

Isa. lxi. 4.—

- a | “ And they shall build the old wastes,
 b | They shall raise up the former desolations,
 a | and they shall repair the waste cities,
 b | The desolations of many generations.”

See also under *Epanodos*, *Antimetabolè*, and *Chiasmus*.

2. Repeated Alternation.

This is not confined to two alternate lines repeated, making four lines in all, as in the preceding examples; but in the repetition of the two parallel subjects in *several* lines.

Isa. lxxv. 21, 22.—

- a¹ | “ And they shall build houses,
 b¹ | and inhabit them ;
 a² | And they shall plant vineyards,
 b² | and eat the fruit of them.
 a³ | They shall not build,
 b³ | and another inhabit ;
 a⁴ | They shall not plant,
 b⁴ | and another eat.”

Or, these may be arranged in four longer alternate lines, thus :—

- | | | |
|---------------------------------------|---|-----------|
| a Houses (they shall build), | } | Positive. |
| b Vineyards (they shall plant). | | |
| a Houses (they shall not build), | } | Negative. |
| b Vineyards (they shall not plant). | | |

Where the first two lines are positive and the last negative.

1 John ii. 15, 16.—

- a¹ | “ If any man love the world,
 b¹ | the love of the Father is not in him,
 a² | For all that is in the world . .
 b² | is not of the Father,
 a³ | but is of the world.”

3. Extended Alternation.

The Scriptures abound with other illustrations of the arrangement of *alternate parallel lines*.

But these alternate lines may consist not merely of two pairs, or of four lines; or, of *repeated alternations*: the alternation may be *extended*. That is to say, the alternation may be extended so as to consist of *three or more lines*.

Judges x. 17.—

- a | “Then the children of Ammon
 b | were gathered together,
 c | and encamped in Gilead.
 a | And the children of Israel
 b | assembled themselves together,
 c | and encamped in Mizpeh.”

Matt. vi. 19, 20.—

- a | “Lay not up for yourselves treasures upon earth,
 b | where moth and rust doth corrupt,
 c | and where thieves break through and steal:
 a | But lay up for yourselves treasures in heaven,
 b | where neither moth nor rust doth corrupt,
 c | and where thieves do not break through nor steal.”

See under *Epibole*.

4. Introverted Parallelisms.

This is when the parallel lines are so placed that if there be six lines, the first corresponds with the sixth, the second with the fifth, and the third with the fourth.

When this *Introversion* consists only of words and of the same words, it is called *Epanodos* (*q.v.*).

When *Propositions* are introverted, it is called *Antimetabole* (*q.v.*).

When *Subjects* are introverted, it is called *Chiasmus* (see under *Correspondence*).

Gen. iii. 19.—

- a | End. “Till thou return unto the ground.”
 b | Origin. “For out of it was thou taken.”
 b | Origin. “For dust thou art.”
 a | End. “And unto dust shalt thou return.”

Ex. ix. 31.—

- a | “And the flax
 b | and the barley was smitten :
 b | For the barley was in the ear,
 a | and the flax was bolled.”

Num. xv. 35, 36.—

- a | “And the LORD said unto Moses,
 b | The man shall be surely put to death :
 c | they shall stone him with stones,
 d | all the congregation without the camp.
 d | And they brought him forth, all the congregation
 | without the camp,
 c | and stoned him with stones,
 b | and he died ;
 a | as the LORD commanded Moses.”

Deut. xxxii. 16.—

- a | “They provoked Him to jealousy
 b | with strange gods :
 b | with abominations
 a | provoked they Him to anger.”

This shows that when “abominations” are spoken of, *idols* are meant.

1 Sam. i. 2.—

- a | “The name of the one was Hannah,
 b | and the name of the other was Peninnah :
 b | And Peninnah had children,
 a | but Hannah had no children.”

2 Sam. iii. 1.—

- a | “Now there was long war between the house of Saul
 b | and the house of David :
 b | but [*the house of*] David waxed stronger and stronger,
 a | And the house of Saul waxed weaker and weaker.”

1 Kings xvi. 22.—

- a | “But the people that followed Omri prevailed
 b | against the people that followed Tibni the son of Ginath :
 b | So Tibni died,
 a | and Omri reigned.”

2 Chron. xxxii. 7, 8.—

- a | Our resource. "There be more with us."
- b | His resource. "Than with him."
- b | His resource. "With him is an arm of flesh."
- a | Our resource. "But with us is the LORD our God."

Ps. lxxvi. 1.—

- a | "In Judah
- b | is God known :
- b | His name is great
- a | In Israel."

This shows how "the Name" of God stands, and is put for God Himself. See under *Metonymy*.

Ps. cxv. 4-8.—

- a | 4-. The idols.
- b | -4. Their fabrication.
- c | 5-. Mouth without speech (singular in Heb.).
- d | -5. Eyes without sight (plural).
- e | 6-. Ears without hearing (pl.)
- f | -6. Nose without smell (sing.)
- e | 7-. Hands without handling (pl.)
- d | -7. Feet without walking (pl.)
- c | -7. Throat without voice (sing.)
- b | 8-. The fabricators.
- a | -8. The idolators.

Ps. cxxxv. 15-18.—

- a | The idols of the heathen.
- b | Their fabrication.
- c | Mouths without speech.
- d | Eyes without sight.
- d | Ears without hearing.
- c | Mouths without breath.
- b | The fabricators.
- a | The idolatrous heathen.

Prov. i. 26, 27.—

- a | "I also will laugh at your destruction,
- b | I will mock when your fear cometh ;
- b | When your fear cometh as desolation,
- a | and your destruction cometh as a whirlwind."

Prov. iii. 16.—

- a | Blessings. "Length of days."
 b | Hand. "Is in her right hand."
 b | Hand. "And in her left hand."
 a | Blessings. "Riches and honour."

Isa. v. 7.—

- a | "For the vineyard of the LORD of hosts
 b | is the house of Israel,
 b | and the men of Judah
 a | His pleasant plant."

Isa. vi. 10.—

- a | "Make the heart of this people fat,
 b | and make their ears heavy,
 c | and shut their eyes;
 c | lest they see with their eyes,
 b | and hear with their ears,
 a | and understand with their heart."
 See under *Polyptoton*, page 299.

Isa. xi. 4.—

- a | "He shall smite the oppressor,
 b | with the rod of his mouth,
 b | and with the breath of his lips
 a | Shall He slay the wicked."

The current Hebrew Text reads עֵרֶץ (*eretz*), *the earth*, but this is manifestly a scribal error for אֹרֶץ (*aritz*), *the oppressor*. The *Aleph* (א) being similar in sound with *Ayin* (ע) was easily exchanged by transcribers. And the Parallelism shows beyond doubt that this is the case here.*

Isa. l. 1.—

- a | "Where is the bill of your mother's divorcement, whom I have
 | put away?
 b | or which of my creditors is it to whom I have sold you?
 b | Behold, for your iniquities have ye sold yourselves,
 a | And for your transgressions is your mother put away."

* This is from the MS. notes for the second edition of Dr. Ginsburg's Hebrew Bible.

Isa. li. 8, 9.—

- a | “For my thoughts are not your thoughts,
 b | Neither are your ways my ways, saith the LORD,
 b | For as the heavens are higher than the earth, so are my ways
 | higher than your ways,
 a | and my thoughts than your thoughts.”

Here the whole paragraph is introverted. In *a* and *a* we have “thoughts,” in *b* and *b* we have “ways.” But the pronouns in *a* and *a* are alternate as to the “thoughts” :—

- c | My thoughts.
 d | Your thoughts.
 c | My thoughts.
 d | Your thoughts.

While they are introverted in *b* and *b* as to the “ways” :—

- e | Your ways.
 f | My ways.
 f | My ways.
 e | Your ways.

Further we may note that *a* and *b* are negative ; and *b* and *a* are positive.

Isa. lx. 1-3.—

- a | “Arise,
 b | Shine; for thy light is come,
 c | and the glory of the LORD is risen upon thee.
 d | For behold darkness shall cover the earth,
 d | and gross darkness the people :
 c | but the LORD shall arise upon thee and His glory
 | shall be seen upon thee.
 b | And the Gentiles shall come to thy light,
 a | and kings to the brightness of thy rising.”

All these structures may be *described*, as well as set forth in full. Thus :—

- a | The rising of Israel. (“Rising up.”)
 b | The Light received.
 c | The glory of the LORD.
 d | The darkness of the earth.
 d | The darkness of the peoples.
 c | The glory of the LORD.
 b | The Light reflected.

a—The rising of Israel. (Dawning : “Thy sunrise.”)

Dan. v. 19.—

- a | Severity ("Whom he would he slew").
 b | Favour ("and whom he would he kept alive").
 b | Favour ("and whom he would he set up").
 a | Severity ("and whom he would he put down").

Matt vi. 24.—

- a | "No man can serve two masters :
 b | For either he will hate the one
 c | and love the other :
 c | or else he will hold to the one
 b | and despise the other.
 a | Ye cannot serve God and mammon."

Matt. vii. 6.—

- a | "Give not that which is holy unto the dogs,
 b | neither cast ye your pearls before swine,
 b | lest they trample them under their feet,
 a | and turn again and rend you."

Here, the introversion shows that it is the swine who tread the pearls under foot, and the dogs which rend.

Rom. xi. 21-23.—

- a | "If God spared not the natural branches,
 b | take heed lest He also spare not thee.
 -c | Behold therefore the goodness
 d | and severity of God :
 d | on them which fell, severity ;
 c | but toward thee, goodness, . . .
 b | otherwise thou also shalt be cut off.
 a | And they also (the natural branches), if they abide not still in
 | unbelief, shall be grafted in."

This passage occurs in the Dispensational part of the Epistle to the Romans (ix.-xi.). See under *Correspondence*. Hence, it relates to Jew and *Gentile* as *such*; and consequently it is not to be interpreted of the Church, the standing of which is so clearly set forth in chapter viii. So that the statement in line *b* can have no reference to those who are in Christ, for whom there is no condemnation and no separation.

1 Cor. i. 24, 25.—

- a | Power. "Christ the power of God."
 b | Wisdom. "And the wisdom of God."
 b | Wisdom. "Because the foolishness of God is wiser than men."
 a | Power. "And the weakness of God is stronger than men."

2 Cor. i. 3.—

- a | Deity. "Blessed be God."
 b | Paternity. "Even the Father."
 b | Paternity. "The Father of mercies."
 a | Deity. "And the God of all comfort."

2 Cor. viii. 14.—

- a | Equality. "By an equality."
 b | Liberality. "That now . . . at this time your abundance may be a supply for their want."
 b | Liberality. "That their abundance also may be a supply for your want."
 a | Equality. "That there may be . . . equality."

Gal. ii. 7, 8.—

- a | Paul's commission. "When they saw that the Gospel of the uncircumcision was committed unto me."
 b | Peter's. "As the Gospel of circumcision was unto Peter."
 b | Peter's. "For he that wrought effectually in Peter to the apostleship of the circumcision."
 a | Paul's commission. "The same was mighty in me toward the Gentiles."

CORRESPONDENCE.

IT was reserved for Thomas Boys to extend and develop the study of *Parallelism*. What others before him had thought to be confined to *lines*, or only to short passages, he discerned to be true also of whole paragraphs; yea, of whole sections and even of books. He therefore discarded the term *Parallelism* as being altogether inadequate when used of paragraphs and subjects. He adopted the term CORRESPONDENCE as applying to and covering all the Phenomena connected with the structure of the sacred text. In 1824 he gave the world his *Tactica Sacra*, and in the following year he gave his *Key to the Book of Psalms*, which opened out the whole subject, and gave some examples from the Psalms. In 1890, Dr. Bullinger edited from Mr. Boys's Interleaved Hebrew Bible, and other of his papers,* a complete edition of the whole 150 Psalms, which he called, "*A Key to the Psalms*," thus connecting it with the work published in 1825.

This law of Correspondence is seen in the *Repetition of Subjects*, rather than of *Lines*, or *Propositions*.

These subjects may be repeated in three different ways, or rather in two, for the third is only a combination of the other two. They may be repeated *alternately*; or they may be *introverted*, when it is called *Chiasmus* (and sometimes *Epanodos*); or these two may be combined in innumerable ways.

Each of the subjects occupies a separate paragraph, and these we call *members*. These members may be of any length; one may be very short, the other quite long. A longer member may be again divided up and expanded, as each member possesses its own separate structure, and this again may be part of one still larger.

For the sake of convenience, we arbitrarily place letters against each member for the purpose of distinguishing it from the others and of linking it to its corresponding member, as well as for easy reference. Using *Roman* and *Italic* type we are enabled to mark the different subjects which correspond, or are set in contrast, the one with the other.

Thus the subject of the *member* marked "A" (*Roman type*) will be the same subject which is repeated in A (*Italic type*). The same with B and B, a and a, b and b.

* These were most kindly placed at his service by the Rev. Sydney Thelwall (Vicar of Radford), in whose possession they are. See Mr. Thelwall's preface to the *Key to Psalms*.

In whatever form we may have this figure, it is always of the greatest possible use and importance. It enables us not merely to perceive the symmetrical perfection of the passage, but to understand its true sense; to see its scope and thus be guided to a sound interpretation.

What may be obscure in one member may be clear in its corresponding member.

The subject, which may not be mentioned in one member may be named in the other. We are thus helped to a correct interpretation. For example, in the structure of 1 Pet. iii. 18-22 it is not clear who or what may be "the in-prison-spirits" of verse 19. But in the corresponding member (verse 22) they are mentioned by name as "angels." We thus learn that the subject of the former member (verse 19) is the *disobedience* of angels in the days of Noah (Gen. vi.), while the subject of the latter (verse 22) is the *subjection* of angels and authorities and powers. Having thus got the scope of the passage, we get the meaning of "spirits," and remember how it is written, "He maketh His angels spirits" (Ps. civ. 4. Heb. i. 7). We at once connect their sin in the days of Noah and their prison with Gen. vi. 1. 2 Pet. ii. 4, and Jude 6. We thus have the clue to the true interpretation of this passage, which if followed out will lead to a correct exegesis.*

For another example see Ps. cxliv. (page 33), where the structure (an extended alternation) clearly shows that verses 12-15 consist of the "vanity" which the "strange children" speak, and the "falsehood" which they utter. The Psalm ends with a solemn conclusion (-15), which stands out apart from the structure by itself in all its solemnity.

Ps. cxliv.—

A | 1-4. Thanksgiving.

B | 5-7. Prayer ("Bow thy heavens," etc.).

C | 8. Description of the strange children and their vain words: "Whose mouth," etc.

A | 9, 10. Thanksgiving.

B | 11. Prayer ("Rid me").

C | 11-15. Description of the strange children. After $\gamma\psi\kappa$, "who" in verse 12 supply "say," in italics,† corresponding with "whose mouth" in verse 8.

Then we have, in the concluding sentence, the true estimate of happiness, and in what it consists, as opposed to the vain and false estimate of the strange children:—

* See a pamphlet on *The Spirits in Prison*, by the same author and publisher.

† See under *Ellipsis* (page 33).

“Blessed the people whose God is Jehovah,” as is further set forth in Ps. iv. 6, 7 and cxlvi. 5.

The correspondence, here, corrects the common and popular interpretation of this Psalm, and rescues it for the glory of God.

It is clear, therefore, from this, that the subject of *Correspondence* cannot be too diligently studied, if we would discover some of the wondrous perfections of the Word of God, or arrive at its proper interpretation.

Correspondence may be thus arranged:—

I. ALTERNATE.

1. SIMPLE: where there are only two series, each consisting of two members.
2. EXTENDED: where there are two series, but each consisting of several members.
3. REPEATED: where there are more than two series:
 - (a) consisting of two members each.
 - (b) consisting of more than two members each.

II. INTROVERTED.

III. COMPLEX, or COMBINED, where there is a combination of the other two.

I. ALTERNATE Correspondence of Subjects.

This is when the subjects of the alternate members correspond with each other, either by way of similiarity or contrast.

We now give a few examples selected from all parts of Scripture.

1. SIMPLE ALTERNATION.

We so call it when it consists of only *four* members: *i.e.*, two series with two members each. In this case the first member of the first series corresponds with the first member of the second, while the second member of the first series corresponds with the second member of the second series.

In other words, it is alternate when, of the four members, the first corresponds with the third, and the second with the fourth.

Josh. ix. 22-25.—

A | 22. The question of Joshua. “And Joshua called.”

B | 23. The sentence of Joshua. “Now therefore” (וַעֲתַח), *veattah*).

A | 24. The reply of the Gibeonites. “And they answered.”

B | 25. Submission to Joshua’s sentence. “Now, behold” (וַעֲתַח), *veattah*),

Ps. xix.—

A | 1-4. The heavens.

B | -4-6. The sun in them (בָּהֶם, *bahem*, in them).

A | 7-10. The Scriptures.

B | 11-14. Thy servant in them (בָּהֶם, *bahem*, in them).

Prov. i. 8-19.—

A | 8. Two-fold exhortation. "My son, hear . . . forsake not."

B | 9. Reason. "For they shall be," etc.

A | 10-15. Two-fold exhortation. "My son, if . . . my son walk not."

B | 16-19. Reason. "For their feet," etc.

Isa. xxxii. 5-7.—

A | The vile person shall be no more called liberal,

B | Nor the churl said to be bountiful.

A | For the vile person will speak villany and his heart will work iniquity to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

B | The instruments of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right."

Here, in A, and A, we have the vile person; while in B and B we have the churl. A and B are negative; and A and B are positive.

Jer. xvii. 5-8.—

A | 5. Cursed is the man (גֵּוֶר, *gever*)* that trusteth in man (אָדָם, *adam*)† and maketh flesh his arm, and whose heart departeth from the LORD.

B | 6. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

A | 7. Blessed is the man (גֵּוֶר, *gever*) that trusteth in the LORD, and whose hope the LORD is.

B | 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

* *Gever* is *vir*, a strong man.† *Adam* is *homo*, a created man, and is thus put in contrast with Jehovah in A.

Ezek. xxxvi. 26, 27.—

A | “A new heart also will I give you,

B | And a new spirit will I put within you :

A | And I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

B | And I will put my Spirit within you.

Here, in this prophecy concerning Israë̄l in the day of their coming glory, there are four members and two subjects. In the first and third it is the “heart,” while in the second and fourth it is the “spirit.”

These words cannot be applied to the Christian now, inasmuch as the old nature is not taken away, but a new nature is imparted. This is the teaching of Rom. i. 16-viii. 39, where in i. 16-v. 11, *sins* are first dealt with, as the fruit of the old nature, and then, from v. 12-viii. 39, *sin* is dealt with, as the tree which produces the fruit: and we are taught that, though the evil *fruits* are still produced, God reckons the *tree* itself as dead. So, though *sin* itself no longer reigns, yet *sins* are still committed by the old nature; but the saved sinner is to reckon that old nature, *i.e.*, himself, as having died with Christ, and he has now a new nature.

The old nature is not taken away, as it will be in the case of Israel in that day: so the believer has in himself one nature that cannot but sin, and another that cannot sin (1 John iii. 9; v. 18).

The old nature can never be improved, and the new nature needs no improvement.

Until the believer recognises this truth he can never know peace with God.

Heb. i. ii.—

A | i. 1, 2-. God speaking.

B | -2-14. The Son of God: “better than the angels.”

A | ii. 1-4. God speaking.

B | 5-18. The Son of Man: “lower than the angels.”

Here the two subjects are arranged alternately. And note that B is in a parenthesis with respect to A and A; while A is in a parenthesis with respect to B and B. In other words, A and A read

on continuously, without reference to B, while B and *B* likewise read on without reference to *A*, which is thus practically in a parenthesis.

Hence the word "therefore," ii. 1, is not consequent on i. 14, but on i. 2. And the "for" in ii. 5 is consequent, not on ii. 4, but on i. 14. The respective members therefore read on

Thus: (i. 1) "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . . (ii. i.) therefore we ought to give the more earnest heed to the the things which we have heard, etc."

And: (i. 14) "Are they not all ministering (worshipping) spirits, sent forth to minister for (to serve) them who shall be heirs of salvation? . . . (ii. 5) for unto the angels hath he not put into subjection the world to come, etc."

2. EXTENDED Alternation.

This is when there are still only *two* series, but each series consists of more than two members.

And these are so arranged that the first of the one series corresponds with the first of the other; and likewise the second of the former corresponds with the second in the latter.

This has been called by some Direct *Chiasmus*, reserving the term "Indirect *Chiasmus*" for what we have called Introverted Correspondence, or *Chiasmus* proper.

Bengel calls this "Direct *Chiasmus*": but this is contrary to the very name of the figure: *viz.*, the letter *Chi* (X.), which he says, is, as it were, the type or mould according to which the sentence or words is or are arranged.

We prefer to consider it merely as Alternate Correspondence in an *extended* form, reserving the term *Chiasmus* for Introverted Correspondence.

Ps. lxvi.—

A | 1, 2. Exhortation to praise.

B | 3. Address. God's works in the world.

C | 4. Address. Promise for the world.

D | 5-7. Invitation: "Come and see."

A | 8, 9. Exhortation to praise.

B | 10-12. Address. God's dealings with His People.

C | 13-15. Address. Promise for himself.

D | 16-20. Invitation: "Come and hear."

Ps. lxxii.—

- A | 2-4. Messiah's goodness to the poor.
 B | 5-10. Other attributes.
 C | 11. General adoration.
 A | 12-14. Messiah's goodness to the poor.
 B | 15-17-. Other attributes.
 C | -17. General adoration.

The two members B and B form together a wonderful introverted Correspondence.*

Ps. cxxxii.—This Psalm affords a beautiful example of an extended Alternation of subjects. We cannot, here, print the whole Psalm in full, but give the following key to it :—

- A | 1, 2. David swears to Jehovah.
 B | 3-5. What David sware.
 C | 6, 7. Search for and discovery of the dwelling-place.
 D | 8. Prayer to enter into rest.
 E | 9-. Prayer for priests.
 F | -9. Prayer for saints.
 G | 10. Prayer for Messiah.
 A | 11-. Jehovah swears to David.
 B | -11, 12. What Jehovah sware.
 C | 13. Designation of the dwelling-place.
 D | 14, 15. Answer to prayer in D.
 E | 16-. Answer to prayer in E.
 F | -16. Answer to prayer in F.
 G | 17, 18. Answer to prayer in G.

* See *The Key to the Psalms*. Edited by the same author, and published by Eyre & Spottiswood.

Acts vii. 1-53.—

- A | 2. Mesopotamia.
- B | 3-8. Abraham.
- C | 9-19. Joseph.
- D | 20-38. Moses.
- E | 39-43. Resistance.

- A | 44. The wilderness.
- B | 45-. Joshua.
- C | -45, 46. David.
- D | 47-50. Solomon.
- E | 51-53. Resistance.

Rom. ii. 17-20.—

- A | “ Restest in the law,
- B | and makest thy boast of God,
- C | and knowest His will,
- D | and approvest the things that are more excellent
- E | being instructed out of the law ;
- A | and art confident that thou thyself art a guide of the blind,
- B | a light of them which are in darkness,
- C | an instructor of the foolish,
- D | a teacher of babes,
- E | which hast the form of knowledge and of the truth of the law.”

In the first series, we have what the Jew considers as to himself. In the second series, how he uses it in relation to others.

1 Thess. i. 2-10, and ii. 13-16.—

- A | i. 2-4. The thanksgiving of Paul and his brethren.
- B | 5. Reason: Reception of the Gospel in the power of God.
- C | 6-9. The effect of the Gospel thus received.
- D | 10-. Believing Thessalonians “ wait ” for God’s Son.
- E | -10. Deliverance *from* the wrath to come.

- A | ii. 13-. The thanksgiving of Paul and his brethren.
- B | -13. Reason: Reception of the Gospel in the power of God.
- C | 14. The effect of the Gospel thus received.
- D | 15, 16-. Unbelieving Jews “ killed ” God’s Son.
- E | -16. Delivered *to* the wrath to come.

I Thess. iv. 13-v. 11.—

A | iv. 13. Instruction *necessary* as to “them which are asleep”
(*κεκοιμημένων*.* The R.V. reads *κοιμωμένων*, *are falling asleep*).

B | 14. *First* reason (*γάρ*): For, those who have fallen asleep
(*κοιμηθέντας*) God (by Jesus) will bring again from the dead.

C | 15. *Second* reason (*γάρ*): For, those who “are alive and
remain” (*οἱ ζῶντες οἱ περιλειπόμενοι*) shall not precede them.

D | 16, 17. *Third* reason (*ὅτι*): Because both will be
caught up together (*ἅμα*) at the Descent of the
Lord into the air.

E | 18. Encouragement: “Wherefore comfort one
another with these words.”

A | v. 1. Instruction *not* necessary as to “the times and the seasons”
of this Resurrection and Ascension, which will take place *before* the
Day of the Lord.

B | 2-6. *First* reason (*γάρ*): For they already knew that the
destruction of the wicked will mark the coming of the Day
of the Lord. Contrast (verses 4, 5) and Exhortation (verse 6):
“Therefore let us not sleep (*καθεύδωμεν*); † but “let us watch”
(*γρηγορῶμεν*). ‡ (See note on page 372).

C | 7, 8. *Second* reason (*γάρ*): “For they that sleep
(*καθεύδοντες*) sleep (*καθεύδουσι*) in the night.” Contrast
and Exhortation (verse 8).

D | 9, 10. *Third* reason (*ὅτι*): Because God hath not
appointed us to wrath, but to obtain salvation (*viz.*,
that of the body in Resurrection) through our Lord
Jesus Christ, that whether we watch (*γρηγορῶμεν*) † or
sleep (*καθεύδωμεν*), we should together (*ἅμα*) live with
Him (as in D, above).

E | 11. Encouragement: “Wherefore comfort
yourselves together,” etc.

* *κοιμάομαι*, *to fall asleep*, involuntarily: hence used (in nearly every place)
of *death*, but only of saints. Matt. xxvii. 52; xxviii. 13. Luke xxii. 45. John xi. 11,
12. Acts vii. 60; xii. 6; xiii. 36. 1 Cor. vii. 39; xi. 30; xv. 6, 18, 20, 51. 1 Thess.
iv. 13, 14, 15. 2 Pet. iii. 4.

† *καθεύδω*, *to go to sleep*, voluntarily: hence not used of death, but either of
taking rest in sleep, or of the opposite of watchfulness. Matt. viii. 24; ix. 42;

2 Tim. iii. 16 and iv. 2.—There is a beautiful extended alternation between the subjects of these two verses. See pages 146 and 148.

The Word of God is God-breathed and profitable for

A | "doctrine,
 B | for reproof (or conviction),
 C | for correction,
 D | for instruction."

Therefore.

A | "Preach the word,
 B | reprove (or convict),
 C | rebuke,
 D | exhort," etc.

3. REPEATED ALTERNATION.

Alternate correspondence is *repeated* when there are more than two series.

(a) Two members in each series.

In this case the first member of the first series corresponds with the first member of the second, third, fourth series, etc.; while the second member of the first series corresponds with the second member of the other series. These we have indicated as A¹, A², A³ and B¹, B², B³ respectively, A¹ corresponding with A², A³, etc.: and B¹ with B², B³, etc.

Ps. xxvi.—

A¹ | 1-. Prayer.
 B¹ | -1. Profession.
 A² | 2. Prayer.
 B² | 3-8. Profession.
 A³ | 9, 10. Prayer.
 B³ | 11-. Profession.
 A⁴ | -11. Prayer.
 B⁴ | 12. Profession.

xiii. 25; xxv. 5; xxvi. 40, 43, 45. Mark iv. 27, 38; v. 39; xiii. 36; xiv. 37, 37, 40, 41. Luke viii. 52; xxii. 46. Eph. v. 14. 1 Thess. v. 6, 7, 7, 10.

† γρηγορέω is translated "wake" only in verse 10, above. Elsewhere it is always "watch," "be watchful," or "be vigilant."

Thus the marked use of κοιμάμαι in the *first* series, and of καθεύδω in the *second* series teaches us that the hope of Resurrection and Ascension before the Day of the Lord is for *all* who are Christ's, whether they are *dead* or *alive*; whether they are *watchful* or *unwatchful*.

Ps. lxxx.—

- A¹ | 1-3. Prayer (People).
 B¹ | 4-6. Representation (People).
 A² | 7. Prayer (People).
 B² | 8-13. Representation (Vine).
 A³ | 14, 15. Prayer (Vine and Vineyard).
 B³ | 16. Representation (Vine and People).
 A⁴ | 17-19. Prayer (People).

Ps. cxlv.—

- A¹ | 1, 2. Praise promised; from me (to Jehovah).
 B¹ | 3. Praise offered.
 A² | 4-7. Praise promised; from others and me (to Jehovah for His works).
 B² | 8, 9. Praise offered.
 A³ | 10-12. Praise promised; from others and works (to Jehovah for His kingdom).
 B³ | 13-20. Praise offered.
 A⁴ | 21. Praise promised; from me and others.

Here, in "David's Psalm of Praise" we have seven members, with two subjects in an *extended* alternation.

(b) More than two members in each series.

This is a combination of *Extended* with *Repeated* Correspondence.

In this case, the first members of each series correspond with each other; while the second member corresponds with the second, the third with the third, etc.

Ps. xxiv. — Here, we have an alternation of three members repeated in three series:

- A¹ | 1, 2. Right to the earth.
 B¹ | 3. Questions.
 C¹ | 4-6. Answer.
 A² | 7. Right to heaven.
 B² | 8. Question.
 C² | -8. Answer.
 A³ | 9. Right to heaven.
 B³ | 10. Question.
 C³ | -10. Answer.

Ps. cxlvii.—

A¹ | 1-3. Praise, and reason. (Kindness to Israel).

B² | 4, 5. General operations. (Kingdom of nature).

C³ | 6. Contrast. (What the Lord does).

A² | 7. Praise.

B² | 8, 9. General operations. (Kingdom of nature).

C² | 10, 11. Contrast. (What the Lord delights in).

A³ | 12-14. Praise, and reason. (Kindness to Israel).

B³ | 15-18. General operations. (Kingdom of nature).

C³ | 19, 20-. Contrast. (What the Lord has shown).

A⁴ | -20. Praise.

II. INTROVERTED Correspondence.

This is where there are two series, and the *first* of the one series of members corresponds with the *last* of the second; the *second* of the first corresponds with the *penultimate* (or the last but one) of the second: and the *third* of the first corresponds with the *antepenultimate* of the second. That is to say, if there are *six* members, the *first* corresponds with the *sixth*, the *second* with the *fifth*, and the *third* with the *fourth*. And so on.

The Greeks called it CHIASMOS or CHIASTON from its likeness in form to the letter *Chi* (X). For the same reason the Latins called it CHIASMUS, as well as DECUSSATA ORATIO from *decusso*, to divide cross-wise (*i.e.*, in the shape of an X). The Greeks called it also ALLELOUCHIA (from ἀλλήλους (*alleelous*), together and ἔχειν (*echein*), to have or hold, a holding or hanging together).

This is by far the most stately and dignified presentation of a subject; and is always used in the most solemn and important portions of the Scriptures.

Bengel observes with regard to this form of the Figure, that "its employment is never without some use: *viz.*, in perceiving the ornament and in observing the force of the language; in understanding the true and full sense; in making clear the sound Interpretation; in demonstrating the true and neat analysis of the sacred text."^{*}

Gen. xliii. 3-5.—

A | Judah's words: "The man did solemnly protest unto us, etc."

B | Jacob's act: "If thou wilt send."

B | Jacob's act: "But if thou wilt not send him."

A | Joseph's words: "For the man said unto us, etc."

In A and A, we have Joseph's words; and in B and B, Jacob's action.

^{*} See *The Structure of the Books of the Bible*, by the same author and publisher.

Lev. xiv. 51, 52.—

- A | “And he shall take the cedar wood, and the hyssop, and the scarlet,
 B | and the living bird,
 C | and dip them in the blood of the slain bird, and in the running water,
 D | and sprinkle the house seven times:
 D | And he shall cleanse the house
 C | with the blood of the bird, and with the running water,
 B | and with the living bird,
 A | and with the cedar wood, and with the hyssop, and with the scarlet.”

Note also the figure of *Polysyndeton* (*q.v.*) emphasizing each particular item in this ordinance.

Deut. xxxii. 1-43 (the Song of Moses).—

- A | 1-6. Call to hear; and the reason. The publishing of Jehovah's Name, His perfect work and righteous ways.
 B | 7-14. The goodness and bounty of Jehovah to Israel. (Period of the Pentateuch).
 C | 15-19. Israel's evil return for the good. Their pride; forsaking of God: despising the Rock of their salvation. Moving Him to anger. (Period of past history).
 D | 20. Divine reflections on the period while Israel is “*Lo-ammi*.”* God's hiding from them (Hosea).
 E | 21. Jehovah's provocation of Israel. (Period of Acts and present dispensation).
 E | 22-25. Jehovah's threatening of judgment. (The great tribulation).
 D | 26-33. Divine reflections on the period while Israel is “*Lo-ammi*.”* Their scattering from God (Hosea).
 C | 34-38. Israel's evil return for Jehovah's goodness. Their helpless condition moving Him to pity. He not forsaking them. Their rock useless. (Period of present history).
 B | 39-42. The vengeance of Jehovah. (The period of the Apocalypse).
 A | 43. Call to rejoice; and the reason. The publishing of Jehovah's kingdom. Vengeance on Israel's enemies. Mercy on His land and His people. (Fulfilment of the Prophets).

* Hebrew: *not my people*.

Ps. xxiii. is a simple introversion, which is marked by the use of the persons.

A | 1-3. First and *third* persons: "I" and "He."

B | 4. First and *second*: "I" and "Thou."

B | 5. First and *second*: "I" and "Thou."

A | 6. First and *third*: "I" and His.

Ps. ciii. is a beautiful example of a large introversion of ten members:—

A | 1-5. Exhortation to bless.

B | 6, 7. Gracious goodness. (Kingdom of Grace).

C | 8. Merciful goodness.

D | 9. Sparing goodness.

E | 10. Pardoning goodness.

E | 11-13. Pardoning goodness

D | 14-16. Sparing goodness.

C | 17, 18. Merciful goodness.

B | 19. Glorious goodness. (Kingdom of Glory).

A | 20-22. Exhortation to bless.

The Visions of Zechariah.—

A | i. 1-17. *False* peace under the kingdom of the Gentiles.

B | i. 18-21. Providential workings to break up the empires of Daniel ii., and restore Judah, Israel and Jerusalem.

C | ii. 1-13. Deliverance of the *true* Jerusalem out of Babylon.

D | iii. 1-10. Priesthood and Royalty remodelled. Jerusalem changed before *God* after the pattern of Messiah.

D | iv. 1-14. Royalty and Priesthood remodelled. Jerusalem changed before *men* after the pattern of Messiah.

C | v. 1-11. The evil of the *false* Jerusalem sent into Babylon.

B | vi. 1-8. Providential workings to break up the kingdoms of Daniel vii., and restore Judah, Israel, and Jerusalem.

A | vi. 9-15. *True* peace under the kingdom of Messiah.

Matt. iii. 10-12.—

- A | "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
- B | I indeed baptize you with water unto repentance:
 C | but he that cometh after me is mightier than I,
 C | whose shoes I am not worthy to bear:
- B | He shall baptize you with the Holy Ghost and with fire.
- A | Whose fan is in his hand, and he will thoroughly purge his floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

Mark v. 2-6.—

- A | "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
- B | who had his dwelling among the tombs;
 C | and no man could bind him . . . no, not with chains:
 D | because that he had been often bound with fetters
 E | and chains,
 E | and the chains had been plucked asunder by him,
 D | and the fetters broken in pieces:
 C | neither could any man tame him.
- B | And always, night and day, he was in the mountains and in the tombs crying and cutting himself with stones.
- A | But when he saw Jesus afar off, he ran and worshipped Him."

John v. 8-11.—

- A | "Jesus saith unto him, Rise, take up thy bed, and walk.
- B | And immediately the man was made whole,
 C | And took his bed and walked;
 D | And on the same day was the sabbath.
- D | The Jews therefore said unto him that was cured, It is the sabbath day.
- C | It is not lawful for thee to carry thy bed.
- B | He answered them, He that made me whole,
- A | The same said unto me, Take up thy bed and walk."

Here in *A* and *A* we have the words of Christ; in *B* and *B* the man made whole; in *C* and *C* the bed he carried; and in *D* and *D* the Sabbath.

John v. 21-29.—We have a combined series of introverted and alternate correspondence in these verses:—

A | 21. Concerning quickening and resurrection.

B | 22, 23. Concerning judgment.

B | 24. Concerning judgment.

A | 25-29. Concerning quickening and resurrection..

The last member *A* is alternate, and may be thus extended:—

A | *c* | 25, 26. Concerning life and resurrection.

d | 27. Concerning judgment.

c | 28, 29-. Concerning resurrection.

d | -29. Concerning judgment.

These complex structures are not confined to Psalms or selected passages, but pervade the whole Bible, affecting the order of the books themselves, and the separate structure of each.

Gal. ii. 16.—

A | “Knowing that a man is not justified

B | by the works of the law,

C | but by the faith of Jesus Christ,

C | even we have believed in Jesus Christ, that we might be
| justified by the faith of Christ,

B | and not by the works of the law: for by the works of the
| law

A | shall no flesh be justified.”

The Epistle to Philemon.—

A | 1-3. Epistolary { a | 1, 2. Names of those with Philemon.
b | 3. Benediction.

B | 4-7. Prayers of St. Paul for Philemon. Philemon's hospitality.

C | 8. Authority.

D | 9, 10-. Supplication.

E | -10. Onesimus, a convert of St. Paul's.

F | 11, 12-. Wrong done by Onesimus. Amends
made by St. Paul.

G | -12. To receive Onesimus the same as
receiving Paul.

H | 13, 14. Paul and Philemon.

I | 15. Onesimus.

I | 16-. Onesimus.

H | -16. Paul and Philemon.

G | 17. To receive Onesimus the same as
receiving Paul.

F | 18, 19-. Wrong done by Onesimus. Amends
made by St. Paul.

E | -19. Philemon a convert of St. Paul's.

D | 20. Supplication.

C | 21. Authority.

B | 22. Philemon's hospitality. Prayers of Philemon for Paul.

A | 23-25. Epistolary. { a | 23, 24. Names of those with Paul.
b | 25. Benediction.

It will be observed that the first and last members are *alternate*.

III. COMPLEX Correspondence.

This is where the members of a structure are arranged both in *alternation* (simple or extended) and in *introversion*, combined together in various ways, giving the greatest possible variety and beauty to the presentation.

Not only is this complex arrangement of a passage complete in itself; but very often there is a double arrangement, the one within the other, and consistent with it, though differing from it.

And further, the longer members of any particular structure generally contain and have their own special arrangement, and may be severally expanded.

In some of the following examples, we have given first the general structure of a whole book or passage and then the expansion of some of the larger members of which it is composed.

The Ten Commandments as a whole, as well as separately, are beautiful examples of complex structure. Take the fourth as a specimen (Ex. xx. 8-11):—

- A | 8. The Sabbath-day to be kept in remembrance by man.
 B | a | 9. The six days for man's work.
 | b | 10. The seventh day for man's rest.
 B | a | 11. The six days for Jehovah's work.
 | b | -11-. The seventh day for Jehovah's rest.
 A | -11. The Sabbath-day blessed and hallowed by Jehovah."

Here, it will be noted that the first half (A and B) is concerning *man's* side and duty, and the latter half (A and B) is concerning *God's* side.

Ps. lxxxiv.—

- A | a | 1-4. Blessedness of the dwellers.
 | b | 5-7. Blessedness of the approachers.
 B | 8. Prayer.
 B | 9. Prayer.
 A | a | 10. Blessedness of the dwellers. ("For.")
 | b | 11, 12. Blessedness of the approachers. ("For.")

This Psalm is a simple introversion of four members, but the first member, "a," while it thus forms part of a larger member is itself constructed as an extended introversion, which helps to the understanding of verses 1-4.

- a | c | 1. "Thy tabernacles."
 | d | 2. Desire for the courts of the Lord.
 | e | 3-. As the sparrow.
 | e | -3-. As the swallow.
 | d | -3. Desire for the altars of the Lord.
 | c | 4. "Thy house."

The two members *d* and *d* read on connectedly thus: "My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God . . . *even* thine altars, O LORD of hosts, my King and my God."

Thus we are prevented from supposing that birds could build nests in the altar of burnt offerings, on which fires were always burning, and which was overlaid with brass; or in the altar of incense, which was within the Holy Place, and overlaid with gold! (see page 96).

Ps. xlix. is perhaps one of the most striking examples of Complex Correspondence which the Scriptures afford. The Psalm, as a whole, is *alternate*, with a *Thema*, or general subject. The first and third members are arranged as an introversion; while in each of the four members of which it is composed, a couplet is answered by a quatrain, and a quatrain by a couplet.

The *THEMA*, or *SUBJECT*, anticipates the double form of the Psalm itself. It is in two quatrains: (1) All people to hear (2) I will speak. The first two lines of each quatrain are broken up and arranged alternately, while the second two lines of each quatrain are introverted:

(1) *All People to hear.*

s | 1-. "Hear this
 t | -1-. All ye people,
 s | -1-. Give ear,
 t | -1-. All ye inhabitants of the world.
 u | 2-. Low
 v | -2-. and high.
 v | -2-. rich
 u | -2-. and poor."

(2) *I will speak.*

w | 3-. "My mouth shall speak
 x | -3-. of wisdom,
 w | -3-. and the meditation of my heart shall be
 x | -3-. of understanding.
 y | 4-. I will incline mine ear
 z | -4-. to a parable;
 z | -4-. I will open my dark saying
 y | -4-. upon the harp."

Then comes the Psalm proper :

The Psalm itself.

A | a | 5. Why fear ? (couplet).
 b | 6-9. No redemption for the worldly (quatrain, alternate).
 c | 10-. Death (couplet).
 d | -10, 11. Worldly wisdom (quatrain, introverted).

B | 12. Man compared to beasts (couplet).

A | d | 13. Worldly wisdom (couplet).
 c | 14. Death (quatrain, introverted).
 b | 15. Redemption for me (couplet).
 a | 16-19. Fear not (quatrain, alternate).

B | 20. Man compared to beasts (couplet).

Here note that, as in other cases, the corresponding members (which are marked by the same letters) may be read on, the one being explanatory of the other: the question in "a" ("Why fear?") being answered in a ("Fear not, etc.")

Ps. cv. affords another beautiful example, but we can give only the key to it.

A | 1-7. Exhortation to praise the LORD (second person, plural).

B | 8-12. Basis of praise, God's covenant with Abraham, in promise.

C | a | 13. The journeyings of the Patriarchs.
 b | 14, 15. Their favour and protection.
 c | 16. Their affliction.
 d | 17-22. Mission of Joseph to deliver.

C | a | 23. The journeyings of the People.
 b | 24. Their favour and protection.
 c | 25. Their affliction.
 d | 26-41. Mission of Moses to deliver.

B | 42-45-. Basis of praise. God's covenant with Abraham, in performance.

A | -45. Exhortation to praise the LORD (second person, plural).

Here, the Psalm as a whole is an *introversion*, while the two central members are placed in strong correspondence by an extended *alternate* arrangement; in which we have in the first (C) the history of the Patriarchs (Genesis), and in the second (C) the history of the Nation (Exodus).

Note also that while A and A are in the second person plural, all the rest of the Psalm is in the third person.

Note further that the two longer members B and B are similarly constructed, and the subjects repeated by extended alternation (as in C and C), thus:—

B	e	8-10. The Covenant remembered.
	f	11. The Land promised.
	g	12. The People described.
B	e	42, 43. The Covenant remembered.
	f	44. The Land inherited.
	g	45. The People described.

In like manner the two longer members d and d may be shown to have the same wonderful structure.

d	h	17. The sending of the deliverer.
	i	18, 19. His trial by the word.
	k	20-22. The deliverance.
d	h	26. The sending of the deliverers.
	i	27-36. Egypt's trial by the word (see verse 27, margin).
	k	37-41. The deliverance.

Ps. cxlvi.—This Psalm affords another beautiful example of the combined correspondence. As a whole the Psalm is an *Introversion*; while the inner members consist of an extended alternation:—

A		1, 2. Praise.	Hallelujah.
B		a	3-. Wrong trust, in man.
		b	-3. Man powerless.
		c	4. Man perishable.
B		a	5. Right trust, in God.
		b	6-9. God all-powerful,
		c	10-. God eternal.
A		-10. Praise.	Hallelujah.

Ps. cxlviii.—

A | 1-. Hallelujah.

B		a -1. Praise from the heavens (second person).
		b 2-4. Enumeration of heavenly things.
		c 5-. Injunction to praise (third person).
		d -5, 6. Inducements: ("for").

B		a 7-. Praise from the earth (second person).
		b -7-12. Enumeration of earthly things.
		c 13-. Injunction to praise (third person).
		d -13, 14-. Inducements: ("for").

A | -14. Hallelujah.

Here, again, while the whole Psalm is introverted, the two centre members are arranged as an extended alternation.

Mark iii, 21-35.—

A | a | 21-. His kindred. "His friends" (marg. *kinsmen*).

b | -21-. Their interference. "Went out."

c | -21. Their disparagement of Him. "For they said, etc."

B		d 22-. The Scribes: Their first charge, "He hath."
		e -22, Their second charge, "He casteth out."

B | e | 23-27. His answer to the second charge.

d | 28-30. His denunciation of the first charge.

A | a | 31-. His kindred. "There came then his, etc."

b | -31, 32. Their interference. "Sent, calling."

c | 33-35. His disparagement of them.

From this beautiful complex structure, we learn that, as "d" corresponds with "d," the sin against the Holy Ghost is the saying that *Christ was possessed by a devil!* And also, from the correspondence of "b," with "b" we learn that the interference of the mother and brethren of Christ was because they said He was "beside Himself." No wonder then that their disparagement of Him (in "c") is answered by His disparagement of them (in "c").

We give examples of the Seven Epistles addressed by the Holy Spirit through St. Paul to the Churches: but for the fuller development of them we must refer the reader to our larger work on this great and important subject.*

* *What is the Spirit saying to the Churches?* See a series of articles commenced in *Things to Come*, Sept., 1898.

THE PAULINE EPISTLES TO THE SEVEN
CHURCHES.

Epistle to the Romans.—

Introversion.

A | i. 1-6. The Gospel. Always revealed: never hidden.

B | 7-15. Epistolary.

C | a | i. 16-viii. 39. Doctrinal.
 b | ix.-xi. Dispensational.

C | a | xii. 1-xv. 7. Practical.
 b | 8-13. Dispensational.

B | xv. 14-xvi. 24. Epistolary.

A | xvi. 25-27. The Mystery. Always hidden: never before
 | revealed.

THE EXPANSION OF B AND B (i. 7-15, and xv. 14-xvi. 24).

Epistolary.

B | c | i. 7. Salutation.
 d | 8, 9. Prayer, etc. (his for them).
 e | 10-13. His journey.
 f | 14, 15. His ministry.

B | f | xv. 15-21. His ministry.
 e | 22-29. His journey.
 d | 30-33. Prayer, etc. (theirs for him).
 c | xvi. 1-24. Salutation.

The whole of this epistle is marvellously constructed, and the construction is absolutely essential to its correct interpretation.

It is hardly the design of this work to go too deeply into these structures; but the doctrinal portion (a | i. 16-viii. 39) is too important to be passed over.

It is divided into two parts. The first deals with the old nature, and with the fruits of the old tree. The second deals with the tree itself, and the conflict between the two natures in the believer.

C. ROMANS. i. 16-viii. 39.

Doctrine.

It is of the greatest importance to note that the break occurs at the end of chapter v. 11.

Up to that point the question dealt with is "sins." From that point it is "sin." And, unless this great distinction be made the doctrine cannot be understood. The two parts, then, stand, as follows:—

a		D		i. 16-v. 11. SINS. The products of old nature. The fruits of the old tree.
		E		v. 12-viii. 39. SIN. The old nature. The old tree itself

THE FIRST DIVISION, D (i. 16-v. 11). SINS.

The old nature and its fruits.

D		g		i. 16, 17. The power of God unto salvation to every one that believeth God's Gospel revealing a righteousness from God.
		h		i. 18. The wrath of God revealed against all ungodliness and unrighteousness.
		h		i. 19-iii. 20. The wrath of God revealed against all ungodliness and unrighteousness.
g				iii. 21-v. 11. The power of God unto salvation to every one that believeth God's Gospel revealing a righteousness from God.

THE SECOND DIVISION, E (v. 12-viii. 39). SIN.

The old nature itself, and its conflict with the new nature.

E		i		v. 12-21. Condemnation to death through a single sin of one man ($\tau\delta$ $\pi\alpha\rho\acute{\alpha}\pi\tau\omega\mu\alpha$): but justification of life through a single righteous act of one man ($\tau\delta$ $\delta\iota\kappa\alpha\iota\omega\mu\alpha$).
		k		yi. 1-vii. 6. We are not in sin, having died in Christ.
		k		vii. 7-25. Sin is in us, though we are alive in Christ.
		i		viii. 1-39. Condemnation of sin in the flesh, but now "NO condemnation" to us who are alive unto God in Christ Jesus and in whom is Christ.

THE EXPANSION OF b (ROM. ix.-xi.).

Dispensational.

A | ix. 1-5. Paul's sorrow regarding Israel's failure.

B | 1 | 6-13. God's purpose regarded only a portion.

m | 14-29. God's purpose regarded only a remnant.

C | n¹ | ix. 30-33. Israel's failure in spite of the
Prophets.

n² | x. 1-13. Israel's failure in spite of the
Law.

n³ | 14-21. Israel's failure in spite of the *Gospel.*

B | m | xi. 1-10. God's purpose regarding the remnant
accomplished.

l | 11-32. God's purpose will ultimately embrace the whole.

A | 33-36. Paul's joy regarding God's purpose.

EXPANSION OF a (ROM. xii. 1-xv. 7).

Practical.

a | o | xii. 1, 2. Personal and individual.

p | 3-8. Ecclesiastical.

q | 9-18. Social.

r | 19-21. Civil.

r | xiii. 1-7. Civil.

q | 8-14. Social.

p | xiv. 1-23. Ecclesiastical.

o | xv. 1-7. Personal and individual.

The First Epistle to the Corinthians.—

A | i. 1-9. Epistolary. Salutation. Introduction.

B | a | 10-iv. 16. Ministerial, ecclesiastical and corporal.

b | c | 17. Mission of Timothy.

d | 18-21. Visit of Paul.

C | v., vi. Things reported to Paul.

C | vii., viii. Things enquired of by Paul.

B | a | ix.-xv. Ministerial, ecclesiastical and corporal.

b | d | xvi. 1-9. Visit of Paul.

c | 10-18. Mission of Timothy.

A | 19-24. Epistolary. Salutation. Conclusion.

The Second Epistle to the Corinthians.—

Extended Alternation.

- A | i. 1, 2. Salutation.
 B | a | 3-11. Thanksgiving.
 b | 12. His ministry.
 C | i. 13-ii. 13. Epistolary.
 B | a | 14-17. Thanksgiving.
 b | iii.-vii. 4. His ministry.
 C | 5-xiii. 10. Epistolary.
 A | 11-14. Salutations.

EXPANSION OF C (i. 13-ii. 13) and C (vii. 5-xiii. 10).

Epistolary.

- C | D | c | 13, 14. Present Epistle.
 d | 15-ii. 2. Visit. { g | 15, 16. Purpose.
 h | 17-ii. 2. Vindication.
 E | e | i | ii. 3-11. Former Epistle.
 k | 12, 13-. No rest in spirit.
 f | -13. Macedonia. Journey.
 C | E | e | k | vii. 5-7. No rest in flesh.
 i | 8-16. Former Epistle.
 f | viii., ix. Macedonia. Journey.
 D | d | x.-xiii. 1. Visit. { h | x. 1-xii. 13. Vindication.
 g | 14- xiii. 1. Purpose.
 c | 2-10. Present Epistle.

The Epistle to the Galatians.—

Complex. Repeated Alternation.

- A | i. 1-5. Epistolary and Salutation.
 B¹ | a | 6-ii. 14. Apostleship.
 b | 15-iv. 11. Doctrine.
 B² | a | 12-20. Apostleship.
 b | 21-vi. 10. Doctrine.
 B³ | a | 11-13. Apostleship.
 β | 14-15. Doctrine.
 A | 16-18. Epistolary and Salutation.

The Epistle to the Ephesians.—

Introversion.

- A | i. 1, 2. Epistolary. Salutation.
 B | i. 3-iii. 21. Doctrinal.
 B | iv. 1-vi. 22. Practical.
 A | 23, 24. Epistolary. Salutation.

THE EXPANSION OF B (i. 3-iii. 21).

Doctrinal.

B	a	c	1. 3-14. The purpose of God in Himself (i. 9) concerning Christ Personal. "The Mystery of God."
			d i. 15-23. Prayer to "the God of our Lord Jesus Christ," as to "c."
			b ii. Ourselves the objects of these purposes and prayers.
a	c	iii. 1-13. The purpose of God in Christ (iii. 11) concerning Christ Mystical. "The Mystery of Christ (iii. 4)."	
		d iii. 14-21. Prayer to "the Father of our Lord Jesus Christ," as to "c."	

THE EXPANSION OF "b" (chap. ii). *Alternation.**Ourselves.*

b	e	ii. 1-3. Past.
		f 4-10. Present.
e	f	11, 12. Past.
		f 13-22. Present.

EXPANSION OF B (iv. 1-vi. 22). *Alternation.**Practical.*

B	g	iv. 1-16. Their walk among themselves as worthy of their calling being members of the One Body. (<i>Ecclesiastical</i>).
		h iv. 17-v. 21. Their walk among others. (<i>Spiritual</i>).
g	h	v. 22-vi. 9. Their walk among themselves. (<i>Domestic</i>).
		h vi. 10-20. Their walk among others. (<i>Spiritual</i>).

The Epistle to the Philippians.—

Introversion.

A	i. 1, 2. Epistolary. Salutation.
B	3-26. Paul's concern for the Philippians.
C	27-ii. 18. The first example: Christ.
D	19-24. The second example: Timothy.
D	25-30. The third example: Epaphroditus.
C	iii.-iv. 9. The fourth example: Paul.
B	10-20. The Philippians' care of Paul.
A	21-23. Epistolary and salutation.

The Epistle to the Colossians.—

Introversion.

A | i. 1, 2. Epistolary, and Salutation.

B | 3-8. Mutual reports and messages by Epaphras; our dear fellow-servant and your faithful minister.

C | 9-ii. 7. Paul's prayer and concern for the Colossian saints. We "pray for you": and that concerning his preaching of the Mystery.

D | ii. 8-23. Doctrine and Instruction consequent on having died with Christ. Correctional.

D | iii. 1-iv. 1. Doctrine and Instruction consequent on being risen with Christ. Correctional.

C | iv. 2-6. The Colossians' prayer and concern for Paul: "praying alway for us": and that concerning his preaching of the Mystery.

B | iv. 7-9. Mutual reports and messages by Tychicus and Onesimus, "beloved brethren."

A | 10-18. Epistolary and salutations.

All these may be severally expanded according to their respective structures. We give three such expansions:—

THE EXPANSION OF C (i. 9-ii. 7).

Paul's prayer and concern for the Colossians.

C | a¹ | i. 9-11. Solicitude that they might be filled with wisdom concerning Christ.
 b¹ | 12-22. The Mystery revealed. (The wisdom and fulness of Christ).
 a² | 23-25. Solicitude that they might stand fast in "the faith."
 b² | 26, 27. The Mystery declared.
 a³ | 28-ii. 2-. Solicitude and conflict.
 b³ | -2, 3. The Mystery acknowledged.
 a⁴ | 4-7. Solicitude that they might be established in "the faith."

THE EXPANSION OF D (ii. 8-23). *Extended Alternation.**Doctrine and Instruction consequent on having died with Christ.*

D	c	8. Caution.
		d 9, 10. Christ the Head, and His People complete in Him.
		e 11-15. Ordinances, therefore, done away in Christ.
	c	16-18. Caution.
		d 19. Christ the Head, and His People nourished by Him.
		e 20-23. Ordinances, therefore, done away in Christ.

THE EXPANSION OF D (iii. 1-iv. 1). *Extended Alternation.**Doctrine and Instruction consequent on being risen with Christ.*

D	f	iii. 1-9. The rule of the old man over. Died and risen with Christ.
		g 10, 11. The new man put on.
		h 12-14. Effects seen in the exercise of love as the bond of perfectness.
	f	15. The peace of God ruling our hearts. The peace of His presence enjoyed by us as seated with Christ.
		g 16. The word of Christ indwelling.
		h 17-iv. 1. Effects manifested in the exercise of love the bond of all domestic relations.

The First Epistle to the Thessalonians.—

Complex Introversion.

A		i. 1. EPISTOLARY (Introduction).
	B	a i. 2-iii. 10. NARRATION. Thanksgiving and appeal. In four members (alternate).
		b iii. 11-13. PRAYER, in view of "the coming of our Lord Jesus Christ."
	B	a iv. 1-v. 22. EXHORTATION and Instruction. In four members (introverted).
		b v. 23-25. PRAYER, in view of "the coming of our Lord Jesus Christ."
A		v. 26-28. EPISTOLARY (Conclusion).*

* For the further structure of all these various members see pages 370, 371. Also *The Structure of the Two Epistles to the Thessalonians* by the same author and publisher.

The Second Epistle to the Thessalonians.—

Complex Introversion.

- A | i. 1, 2. Epistolary (shorter).
 B | a | 3-10. Thanksgiving (longer).
 | b | 11, 12. Prayer (shorter).
 | c | ii. 1-12. Admonition (longer, prophetic and
 | general).
 B | a | ii. 13-15. Thanksgiving (shorter).
 | b | 16-iii. 5. Prayer (longer).
 | c | 6-15. Admonition (shorter, more immediate and
 | personal).
 A | iii. 16-18. Epistolary (longer).

Here, note that most of these members may be expanded. Also that, while they are alternated throughout, shorter and longer, yet these are so arranged that the shorter prayer corresponds with the longer prayer, and the longer thanksgiving with the shorter thanksgiving, and so with the other members.*

We add the structure of the two Epistles of St. Peter :—

The First Epistle of Peter.—†

Complex Introversion.

- A | i. 1, 2. EPISTOLARY.
 B | i. 3-12. INTRODUCTION. Thanksgiving; foreshadowing the sub-
 | ject of the Epistle.
 C | a | i. 13-ii. 10. EXHORTATIONS (GENERAL) in view of "THE
 | END," as to Hope in the Fiery Trial.
 | b | ii. 11-iv. 6. EXHORTATIONS (PARTICULAR) AS TO
 | SUFFERINGS AND GLORY.
 C | a | iv. 7-19. EXHORTATIONS (GENERAL) in view of "THE
 | END," as to Joy in the Fiery Trial.
 | b | v. 1-9. EXHORTATIONS (PARTICULAR) AS TO SUFFER-
 | INGS AND GLORY.
 B | v. 10, 11. CONCLUSION. Prayer; embodying the object of the
 | Epistle.
 A | v. 12-14. EPISTOLARY.

* For the structure of particular portions of these Epistles, and expansions of the various members, see the series of articles commencing in *Things to Come* for Sept., 1898.

† For the expansion of these various members, see *The Spirits in Prison*, by the same author and publisher.

The Second Epistle of Peter.—

Complex Introversion.

- A | i. 1-4. EPISTOLARY. Grace and knowledge to be increased. Divine gift (3-). God and Saviour (-1).
- B | a | i. 5-7. EXHORTATION (second person, plural imperative, with participle preceding). Diligence. Positive, to acquire every grace.
 b | i. 8, 9. TWO REASONS. *ταῦτα γὰρ ἰσχυρὰ*. Ample supply, ample fruit. Wilful ignorance and spiritual darkness.
 a | i. 10-. EXHORTATION. "Wherefore . . . brethren." *Διό*: Diligence, "sure."
 b | i. -10, 11. TWO REASONS. *ταῦτα γὰρ οὕτω γὰρ*. "These things."
- C | c | i. 12-15. Peter.
 d | f | i. 16-18. Apostles.
 g | 19-21. Prophets.
 e | ii. 1-22. The wicked.
- C | c | iii. 1. Peter.
 d | g | iii. 2-. Prophets.
 f | -2. Apostles.
 e | iii. 3-13. The wicked.
- B | h | iii. 14-16. EXHORTATION. "Wherefore (*Διό*) beloved."
 i | And REASON. "Seeing . . . ye look, etc."
 h | iii. 17. EXHORTATION. "Therefore . . . beloved."
 i | And REASON. "Seeing . . . ye know . . . etc."
- A | iii. 18. EPISTOLARY. Grace and knowledge to be increased. Traced to Divine glory. "Lord and Saviour."

It will be noted that the Epistle as a whole is an introversion of six members. While B and B are a simple alternation, and C and C an extended alternation, with which another inner introversion is combined.

II. AFFECTING THE SENSE.

(*Figures of Rhetoric*).

WE now pass from figures more closely affecting Grammar and Syntax to those which relate to Rhetoric. Figures, which not merely affect the *meaning* of words, but the use and *application* of words.

These are figures of repetition and addition of *sense* rather than of words: and are used in reasoning.

Sometimes the same sense is repeated in other words.

Sometimes the words themselves are repeated, but always by way of amplifying the sense for purposes of definition, emphasis, or explanation.

We have endeavoured to embrace them all under six great divisions, where the sense is added to by way of:

1. Repetition for Definition, REPETITIO.
2. Amplification, AMPLIFICATIO.
3. Description, DESCRIPTIO.
4. Conclusion, CONCLUSIO.
5. Parenthesis, INTERPOSITIO.
6. Reasoning, RATIOCINATIO.

1. REPETITIO.

Addition by way of Repetition for various reasons as follows:

PROSAPODOSIS ; or, DETAILING.

A Returning for Repetition and Explanation.

Pros-a-pod'-o-sis, a giving back to, or return. It is from *πρός* (*pros*), to, and *ἀπόδοσις* (*apodosis*), a giving back; (from *ἀποδίδωμι* (*apodidomi*), to give back, return).

The figure is so called because after the mention of two or three words or subjects together, there is a *return* to them again, and they are repeated separately for purposes of definition or explanation.

The Latins called it REDITIO (from *redire*), which means the same thing, a going or returning back; or REDDITIO (from *reddere*), a giving back. They called it also SEJUGATIO, a disjunction or separation,

from *sejungo*, to *unyoke* (*jugum*, a yoke), or *disjoin*, because of the separation of the words or subjects which takes place: first being mentioned or yoked together, and then unyoked and mentioned separately.

For the same reason they called it *DISJUNCTIO*, *disjunction*.

The Greeks used a similar descriptive word when they called the figure *DIEZEUGMENON* (*Di-e-zeug'-me-non*), from *zeugma*, a yoke, i.e., an *unyoking*, or *disjunction*.

John xvi. 8-11.—“And when he is come, he will reprove (*marg., convince*) the world of sin, and of righteousness, and of judgment:—

“Of sin, because they believe not on me;

“Of righteousness, because I go to my Father, and ye see me no more;

“Of judgment, because the prince of this world is judged.”

Here, after the mention of the three words together, “sin,” “righteousness,” and “judgment,” the Lord *returns to them again*, and repeats them separately, for the purpose of explaining and more particularly defining them. Thus we learn that the mission and work of the Holy Ghost with regard to the world was to *bring it in guilty* (for that is the meaning of the word) concerning these three important facts.

(1) “*Sin*” is not, as man regards it, some mere yielding to the lusts of the flesh, but a refusal to believe God’s Gospel concerning His Son, the Lord Jesus Christ. *That* is sin in God’s sight.

(2) “*Righteousness.*” Seeing they rejected Christ, and would not believe on Him, He was, in righteousness, removed from the earth, and is returned to the Father, until He comes again in

(3) “*Judgment.*” For the prince of this world has been judged, sentence has been passed upon him, and ere long it will be put into execution.

Rom. xi. 22.—“Behold therefore, the goodness and severity of God: on them which fell, **severity**; but toward thee, **goodness**, if thou continue in his goodness; otherwise thou also shalt be cut off.”

Here, the return to the two words is not *direct*, as in John xvi. 8-11, but in an *Epanodos* (*q.v.*).

a | Goodness.

b | Severity.

b | Severity.

a | Goodness.

The statement refers to the Gentiles as such (see verse 13, "I speak to you, Gentiles"), and cannot refer to the Church of God; for, of the members of Christ's Body it has been already stated and declared in chapter viii., that there is no condemnation, and no separation.

To interpret Rom. xi. of the Church, and not of the Gentiles as Gentiles is not only to miss the whole teaching conveyed by the structure (see page 385) as to the separate Doctrinal and Dispensational sections of the Epistle, but it is to make the grace of God of no effect, and to destroy the standing of the Christian, and his eternal preservation in Christ.

Phil. i. 15-17.—"Some indeed preach Christ even of envy and strife; and some also of good will:

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

But the other of love, knowing that I am set for the defence of the Gospel."

Here, after having first stated the two classes, he *returns to* them to explain his meaning further.

EPIDIEGESIS; or, RE-STATEMENT.

A Repetition in order to restate in full.

Ep'i-di'e-ge'-sis, a repetition of the statement of a case or narration of facts: from ἐπί (*epi*), upon, and διήγησις (*diegeesis*), the statement of a case (from διηγέομαι, *diegeomai*, to describe or narrate in detail).

This is a kind of *Prosapodosis*: and it is so called when the repetition is for the purpose not of explanation, but of kindling emotion, provoking indignation, or evoking comparison.

EPEXEGESIS; or, FULLER EXPLAINING.

A Repetition for the purpose of explaining more fully.

Ep-ex'-e-gee'-sis, a returning to explain. It is from ἐπί (*epi*), upon, ἐξ (*ex*), out, and ἡγεῖσθαι (*heegeisthai*), to lead or guide.

The figure is so called because the repetition is for purposes of *explanation*.

It has several names. It is called EXEGESIS (*ex'-e-gee'sis*), an *explanation*.

ECPHRASIS (*ec'-phra-sis*), from ἐκ (*ek*), out, and φράζω (*phrazo*), to give to know, cause to understand, intimate, point out. Hence the figure is called *Ecphrasis*, which means an *explaining, recounting*.

It is also called EPICHREMA (*epi-chree'-ma*), from ἐπί (*epi*), upon, and χρῆμα (*chreema*), a furnishing, from χράομαι (*chra'-o-mai*), to furnish what is needful. The figure is thus called because upon what has been said less clearly the needful information is added or furnished.

This figure *Epexegesis* may be divided into three parts: (1) where what is added is a working out and *developing* what has been previously said (*Exergasia*); (2) where what has been said is dwelt upon to deepen the *impression* (*Epimone*); and (3) where what is added is by way of *interpretation* (*Hermeneia*).

For these three Figures see the following:

EXERGASIA: or, WORKING OUT.

A Repetition, so as to work out or illustrate what has already been said.

Ex-er-ga'-si-a. Greek, ἐξεργασία, which means a *working out* (from ἐξ (*ex*), *out*, and ἐργάζομαι (*ergazomai*), *to work*).

In this figure the same thought, idea, or subject is repeated in other words, and thus *worked out* and developed. It, therefore, resembles *Synonymia*; but differs from it in that not merely synonymous words are repeated, but synonymous expressions or sense.

It is sometimes called *EPEXERGASIA*, *i.e.*, the addition of the preposition ἐπί (*epi*), *upon*, to the word *exergasia* and implies a *working out upon*. Words of the same signification are repeated to make plainer the previous statement: or to illustrate the sense of what has been mentioned before.

The Latins called it *EXPOLITIO*, a *polishing up*; because by such repetition the meaning is embellished as well as strengthened and not merely explained or interpreted as in other repetitions.

This figure necessarily implies that the separate repetitions must be placed in parallel lines.

It is of frequent occurrence, and therefore we can give only a few examples.

Ps. xvii. 1.—

“ Hear the right, O LORD,
Attend unto my cry,
Give ear unto my prayer.”

Ps. xviii. 1, 2.—

“ I will love thee O LORD, my strength.
The LORD is my rock, and my fortress, and my deliverer:
My God (El), my strength, in whom I will trust;
My buckler, the horn of my salvation, and my high tower.”

Ps. xxxv. 1-3.—

- a¹ | “ Plead my cause, O LORD, with them that strive with me;
b¹ | Fight against them that fight against me.
a² | Take hold of shield and buckler, and stand up for my help.
b² | Draw out also the spear, and stop the way against them that
| persecute me:
a³ | Say unto my soul, I am thy salvation.
b³ | 4-8. Let them, etc.”

And so the Psalm goes on. In a^1 , a^2 , and a^3 , we have prayer for himself (*Defensive*), and in b^1 , b^2 , and b^3 , prayer against his enemies (*Offensive*). In each case the meaning is further developed.

Ps. xxxv. 4.—

“Let them be confounded and put to shame that seek after my soul:
Let them be turned back and brought to confusion that devise my hurt.

Let them be as the chaff before the wind :

And let the angel of the LORD chase them, etc.”

In verses 4-8 we have :

c | 4. Prayer against those who devise evil.

d | 5. The angel of the LORD.

d | 6. The angel of the LORD.

c | 7, 8. Prayer against those who devise evil.

Jonah ii. 2 (3).—

a | “I cried by reason of mine affliction unto the LORD,

b | and he heard me :

a | Out of the belly of hell (Sheol) cried I,

b | and thou heardest my voice.”

Jonah ii. 3 (4).—

c | For thou hadst cast me into the deep,

d | in the midst of the seas ;

d | and the floods compassed me about :

c | all thy billows and thy waves passed over me.”

Here, in a and a we have Jonah's affliction: and in b and b Jehovah's respect to him. In c and c we have the deep as a whole, and in d and d the waters which make it up.

Zech. vi. 12, 13.—

“Thus speaketh the LORD of hosts, saying :

Behold, the man whose name is the BRANCH ;

And He shall grow up out of His place,

And He shall build the temple of the LORD :

Even He shall build the temple of the LORD :

And He shall bear the glory,

And shall sit and rule upon His throne ;

And He shall be a priest upon His throne ;,

And the counsel of peace shall be between them.”

Here, the figure is enhanced by *Polysyndeton* (*q.v.*).

EPIMONE ; or, LINGERING.

Repetition in order to dwell upon for the sake of Impressing.

E-pim'-o-nee. Greek, ἐπιμονή, a staying on, or dwelling upon, from ἐπί (*epi*), upon, and μένω (*menō*), to remain, or dwell. In Latin COMMORATIO.

This figure is so called because the repetition is not of words, but of sense, by way of *dwelling upon* the principal point of a subject, so that it may be well understood, and remain with due weight upon the mind of the hearer or reader.

Zech. i. 3-6 is referred to *Epimone* ; because the solemn fact is *dwelt upon* and emphasized that the people had brought all this trouble upon themselves, because they had neglected to hear the words of Jehovah.

Matt. vii. 21-23.—Here, the one thought is *dwelt upon* by being expressed in several different ways.

Matt. xii. 31, 32.—Here, the one truth in verse 31 is *dwelt upon* by a further statement of it, in another form, in verse 32. It is clear from verse 24 that the sin against the Holy Ghost was the attributing of the Lord's work to Beelzebub, or the Evil Spirit. See verse 28, and page 384.

Matt. xv. 18-20.—Here, after the statement that “ those things which proceed out of the mouth come forth from the heart ; and they defile the man,” the Lord goes on to impress the important fact by dwelling upon it, and explaining that “ out of the heart proceed evil thoughts, etc. . . ” and adding “ these are the things that defile a man. And not to eat with unwashed hands. He shows that it is “ not that which goeth into the mouth ” (verse 11) : these things do not defile a man.

Mark vii. 20-23.—The solemn fact of verse 20 as to what really defiles is *dwelt upon* in the following verses, in order to impress its truth upon the mind.

John xxi. 15-17.—Peter's threefold restoration is *dwelt upon* in these verses, to assure him that his threefold denial had not cut him off ; and that though *he* failed, the prayer of his great Advocate was heard and answered, so that his *faith* did not fail.

Col. ii. 14, 15.—Here the blessed effect of Christ's death is *dwelt upon* in the enumeration of some of its triumphant results.

HERMENEIA ; or, INTERPRETATION.

Repetition for the Purpose of Interpreting what has been already said.

Her-mee'-neia, ἑρμηνεία, interpretation, explanation. This figure is so-called because, after a particular statement the explanation follows immediately to make more clear what has been said less clearly.

The Latins consequently called it INTERPRETATIO, or *Interpretation*.

Ps. vii., where verse 13 (14) explains verse 12 (13).

Ps. lxxvii. 19.—After saying

“Thy way is in the sea,
And thy path in the great waters,”

the interpretation is added :

“And thy footsteps are not known.”

Isa. i. 23.—After the words

“Thy silver is become dross,
Thy wine mixed with water,”

the interpretation is added :

“Thy princes are rebellious, etc.”

Isa. xxxiv. 6.—Here the statement about the sword of the LORD in the former part of the verse is explained in the latter part.

Isa. xliv. 3.—

“I will pour water upon him that is thirsty,
And floods upon the dry ground.”

This is immediately explained to mean :

“I will pour my spirit upon thy seed,
And my blessing upon thine offspring.”

Isa. li., where verse 2 explains verse 1.

Hos. vii. 8, 9.—Here verse 9 is the interpretation of verse 8.

Amos iii. 8.—Here we have first

“The lion hath roared,
Who will not fear?”

and then the interpretation :

“Adonai Jehovah hath spoken,
Who can but prophesy?”

Matt. vi. 24 and Luke xvi. 13.—Here the last clause interprets the first. This is on account of, and is shown by the structure :

A | "No servant can serve two masters,
 B | a | For either he will hate the one,
 b | and love the other ;
 B | b | or else he will hold to the one,
 a | and despise the other.

A | Ye cannot serve God and Mammon.

Here *A* interprets *A*, showing that the two masters meant are God and Mammon ; while, in *B* and *B*, the two-fold reason is given in the form of an *Epanodos* (*q.v.*).

John vii. 39 is added in order to interpret what had been said in said in verse 38.

2 Tim. iv. 6.—"I am now ready to be offered" is explained by what follows : "the time of my departure is at hand."

All the passages which commence, "which being interpreted means, etc.," come under this figure *Hermeneia*.

BATTOLOGIA ; or, VAIN REPETITION.

Bat-to-log'-i-a, βαττολογία, *vain repetitions*. These are repetitions, of course, which are vain, meaningless, and senseless.

None of these is to be found in the word of God. Indeed, we are exhorted not to use them as the heathen do, who think that by using them in their prayers they shall be "heard for their much speaking." The verb in Matt. vi. 7 is βαττολογήσητε (*battologee'-seete*) *use not vain repetitions*. The Holy Spirit therefore does not use them : so that we have no examples to give for this figure which man has named and so frequently uses.

Examples of man's use of *Battologia* may easily be found, *e.g.*, 1 Kings xviii. 26. Acts xix. 34, etc. Also in the Prayer Book.

2. AMPLIFICATIO.

By way of addition or amplification (Pleonastic figures).

PLEONASM; or, REDUNDANCY.

When more Words are used than the Grammar requires.

Ple'o-nasm. Greek, πλεονασμός (*pleonasmos*): from πλεονάζειν (*pleonazein*), *to be more than enough*. This is from πλέον (*pleon*), or πλείον (*pleion*), *more*, and πλέος (*pleos*), *full*. We have it in our words *complete, plenitude, replete, etc.*

The figure is so called when there appears to be a redundancy of words in a sentence; and the sense is grammatically complete without them. Sometimes the substantive appears to be redundant when its idea is already implied in the adjective; or when two nouns are used where one appears to be sufficient.

But this redundancy is only apparent. These words are not really superfluous when used by the Holy Spirit, nor are they idle or useless. They are necessary to fill up the sense, which without them would be incomplete and imperfect.

This figure is used to set forth the subject more fully by repeating it in other, sometimes in opposite, terms. What is first expressed affirmatively is sometimes repeated negatively, and *vice versa*. It is also used for the purpose of marking the emphasis; or, for intensifying the feeling; or, for enhancing in some way what has been already said. The term *pleonastic* may therefore be applied to all similar figures of repetition or addition. But we have endeavoured to classify them according to the object in view in the repetition; whether it be definition, or interpretation, or for mere emphasis by amplification, etc.

We have reserved the term *pleonasm* for this latter class, where what is said is immediately after put in another or opposite way to make it impossible for the sense to be missed; and thus to emphasize it.

The figure may affect words, or sentences. We have therefore arranged the examples as follows:—

I. WORDS.

1. Certain idiomatic words.
2. Other words.

II. SENTENCES.

1. Affirmative.
2. Negative.

I. WORDS.

1. Certain idiomatic words.

According to the Hebrew idiom (see under *Idiom*), two nouns are often used together, one of which appears to be redundant. Glassius* gives a list of certain words, which are thus commonly used to enhance and emphasize the force of the other noun. Not as an adjective; for in that case the figure would be *Enallage* instead of *Pleonasm*. Some of these come under the figures *Synecdoche* and *Idiom* (q.v.)

The ten words are as follows:—

1. פָּנִים (*Pahneem*), faces.

The word is always in the plural on account of the various features of the face.

Gen. i. 2.—“And darkness was upon the faces of the deep,” *i.e.*, upon the deep. But how much more forcible and emphatic the expression becomes by the pleonasm.

Gen. xi. 8.—“So the LORD scattered them abroad from thence upon the face of all the earth:” *i.e.*, all over the earth.

Gen. xvi. 8.—“I flee from the face of my mistress Sarai,” instead of “from my mistress.”

Gen. xxiii. 3.—“And Abraham stood up from before his dead.” Lit., from the face of his dead, *i.e.*, from the presence of his dead wife.

Sometimes the word is omitted in translation :

Ex. vii. 10.—“And Aaron cast down his rod before Pharaoh,” Lit., before the face of Pharaoh, *i.e.*, before his very eyes.

**Philol. Sac.*; Lib. i., Tract 1, Can. xxxviii.

Lev. xxiii. 40.—“And ye shall rejoice before the LORD your God.” Lit., before the face of the LORD your God, *i.e.*, in His very presence.

Judges xi. 3.—“Then Jephthah fled from his brethren.” Here the A.V. has again omitted the word “face,” but in this case has put it in the margin.

1 Sam. xiv. 25.—“And there was honey upon the ground.” Lit., upon the *face* of the ground, *i.e.*, spread out.

Isa. xiv. 21.—“That they do not rise, nor possess the land, nor fill the face of the earth with cities.”

Isa. xix. 8.—“And they that spread nets upon the waters.” Lit., upon the face of the waters.

Hos. x. 7.—“As the foam upon the water.” See margin, “*the face of the water.*”

Amos. v. 8.—“And poureth them out upon the face of the earth.”

In the N.T., though we have Greek words, we have the same Hebrew idiom.

Luke xxi. 35.—“As a snare shall it come on all them that dwell on the face of the whole earth.” Here the *Pleonasm* emphasizes the universal character of the events connected with “the great Tribulation.”

Acts iii. 19.—“That so there may come (R.V.) times of refreshing from the presence (face) of the Lord.”

Acts v. 41.—“And they departed from the presence of the council.” Lit., *the face of*.

Acts xvii. 26.—“For to dwell on all the face of the earth.”

Rev. xii. 14.—“From the face of the serpent,” *i.e.*, a great way off from the serpent.

2. פה (*Peh*), mouth.

This word seems to be redundant when used with the word “sword”: “the mouth of the sword.” But this use of the Figure is to emphasize the fact that it is not a mere sword, but a sword with its sharp devouring edge, which is thus compared to a mouth.

Gen. xxxiv. 26.—“And they slew Hamor and Shechem his son with the edge (marg., Heb., mouth) of the sword.”

So also Ex. xvii. 13. Deut. xiii. 15. Ezek. vi. 11. Amos vii. 11. Luke xxi. 24. Heb. xi. 34.

A sword with two mouths is a sword which devoured exceedingly and slew large numbers; Judges iii. 16. Rev. i. 16; ii. 13, Heb. iv. 12.

Other uses of the word are seen in

Gen. xliii. 7.—“We told him according to the tenor (Heb., the mouth) of all these words”: *i.e.*, all those things concerning which they had been interrogated.

Num. xxvi. 56.—“According to the (mouth of the) lot”: *i.e.*, according to what the lot shall say or determine.

Prov. xxii. 6.—“Train up a child in the way he should go.”

Heb., in the mouth of his way: *i.e.*, at the very mouth or entrance on life, so that it may be determined in a direction of justice and honesty, etc.

3. בָּנִים (*Bahneem*), sons or children.

Gen. xi. 5.—“The LORD came down to see the city and the tower, which the children of men builded”: *i.e.*, men viewed as the descendants of Adam; the human race.

1 Kings viii. 39.—“Thou . . . knowest the hearts of all the children of men”: *i.e.*, of all men, with emphasis on the “all.”

Ecc. iii. 18.—“I said in mine heart concerning the estate of the sons of men.”

R.V.: “I said in mine heart, *It is* because of the sons of men, that God may prove them, etc.”

Here, the figure shows that the emphasis is on “men” in contrast to “beasts.” “Yet I said in my heart respecting MEN, God hath chosen them to show that they, even they, are like beasts.”

Ps. xxxvi. 7.—“How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings,” *i.e.*, men in all ages—not merely men, as such, but men in all their successive generations.

So also in the New Testament we find the same usage:

Mark iii. 28.—“All sins shall be forgiven unto the sons of men,” *i.e.*, men in all ages, as in Matt. xii. 31.

Eph. iii. 5.—“Which (*i.e.*, the Mystery) in other ages was not made known unto the sons of men:” *i.e.*, to any human being.

It is according to this Figure or Hebraism that Christ is called “the Son of Man,” as *the* man, the representative man, the man who had been long promised as the seed of the woman; the man prophesied. Therefore this title used of Christ usually has reference

to that aspect of His work as the appointed Judge of men (Acts xvii. 31). "The Son of Man" is therefore an emphatic dispensational title of Christ. It means merely "man," but with emphasis on all that the word means as used of Christ and his dominion in the earth. See Matt. x. 23; xvi. 13, 27, 28. Mark ii. 28. Luke vi. 5. John iii. 14. etc., etc.

Ezekiel is often thus addressed by God (chap. ii., 1, 11, etc.), as "son of man," but in his case without the article.

See also Ps. viii. 4 (the first occurrence); cxliv. 3, etc.

In Ps. cxxvii. 4 (5) we have "children of the youth," *i.e.*, young children.

Joel iii. 6.—"The sons of Greece," *i.e.*, Greeks.

Deut. ix. 2.—"Sons of the Anakim": *i.e.*, Anakim.

The word in the plural means simply the name of the nation viewed as descended from some progenitor: *e.g.*, "children of Israel": *i.e.*, Israelites, "children of Ammon, Moab, etc."

4. שֵׁם (*Shem*), name.

(a) This word appears to be redundant in the phrase "the name of God." It means *God Himself*, and has greater emphasis than if the simple word God were used.

Isa. xxx. 27.—"Behold, the name of the LORD cometh from far": *i.e.*, Jehovah Himself.

Jer. xliv. 26.—"Behold, I have sworn by my great name, saith the LORD": *i.e.*, by myself, by my own majesty, by all that my name implies.

Micah v. 4.—"And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God"; *i.e.*, in the majesty of Jehovah Himself.

Ps. xx. 1 (2).—"The LORD hear thee in the day of trouble: the name of the God of Jacob defend thee:" *i.e.*, Jacob's God Himself.

So also verse 7 (8), etc.

Ps. cxiii. 1.—"Praise the name of the LORD": *i.e.*, "Praise Jehovah Himself."

(b) When used with the verb כָּרָה (*karah*), to call, it means emphatically *to name*.

See Gen. xi. 9; xix. 22; xxvii. 36; xli. 51.

(c) The worship and profession of God is indicated by the phrases "call upon the name of the LORD:" *i.e.*, to worship Jehovah himself (Gen. iv. 26. Jer. x. 25).

"To love the name of the LORD;"

"To walk in the name of the LORD;"

"To praise the name of the LORD."

All these expressions mean, by the figure of *Pleonasm*, to worship and fear Jehovah Himself as opposed to self, and all other gods.

We have the same figure in the New Testament:—

Matt. vi. 9 and Luke xi. 2.—"Hallowed be thy name": *i.e.*, "Let thy holy majesty—thyself alone—be worshipped."

Rev. xv. 4.—"Who shall not fear Thee, O Lord, and glorify thy name?": *i.e.*, fear and worship Thee Thyself.

Matt. i. 21.—"Thou shalt call his name JESUS": *i.e.*, shall call *Him* that holy one Himself.

So Luke i. 13; ii. 21.

Rom. x. 13.—"Whosoever shall call upon the name of the Lord shall be saved": *i.e.*, not whosoever shall utter the name, but whosoever shall be a true worshipper of God in Christ shall be saved.

So Heb. xiii. 15. John i. 12; ii. 23; iii. 18, etc.

5. 7; (*yad*), hand.

The word "hand" is used in various ways (both idiomatically and by *Metonymy, q.v.*) to express the instrument by which a thing is done; and this in order to put the emphasis on the fact that the power did not lie in the instrument, but in him who used it.

Gen. ix. 5.—It seems superfluous, but it is not. It emphasizes the fact that it is God who requires punishment for shedding man's blood, and that he will use all and every instrument to accomplish His will.

Ex. iv. 13.—"And he (Moses) said, O Lord (Adonai), send I pray thee by the hand thou wilt send": *i.e.*, by any agency except me!

1 Sam. xvii. 37.—"The LORD that delivered me out of the paw (hand) of the lion, and out of the paw (hand) of the bear, he will deliver me out of the hand of this Philistine": *i.e.*, the power of the lion, and the bear, and Goliath. See Ps. xxii. 20 (21) (= the dog); xlix. 15 (16); cvii. 2. 1 Kings xi. 12.

1 Kings viii. 53.—"Thou spakest by the hand of Moses thy servant": *i.e.*, by Moses. Jehovah was the speaker, Moses was only the instrument.

So also **2 Kings xvii. 13**, and many other passages in which Jehovah speaks by *the hand of his prophets*.

1 Chron. vi. 31 (16).—"And these are they whom David set over the service of song in the house of the LORD." Lit., "over the hands of song," *i.e.*, over the instruments of song, so as to minister music. So **2 Chron. xxix. 27**, "the hands of the instruments (marg.),

Isa. lxiv. 6 (5).—"And our iniquities." Lit., "the hand of our iniquities": *i.e.*, the power of our iniquities.

To this belongs **Ps. vii. 3 (4)**, "If there be any iniquity in my hands." Lit., in the hands of me: *i.e.*, in me. A kind of *Metonymy (q.v.)*, or *Synecdoche*, by which a part of a person is put for the whole.

In the New Testament we have the same use of the word $\chi\epsilon\iota\rho$ (*cheir*), hand.

Mark vi. 2.—"That even such mighty works are wrought by his hands." Lit., "by the hands of him": *i.e.*, by Him.

Luke i. 71.—"From the hand of all that hate us": *i.e.*, not merely from our enemies, but from the power of those enemies who hate us and cause us to serve them.

So also **Acts v. 12**; **vii. 25, 35**.

In **Acts xv. 23**, the A.V. omits "by the hands of them," and substitutes the word "*letters*" in italics. The R.V. says, "They wrote *thus* by them" (**Gal. iii. 19** and **Rev. xix. 2**).

6. תָּבַח (*tavech*) and כֶּרֶב (*kerev*), midst.

The phrase "in the midst" is used phonastically when it is not to be taken literally as being equidistant from the extremes, or when it only adds emphasis to the sense.

Gen. xlv. 6.—"These two years hath the famine been in the land." Lit., "in the midst of the land": *i.e.*, all over it. Here it is not translated at all.

Num. xiv. 13.—"Thou broughtest up this people in (or by) thy might from among them." Lit., "out of the midst of them": out of Egypt. See also

Josh. iii. 17. 2 Kings iv. 13. Ps. xxii. 14 (15).—"My heart is like wax; it is melted in the midst of my bowels": *i.e.*, within me. So **Ps. xl. 8, 10 (9, 11)**.

Ps. xxii. 22 (23).—"In the midst of the congregation will I praise thee": *i.e.*, in the assembly of the People; not of the "church," which was afterwards revealed to Paul in the New Testament Scriptures as the "Mystery."* But wherever God's People are assembled, there is He "in the midst of (*i.e.*, with) them."

Ps. xl. 8, 10 (9, 11).—"In the midst of my heart": *i.e.*, in me.

Ps. xlviii. 9 (10).—"In the midst of thy temple": *i.e.*, in thy temple.

Isa. x. 23.—"In the midst of all the land."

Hab. iii. 2.—"Revive thy work in the midst of the years, in the midst of the years make known": *i.e.*, within or during that time of Tribulation. (See also under *Anadiplosis*).

Zech. ii. 5, 10, 11 (9, 14, 15).—"In the midst of thee": *i.e.*, in thee.

Matt. xiii. 49.—"And sever the wicked from among the just": *i.e.*, from. So Acts xvii. 33. 2 Cor. vi. 17.

For other illustrations see Matt. xiii. 25. Luke xvii. 11. Heb. ii. 12. (Compare Ps. xxii. 22 (23), above).

7. לֵב (*lev*), לֵבָב (*levav*), heart.

The word "heart" is sometimes used pleonastically by *Metonymy* (*q.v.*) for *the midst*, when it does not mean literally the precise middle point.

Ex. xv. 8.—"In the heart of the sea." So Ps. xlvi. 2. Prov. xxiii. 34; xxx. 19. Ezek. xxvii. 4.

Matt. xii. 40.—"In the heart of the earth": *i.e.*, in the earth.

8. דָּבָר (*Davar*), word,

is very frequently used in the same way.

Ps. xxxv. 20.—"Deceitful matters." Lit., "words of frauds": *i.e.*, frauds.

Ps. lxxv. 3 (4).—"Iniquities prevail against me." Here the A.V. puts the literal meaning in the margin, "the words or matters of iniquity": *i.e.*, my iniquitous matters. So with

Ps. cv. 27.—"The words of his signs."

Ps. cxlv. 5.—"The words of thy wonders": *i.e.*, as rendered "thy wondrous works."

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

9. קוֹל (*Kōl*), voice.

Gen. iii. 8.—“They heard the voice of the LORD God walking, etc.”: *i.e.*, the sound, or merely Jehovah Elohim.

Ps. xcvi. 5.—“The voice of a psalm”: *i.e.*, with a psalm.

Ps. cii. 5 (6).—“The voice of my groaning”: *i.e.*, my groaning.

Isa. xxiv. 18.—“The noise (voice) of the fear. (See also under *Paronomasia*).

Jer. xvi. 9.—“I will cause to cease out of this place in your eyes, and in your days,

the voice of mirth, and
the voice of gladness,
the voice of the bridegroom, and
the voice of the bride.”

This does not mean that there shall be any bridegrooms and brides without voices, but that marriage itself shall cease.

Jer. li. 54.—“A sound of a cry.” Lit., the voice of a cry: *i.e.*, a great clamour. So Zeph. i. 10, etc.

10. יָמִים (*yahmeem*), days.

The word *days* joined with *years*, etc., is used pleonastically. See Gen. xlvii. 8, (9). Ex. xiii. 10. Judges xix. 2 (marg.). 2 Sam. xix. 34 (marg.). Ps. xc. 10.

Gen. xxix. 14.—“And he abode with him the space of a month.” Marg.: “Heb., a month of days.” This, by the figure of *Hypallage* (*q.v.*), stands for the days of a month: *i.e.*, a full month. So Num. xi. 20, 21.

11. וַיְהִי (*vayehi*), and it came to pass.

Sometimes this word appears to be redundant; as well as the Greek *καὶ ἐγένετο* (*kai egeneto*). That is to say, as the sense is complete without it, it is added for the sake of emphasis.

See the *preterite*. Gen. xxxviii. 1, 7, 24, 28; xxxix. 10, 13, 15, etc. Matt. vii. 28; ix. 10; xi. 1; xiii. 53; xix. 1; xxvi. 1. Mark i. 9; ii. 15. Luke i. 24, 41; ii. 1, 6; v. 1.

So with the *future*; Deut. xviii. 19. Josh. ii. 14. 1 Kings xviii. 24; xx. 7. Isa. vii. 23. Hos. ii. 23. Joel iii. 15. Acts ii. 6; iii. 23. Rom. ix. 26.

2. Other Words.

Deut. xxxiii. 19.—“Treasures hid in the sand.”

Here the figure is very freely rendered. Lit., it is “*hidden-things hidden of the sand*”: *i.e.*, the hidden things of the earth, in contrast with the treasures of the sea.

Ps. xl. 7.—“Then said I, Lo, I come: in the volume of the book it is written of me” *i.e.*, in the book, namely, Holy Scripture. (See under *Synecdoche*). The second noun (*in regimen*) being as the genitive of apposition. See Appendix B.

Isa. xxxiii. 23.—“Then is the prey of a great spoil divided, Heb., לַחֶמְדָּה טַר (ad shalal), a prey of a spoil: *i.e.*, a great spoil.

Dan. xii. 2.—“And some to shame and everlasting contempt.”

Rom. i. 23.—“Unto an image made like.” Lit., “unto a likeness of an image.”

By this figure the meaning is enhanced, so that it is as though it said, “They changed the glory of the incorruptible God actually into an image of corruptible man!

2 Cor. v. 1.—“The earthly house of this tabernacle,” emphasizing this mortal body as being so different from the heavenly body.

Eph. iv. 23.—“And be renewed in the spirit of your mind”: *i.e.*, that your whole new nature or inner man being a new creation, Divine in its origin and impeccable in its character now causes the whole course of life to flow in a different direction.

1 Thess. ii. 23.—“When ye received the word of God, which ye heard of us.” Lit., the word of hearing. λόγος ἀκοῆς (*logos akooes*). ἀκοῆ (*akoeē*) which means *hearing*, is often used by the figure of *Metonymy (q.v.)*, for *what is heard*. See John xii. 38. Rom. x. 16. “Who hath believed our hearing”: *i.e.*, what they have heard; our preaching or testimony.

So here, the figure cannot be rendered literally, but the whole sense is enhanced by the fact that it was the word of God, which they heard, and not only heard but received it into their hearts.

Compare Heb. iv. 2; and see under *Metonymy*.

Rev. xvi. 19.—“The fierceness of His wrath.”

Here, the figure is seen and beautifully translated: not literally, but according to the enhanced sense.

The Greek is θυμὸς ὀργῆς (*thumos orgees*), the anger of His wrath, the two words being synonymous. Both refer to the working of the passions of the mind, but ὀργή (*orgee*) is the heat of the fire, while

θυμός (*thumos*) is the bursting forth of the flame. *ὀργή* (*orgee*), therefore, is the more lasting feeling of anger and wrath. *θυμός* (*thumos*) is the more sudden manifestation of it, so that "fierceness of His wrath beautifully expresses the figure.

II. SENTENCES.

Another kind of *Pleonasm* is when the sense or whole sentence is repeated in another form, and thus put in another way. This may be done either affirmatively or negatively.

1. Affirmatively.

When the same sense is repeated affirmatively, it is hardly to be distinguished from *Synonymia* (*q.v.*), which it much resembles. See Ps. xxix. 1, 2; lxxxix. 31, 32. Isa. lii. 13, etc.

Gen. i. 20.—"And fowl that may fly above the earth, in the open firmament of heaven."

Instead of saying simply *in the air*, it first says "above the earth," and then it is further emphasized by "the open firmament of heaven," in order to make the distinction between these and what had been created to be in the waters, and on the earth.

Num. xix. 2.—"This is the ordinance of the law which Jehovah hath commanded": *i.e.*, the law or statute, but it is put thus to impress upon the people the importance of the special truth connected with "the red heifer."

Deut. xxxii. 6.—"Is not he thy father that hath bought thee? Hath he not made thee? and established thee?"

John i. 22.—"Who art thou? . . . What sayest thou of thyself?"

John v. 24.—"He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life."

Acts xiii. 45.—"But when the Jews saw the multitudes, hey were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming."

Phil. i. 23.—"Which is far better."

Here, the return of Christ is declared to be *πολλῶ* (*pollō*), much; *μᾶλλον* (*mallon*), more; *κρεῖσσον* (*kreisson*), better, than either living

or dying; *out of* (ἐκ) which two he was being pressed by that third thing: *viz.*, the great desire εἰς τὸ ἀναλῦσαι (*eis to analusai*) unto the return (see under *Antimeria*, *Epanalepsis*, *Resumptio*, and *Apostasis*).

Ἀναλύω means *to return from thence* hither (not from hence thither). See Luke xii. 36. Job ii. 1. Judith xiii. 1. 1 Esd. iii. 3. Wisd. ii. 1; v. 12. Eccles. iii. 15. Macc. viii. 25; ix. 1: xii. 7; xv. 28. Josephus Aut. vi. 41.

There is no other way of being "with Christ," as the Thessalonian saints are told 1 Thess. iv. 17, οὕτως (*houtos*), *thus in this matter*, shall we ever be with the Lord: *i.e.*, by being "caught up to meet the Lord in the air": the sleeping saints not preceding those who are alive, and the living ones not preceding those who have fallen asleep (verse 15), 'but both sleeping and living saints raised and changed, together (ἅμα *hama*) caught away.

See under *Epanalepsis* (pp. 206, 207), where it is shown that for him to abide in the flesh is better for them—better than dying—but not better than the coming of Christ.

2. Negatively.

Here the sense is first put positively and then negatively, or *vice versa*. This of course greatly emphasizes the original statement, and calls very special attention to it.

Gen. xl. 23.—"Yet did not the chief butler remember Joseph, but forgot him."

Here the simple statement that the chief butler did not remember Joseph, would have expressed the fact simply and clearly; but in order to emphasize and forcibly mark it, it is repeated negatively:—"but forgot him," as though to remind us that he acted after the manner of man. In this character of man lies the justification of that definition of "gratitude" which the world has given in condemnation of itself:—that it is "a lively sense of favours to come"!

Gen. xlii. 2.—"That we may live and not die." So xliii. 8, etc.

Ex. ix. 19.—"Every man and beast which shall be found in the field, and shall not be brought home."

Ex. xii. 20.—"Ye shall eat nothing leavened: in all your habitations ye shall eat unleavened bread."

Deut. xxviii. 13.—"And the LORD shall make thee the head and not the tail: and thou shalt be above only, and thou shalt not be beneath."

Deut. xxxii. 6.—"O foolish people, and unwise."

Deut. xxxiii. 6.—"Let Reuben live and not die."

Thus this figure simply but emphatically reverses the pronouncement of Jacob in Gen. xlix. 3, 4.

1 Sam. i. 11.—"And remember me, and not forget thine handmaid."

1 Kings vi. 18.—The stones within the Temple-walls were overlaid with cedar (verses 15, 16), and this cedar was further overlaid with gold (verse 21). It is not, therefore, necessary to the *description* to add verse 18: "There was no stone seen": but it was necessary to emphasize the fact, because of the important truth which these stones were afterwards to be used to typify: *viz.*, that the "living stones" (1 Pet. ii. 5), who are built up a spiritual house, are as completely covered with the Divine and the glorious righteousness of Christ, in which they appear in the presence of God, "perfect in Christ Jesus," "complete in Him." Nothing whatever in or of themselves being seen.

2 Kings xx. 1.—"Set thine house in order; for thou shalt die, and not live": *i.e.*, thou shalt surely die.

Isa. iii. 9.—"They declare their sin as Sodom, they hide it not."

Isa. xxxi. 3.—"Now the Egyptians are men, and not God (El); and their horses are flesh and not spirit." The figure is thus used to show the people how easily Jehovah could destroy them.

Isa. xxxviii. 1.—"Thou shalt die, and not live": to emphasize the certainty of his death.

Isa. xlv. 22.—"I am God, and there is none else." This to show that there is none that save like Him.

So Isa. xlvi. 9 and xlv. 8.

Jer. xx. 14.—"Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed."

Ezek. xviii. 13.—"He shall not live: he hath done all these abominations; he shall surely die." Here, the negative is put first, and then repeated in the positive form.

Ezek. xxviii. 2.—"Thou art a man, and not God."

Ezek. xxxiii. 15.—"He shall surely live: he shall not die.*"

Hos. v. 3.—"I know Ephraim, and Israel is not hid from me."

Hos. xi. 9.—"I am God, and not man."

* See also under *Asyndeton*.

Amos v. 20.—“Shall not the day of the LORD be darkness, and not light?”

See this passage also under *Erotosis* and *Metonymy*.

Hab. ii. 3.—“It will surely come, it will not tarry.”

Luke xviii. 34.—

“And they understood none of these things:
And this saying was hid from them,
Neither knew they the things which were spoken.”

All this to enhance the fact of the utter ignorance of the disciples.

John i. 3.—“All things were made by Him, and without Him was not anything made that was made.”

John i. 20.—“And he confessed, and denied not; but confessed, I am not the Christ.”

John iii. 15.—“That whosoever believeth in him should not perish, but have eternal life.”

Acts xviii. 9.—“Be not afraid, but speak, and hold not thy peace.”

Rom. iv. 20.—“He staggered not at the promise of God through unbelief; but was strong in faith.”

Rom. xii. 11.—“Not slothful in business.” Lit., *in diligence*, not slothful. See under *Ellipsis* and *Idiom*.

Rom. xii. 14.—“Bless, and curse not.”

1 Cor. i. 10.—“That there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

Gal. v. 1.—“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

1 John i. 5.—“God is light, and in Him is no darkness at all.”

1 John i. 8.—“If we say that we have no sin, we deceive ourselves, and the truth is not in us.” So ii. 4, etc.

PERIPHRAISIS; or, CIRCUMLOCUTION.

When a Description is used instead of the Name.

Pe-riph'-ra-sis, περιφρασις, from *περι* (*peri*), *around* or *about*, and *φράζειν* (*phrazein*), *to speak*.

The figure is so called because more words than are necessary are used to describe anything: as when a thing is spoken of by a description of it, instead of simply using its name: and this for the sake of calling attention to it; and in order to emphasize and increase the effect. Or, when a person or thing is spoken of by some attribute, instead of by its proper simple name: as when, instead of saying Luther, we say "the monk that shook the world," or "the miner's son."

When this is done for emphasis, and to enhance the meaning, it is called *Periphrasis*, and by the Latins *CIRCUMLOCUTIO*, or *CIRCUITIO*: *i.e.*, *a speaking or going round about a thing*.

When this is done to avoid what may be indelicate or unseemly, or to hide what might in some way give offence, then it is called *Euphemism* (*q.v.*) or *smooth-speech*, *i.e.*, an elegant or refined expression for a distasteful or coarse one, or a gentle and beautiful expression instead of the strictly literal one, which might offend the ear or the persons addressed. But as this, though a kind of *Periphrasis*, is the *change* or substitution of one word or term for another, we have described and illustrated *Euphemism* under our third great division, *viz.*, *Figures involving Change*.

Gen. xx. 16.—Abimelech said unto Sarah concerning Abraham, "Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes unto all that are with thee, and with all *other*: thus she was reproved."

"A covering of the eyes" is a *periphrasis* for a husband. Having said "thy brother," Abimelech avoids calling him directly thy husband, and thus rebukes her by using this beautiful periphrasis. See Gen. xxiv. 65. 1 Cor. xi. 5, etc.

Gen. xlvi. 26.—Those that "came out of his loins": *i.e.*, his direct descendants—his children and grandchildren. Hence, the number of these differs from (and is smaller than) the number spoken of in Acts vii. 14, which embraces "all his kindred": *i.e.*, all his other relations who are specifically excepted in Gen. xlvi. 26.

Judges v. 10.—"Speak, ye that ride on white asses (*i.e.*, princes), ye that sit in judgment (*i.e.*, rulers), and walk by the way (*i.e.*, merchants)."

These periphrases mean simply, "Speak, ye princes, ye rulers, and ye merchants"; but their description, instead of their names, emphasizes the classes of persons so described.

2 Sam. iii. 29.—"That falleth on the sword": *i.e.*, is put to death by the public executioner.

2 Chron. xxvi. 5.—"Uzziah "sought God in the days of Zechariah who had understanding in the visions of God": *i.e.*, who was a Prophet.

2 Chron. xxxii. 21.—"They that came forth of his own bowels (*i.e.*, his own sons) slew him," who ought to have been the very last to commit such a crime.

Prov. xxx. 31.—The *Periphrasis*, here, in the Heb. (see marg.) is *well girt in the loins*, which both the A.V. and R.V. have rendered "greyhound"! But the figure is used of a war-horse caparisoned, mail-clad, and adorned for war.

Eccles. xii. is full of the most beautiful examples. See under *Euphemism* and *Metalepsis*.

Ps. iv. 7.—"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased": *i.e.*, more than in the joy of their abundant harvest and vintage.

Ps. cv. 18 is a *Periphrasis* for Joseph's captivity, referring to Gen. xxxix. 20-23; xli. 12.

Ps. cxxxii. 3, 4.—The *Periphrasis* is used in order to emphasize David's determination not to rest until he had done it.

Isa. xiv. 15.—"Yet thou shalt be brought down to hell (Sheol), to the sides of the pit": *i.e.*, be dead and buried.

Jer xxi. 13.—"Inhabitress of the valley and rock of the plain": *i.e.*, Zion is spoken of by this description on account of its situation. Compare Josh. xv. 8.

Ezek. i. 22.—"The likeness of the firmament upon (or over) the heads of the living creature was as a species of ice exceedingly strong (*i.e.*, crystal), etc."

Ezek. xxiv. 16.—"The desire of thine eyes": *i.e.*, thy wife, as is clear from verse 18. So versés 21 and 25.

Ezek. xxiv. 25.—"The lifting up of their soul": marg., their beloved sons and daughters.

Ezek. xxvi. 9.—"Engines of war": battering-rams.

Ezek. xxxi. 14.—"The trees by the waters." Lit., "trees drinking water." The *Periphrasis* is used for trees that are watered by irrigation. Hence, trees planted in a garden.

Micah vii. 5.—Here we have a double *Periphrasis*. "The doors of thy mouth," by *Metonymy* for *words*, or what is said, and "her that lieth in thy bosom" for thy wife.

Zeph. i. 9.—"Those that leap on the threshold": *i.e.*, the servants of the rulers and others who were sent to enter the houses of others and take away the good things that were therein. The words that follow show this to be the correct interpretation; for such are said to fill their Masters' homes with what they have taken by violence and deceit. It does not, as many suppose, refer to idolatrous worship, for the word דַּלָּג (dalag) is not so used. On the contrary: compare 2 Sam. xxii. 30. Ps. xviii. 29 (30). Song ii. 8. Isa. xxxv. 6.

Matt. xi. 11.—"Born of women"; *i.e.*, born by natural process. See Luke vii. 28. Job xiv. 1; xv. 14; xxv. 4. Luke ii. 23.

Matt. xxvi. 29.—"This fruit of the vine" for wine. See *Metonymy*.

Matt. xxvii. 62.—"The next day, that followed the day of the preparation": *i.e.*, the Sabbath. This seems to be one of the most striking instances in the New Testament, especially when we compare Luke xxiii. 56. The selfsame day is meant. But mark the difference. To the holy and devout women that day was still the Sabbath. But in the case of those who had rejected "the Lord of the Sabbath," what happens? It has been observed that, when He is on the point of leaving the Temple for the last time, our Lord, who formerly, even in that same week, before He had been finally rejected in that House, than which He was greater, had spoken of it as "My Father's House," now calls it "*your* house." So, here again. From these rejectors of the Sabbath's Lord, the very *name* of their sacred day is taken away. And the Spirit uses this long, round-about, depreciatory phrase: "the next day, that followed the day of the preparation."

Luke ii. 11.—"In the city of David": *i.e.*, Bethlehem.

Luke xxi. 35.—"All them that dwell on the face of the whole earth": *i.e.*, everyone. See under *Pleonasm*.

John i. 9.—"That was the true Light, which lighteth every man that cometh into the world."

This rendering is obtained by disregarding the figure, taking the participle "coming" as though it were the present tense, and referring it to "every man," instead of to "the True Light." The common Hebrew *Periphrasis* for man was **הבא בעולם**, *the comer into the world*.* But this expression (the Coming One) in the New Testament (and especially in John's writings) is used exclusively of Christ alone, and this in an exalted sense as *the Coming One*. Thus the verse reads, "The True Light is he who, coming into the world, lighteneth every man" (*i.e.*, of course, every man *without distinction*, not without exception! which would not be true).

Thus the verse teaches: (1) that no longer was the Light to be confined to one nation or to one People, but was to enlighten all *without distinction* of race; and (2) that no man can be enlightened except by Christ.

2 Cor. v. 1.—"Our earthly house of this tabernacle": *i.e.*, this body.

1 Thess. iv.—In this chapter there are three examples of *Periphrasis*, all used for *the Gentiles*:—

Verse 5, "which know not God."

„ 12, "them that are without."

„ 13, "others which have no hope."

The description, by which the Gentiles are thus spoken of, is so much more expressive than the mere mention of the word "Gentiles."

Heb. i. 14.—"Heirs of salvation" is a beautiful *Periphrasis* for the elect.

2 Pet. i. 13.—"As long as I am in this tabernacle": *i.e.*, am alive.

Verse 14, "Shortly I must put off this my tabernacle": *i.e.*, must die. This is strictly speaking *Euphemy* (*q.v.*): *viz.*, a pleasant *periphrasis* to describe an unpleasant fact, instead of naming it plainly.

* In accordance with Luke ii. 23.

HYPERBOLE ; or, EXAGGERATION.

When more is said than is literally meant.

Hyper'-bo-le is from ὑπέρ (*hyper* or *hyper*), *over and above, or beyond* (like Lat., *super*), and βολή (*bole*), *a casting, from βάλλειν (ballein), to throw. Hence, a casting or going beyond, overshooting, excess.*

The figure is so called because the expression adds to the sense so much that it exaggerates it, and enlarges or diminishes it more than is really meant in fact. Or, when more is said than is meant to be literally understood, in order to heighten the sense.

It is the superlative degree applied to verbs and sentences and expressions or descriptions, rather than to mere adjectives.

The figure is known by several names. It is called EPAUXESIS (*Ep'-aux-ee'-sis*), *growth or increase upon. HYPEROCHE (hy-per'-o-chê), excess, superabundance. HYPERTHESIS (hy-per'-the-sis), a placing or passing beyond, superlative. It was called by the Latins SUPERLATIO (su-per-la'ti-o), a carrying beyond, an exaggerating.*

Gen. ii. 24.—“Therefore shall a man leave his father and his mother, and shall cleave unto his wife.” This does not mean that he is to forsake and no longer to love or care for his parents. So Matt. xix. 5.

Gen. xli. 47.—“And in the seven plenteous years the earth brought forth by handfuls”: *i.e.*, one grain produced a handful of grains, which is *hyperbolic* of a prolific increase.

So verse 49.

Gen. xlii. 28.—“Their heart failed them.” Here the *Hyperbole* “their heart went out,” is thus beautifully rendered.

Ex. viii. 17.—“All the dust of the land became lice throughout all the land of Egypt”: *i.e.*, wherever in all the land there was dust, it became lice.

Deut. i. 28.—“The cities are great, and walled up to heaven,” to express their great height. So Deut. ix. 1, etc.

Judges v. 4, 5, beautifully sets forth the Divine Majesty manifested in Jehovah's leading the People into the Promised Land.

Judges xx. 16.—“Every one could sling stones at an hair and not miss”: to describe the wonderful proficiency which the Benjamites had attained in slinging stones. The A.V. has added *breadth* in italics, so as to lessen the boldness of the *Hyperbole*, “an hair *breadth*.”

1 Sam. v. 12.—"The cry of the city went up to heaven," to describe the greatness of the cry.

1 Sam. vii. 6.—"And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted, etc." This is an *hyperbolic* description of the intensity of their weeping and lamentation. Similar descriptions occur Ps. vi. 6; cxix. 136. Jer. ix. 1. Lam. iii. 48, 49.

1 Sam. xxv. 37.—Nabal's "heart died within him, and he became as a stone": *i.e.*, he was terribly frightened and collapsed or fainted away.

1 Kings i. 40.—"So that the earth rent with the sound of them." A *hyperbolic* description of their jumping and leaping for joy.

1 Kings x. 5.—"There was no more spirit in her": *i.e.*, she was dazed or stupefied, as we say, with astonishment.

2 Chron. xxviii. 9.—"A rage that reacheth up unto heaven," to express the intensity of the rage.

Ezra ix. 6.—"Our trespass is grown up unto the heavens," to express the enormity of their sin.

Neh. viii. 4.—"And Ezra the Scribe stood upon a tower (marg.) of wood": *i.e.*, a high wooden structure; or, as we should say, a platform or pulpit.

Job xxix. 6.—"The rock poured me out rivers of oil": *i.e.*, I had abundance of all good things. So chap. xx. 17 and Micah vi. 7.

Job xxxix. 19.—"Hast thou clothed his neck with thunder?"

Glassius gives this as an *Hyperbole* for the neighing of the horse, but it seems better to take **רַמַּחַר** (*ra'mah*), of a flowing mane, from **רַמַּחַר** (*ra'am*), to tremble, shake, wave, as in verse 25.

The word denotes a shaking, as well as the noise caused by the shaking. See Ps. civ. 7. Isa. xxix. 6. The lxx. has **φόβον** (*phobon*), fear, perhaps a mistake for **φόβην** (*phobeen*), a mane:—"Thou hast clothed his neck with a flowing mane."

Ps. cvii. 26.—"They mount up to the heaven, they go down again to the depths": to express the violence of a storm; and waves, as we say, "mountain-high."

Prov. xxiii. 8.—"The morsel which thou hast eaten shalt thou vomit up": to express the suffering of regrets at having received benefits from such a host.

Isa. v. 25 and xlii. 15.—These are *hyperbolic* descriptions to set forth the excessive anger and judgments of Jehovah in making the Land desolate.

Isa. xiv. 13.—"I will ascend into heaven": to express the pride of Lucifer.

Isa. lvii. 9.—"Thou . . . didst debase thyself even unto hell (Sheol)"; to emphasize the indignity of Ahaz, king of Judah in sending to Tiglath-Pileser, king of Assyria, to help him against Israel, saying, "I am thy servant!" (2 Kings xvi. 7, etc.).

Jer. i. 19; xv. 20.—"They shall fight against thee" (see below, Jas. iv. 1).

The verb, which means to wage war, is *Hyperbole* when used of a single individual; but it told Jeremiah how bitter the opposition of man would be to his Divine message.

Jer. iv. 29.—"The whole city shall flee . . . they shall go into thickets." Lit., into the clouds; to express the inaccessible places.

Jer. li. 9.—"Her judgment reacheth unto heaven, and is lifted up even to the skies": to express the magnitude of Babylon's sin which called for such a judgment (Rev. xviii. 5).

Jer. li. 53.—"Though Babylon should mount up to heaven"; to express the pride of Babylon.

Lam. ii. 1.—"How hath the Lord . . . cast down from heaven unto the earth the beauty of Israel": to express the degradation of Zion and the height of glory from which she had fallen.

Lam. ii. 11.—"My liver is poured upon the earth, etc": to express the depth of the Prophet's grief and sorrow at the desolations of Zion.

Ezek. xxvii. 28.—"The suburbs shall shake at the sound of the cry of thy pilots."

So R.V., but both margins say *waves*. The root גָּרַשׁ (*garash*) means to *drive out*, *drive about*. When used of a city, it refers to the suburbs which are driven out from the city: but, used of the sea, it means the driving and casting about of its waves. See Isa. lvii. 20.

The figure here expresses the greatness of the terror of the defenders of Tyre in the day of its overthrow: "the waves of the sea shall lash themselves at the sound of the cry of thy pilots."

Dan. ix. 21.—"Gabriel . . . being caused to fly swiftly." Lit. (see marg.), with weariness: *i.e.*, with such swiftness as to cause weariness.

Matt. xi. 23.—"And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell." Or, as in the R.V., "And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down (or be brought down) unto Hades."

Matt. xxi. 13.—"My house shall be called a house of prayer, but ye have made it a den of thieves." The Lord thus emphasizes the fact which is plainly stated in Mal. iii. 8: "Ye have robbed me."

Luke xiv. 26.—"If any man come to me and hate not his father and mother": *i.e.*, does not esteem them less than me. So the verb *to hate* is used (Gen. xxix. 31. Rom. ix. 13).

"*Anger*" is used for displeasure (Deut. iii. 26).

"*Save*" is used for preserve (Job ii. 6. Ezek. xviii. 17).

"*Lose the life*" is used of esteeming it as a small matter (Matt. x. 39; xvi. 25. Mark viii. 35. Luke ix. 24; xvii. 33, as is clear from Rev. xii. 11).

To *mar* is used for hurting (Ruth iv. 6): *i.e.*, for his heirs.

To *rob* is used of receiving wages (2 Cor. xi. 8).*

Luke xviii. 5.—"Lest by her continual coming she weary me." True of man—but an *Hyperbole* as applied to God.

See *Anthropopatheia*.

John iii. 26.—"All men come to him." Thus his disciples said to John, to show their sense of the many people who followed the Lord.

John xii. 19.—"Behold, the world is gone after him." The enemies of the Lord thus expressed their indignation at the vast multitudes which followed Him.

Jas. iii. 6.—"The tongue is a fire, a world of iniquity." It is a question here, whether *κόσμος* (*kosmos*) does not mean *ornament* or *adorning*, as in 1 Pet. iii. 3: *i.e.*, the decking or adorning of iniquity, glozing it over and making that which is sinful, appear to be innocent, etc.

Jas. iv. 1.—"From whence come wars and fightings among you." The word "war" is used *hyperbolically* when applied to the quarrels of social life. So Jer. i. 19; xv. 20 (*q.v.*). See above.

Other examples of *Hyperbole* may be seen in 2 Sam. xvii. 13. 2 Kings xix. 24. Job. xl. 18. Isa. xiv. 14; xxxiv. 3, 4, 7. Ezek. xxvi. 4; xxxii. 5, 6, 7, 8. Amos ix. 13. Nah. ii. 3. Gal. iv. 15.

Examples pertaining to

COMPARISONS

are frequent, where one thing is compared with another, when there is nothing common between them:—

The *sand of the sea* and the *dust of the earth* are constantly used to express a vast number. (See under *Idiom*).

* As we often say, in declining a favour, "I have no wish to rob you."

Gen. xiii. 16; xxii. 17; xxviii. 14. 1 Kings iv. 20. 2 Chron. i. 9.
 Heb. xi. 12: of Abraham's seed.

Judges vii. 12: of the Midianites.

1 Sam. xiii. 5: of the Philistines.

1 Kings iv. 29: of Solomon's largeness of heart.

Job. xxix. 18: of the days of a man's life.

Ps. lxxviii. 27: of the feathered fowl in the wilderness.

Isa. xxix. 5: of other peoples.

Jer. xv. 8: of Judah's widows.

Other comparisons may be seen.

2 Sam. i. 23.—Saul and Jonathan "swifter than eagles,"
 "stronger than lions."

So Jer. iv. 13, and Lam. iv. 19, to express great velocity.

1 Kings x. 27.—Silver and gold as stones. So 2 Chron. i. 15;
 ix. 20.

Job vi. 3.—Job's grief heavier than the sand.

Job xli. 18.—Leviathan's sneezings causing light to shine.

Hab. ii. 5.—To express great rapacity.

Lam. iv. 7, 8.—To express and contrast the dignity and indignity
 of the sons of Zion.

HYPOTHESES.

Sometimes we have Hyperbolic *Hypotheses*, which are impossible
 in themselves, but are used to express the greatness of the subject
 spoken of.

Ps. cxxxix. 8, 10.—To show the wondrous omnipresence of God.

Prov. xxvii. 22.—To show the folly and incorrigibility of the fool.

Obad. 4.—To emphasize the certainty of the coming judgment of
 Edom. Compare Jer. xlix. 16, and Matt. xi. 23 as quoted above.

Mark viii. 36. Luke ix. 25.—To express the utmost gain and
 make the strongest contrast.

1 Cor. iv. 15.—To express the difference between pedagogues
 and parents.

1 Cor. xiii. 1-3.—There are many hyperbolic *hypotheses* in these
 verses, to show the all-importance of the love of God shed abroad in
 the heart by the Holy Ghost.

Gal. i. 8.—An angel from heaven preaching a different gospel is
 inconceivable. The *hypothesis* is used in order to show the importance
 of the Gospel of God.

1 Kings xx. 10.—“The boasting of Benhadad.”

Matt. v. 29.—“If thy right eye offend thee, pluck it out . . .”

Matt. v. 30.—“If thy right hand offend thee, etc.”

It is perfectly clear that Christ does not wish us to mutilate our bodies: so that this must be an hyperbolic or emphatic exhortation to avoid and remove everything and anything that causes us to stumble.

Luke x. 4 is an hyperbolic command not to loiter or delay in ceremonious salutations (such as are common even to the present day).

John xxi. 25 is also *Hyperbole*. The verb *χωρῆσαι* (*chōreesai*) is to be taken in the same sense, as it is in Matt. xix. 11, where the Lord says, “All men cannot *receive* this saying;” and in verse 12, “He that is able to receive it, let him receive it.” The “world” is also put by *Metonymy* for mankind.

Hence, Thophylact expounds *χωρῆσαι* (*chōreesai*), *to receive*, by *νοῆσαι* (*noesai*), *to understand*.

Rom. ix. 3.—“For I could wish that myself were accursed from Christ” is an hyperbolic supposition.

Or we may take this sentence as being in a parenthesis, and render the *imperfect* tense *ἠὲ χόμην* (*euichomeen*) in the sense of *I used to wish*.

The passage would then read, “I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh, (for I used to wish myself to be a cursed thing from Christ).”

Jude 23.—“Hating even the garment spotted by the flesh.” This is an *hyperbolic* prohibition as to avoiding all contact with defilement.

In the statements of the Lord Jesus there often seems to be an *Hyperbole* when there is really none: e.g., Mark xvi. 15. John iii. 32.

ANABASIS ; or, GRADUAL ASCENT.

An Increase of Sense in successive Sentences.

A-năb'-a-sīs. Greek, ἀνάβασις, from ἀνά (*āna*), *up*, and βαίνειν (*bainein*), *to go*; βάσις (*basis*) means *a stepping*, or *a step*. So that *Anabasis* means *a going up** or *ascent*. The Figure is so called when a writing, speech, or discourse, *ascends up* step by step, each with an increase of emphasis or sense.

This figure was called by the Latins INCREMENTUM (*In'-crē-men'-tum*), *growth* or *increase*, from *incresco*, *to grow on* or *upon*. Hence our words “increase” and “increment.”

When this increase or ascent is from weaker to stronger expression, and is confined to *words*, it is called *Climax* (*q.v.*).

[N.B.—When the sense or gradation is downward instead of upward, it is called *Catabasis*, see below.]

The figure was also called AUXESIS (*aux-ee'-sis*), *growth* or *increase*.

This increase is often connected with *Parallelism* (*q.v.*).

When the increase is not a mere increase of vehemence, or of evil, but leads up from things inferior to things superior; from things terrestrial to things celestial; from things mundane to things spiritual; the figure is called ANAGOGE (*an'-a-gō-gee*), from ἀνά (*ana*), *again* or *up*, and ἄγειν (*agein*), *to lead*, *a leading up*.

Ps. i. 1.—“Blessed is the man
that walketh not in the counsel of the ungodly,
nor standeth in the way of sinners,
nor sitteth in the seat of the scornful.”

Here is a triple *Anabasis* depending on *Parallelism* (*q.v.*).

The first are *impious*, as to their mind.

The second are *sinners*, who not only think, but carry out the workings of their evil minds.

The third are *scorners*; glorying in their wickedness and scoffing at righteousness.

Again, the first continue in that mind, taking evil counsel.

The second carry it out, as the principle of their walk.

The third settle down in their evil, as on a seat.

* Hence, the journey or expedition of Cyrus up from the coast into Central Asia is called his *Anabasis*, by Xenophon.

These three are exemplified in the first three verses of the next Psalm, where a corresponding *Anabasis* is seen :—

Ps. ii. 1, 2, 3.—First, we have the “heathen”: *i.e.*, the Gentile nations; then “the peoples”: *i.e.*, the Tribes of God, Israel imagining vain things; and in the third, we have “kings” and “rulers,” all conspiring together.

Acts iv. 27 gives us the fulfilment:—(1) we have the kings and rulers taking counsel; (2) we have the rage and vain imaginations; and (3) the open and actual rebellion. On Ps. i. 1, see page 350.

Ps. vii. 5.—

“Let the enemy persecute my soul, and take it;
Yea, let him tread down my life upon the earth.
And lay mine honour in the dust.”

Ps. xviii. 37, 38.—

“I have pursued mine enemies,
And overtaken them:
Neither did I turn again till they were consumed.
I have wounded them that they were not able to rise:
They are fallen under my feet.”

Isa. i. 4.—

“Ah sinful nation,
A people laden with iniquity,
A seed of evildoers,
Children that are corrupters.”

Ezek. ii. 6.—“And thou son of man,
be not afraid of them,
neither be afraid of their words,
though briers and thorns be with thee,
and thou dost dwell among scorpions:
Be not afraid of the words,
nor be dismayed at their looks,
though they be a rebellious house.”

And why this *Anabasis*? To impress upon us that whatever opposition we may encounter, we are to speak and give forth the word of God, whether men will hear or whether they will forbear (verses 5 and 7), and not to corrupt it or alter it to please the people: to distribute versions of it, not “the best that people will take,” but the best that we can make.

Dan. ix. 5.—

“ We have sinned,
and have committed iniquity,
and have done wickedly,
and have rebelled, even by departing from thy precepts and
from thy judgments.”

Hab. i. 5.—

“ Behold ye among the heathen,
and regard,
and wonder marvellously :

For I will work a work in your days, which ye will not believe,
though it be told you.”

Zech. vii. 11.—

“ But they refused to hearken,
And pulled away the shoulder,
And stopped their ears that they should not hear.
Yea, they made their hearts as an adamant stone, lest they
should hear the law, etc.”

Thus the *Anabasis* powerfully and emphatically sets forth the
secret cause of Israel's trouble.

Zech. viii. 12.—

“ For the seed shall be prosperous,
The vine shall give her fruit,
And the ground shall give her increase,
And the heavens shall give their dew,
And I will cause the remnant of this people to possess all
these things.”

1 Cor. iv. 8.—

“ Now ye are full,
Now ye are rich,
Ye have reigned as kings without us.”

See under *Asyndeton*.

1 John i. 1.—

“ That which was from the beginning,
which we have heard,
which we have seen with our eyes,
which we have looked upon,
and our hands have handled, of the Word of life.”

As contrasted with *Anabasis*, we here introduce *Catabasis*, instead
of including it under Figures involving Omission, in order that the
contrast may be more clearly seen :—

CATABASIS ; or, GRADUAL DESCENT.

The Opposite of Anabasis.

Cat-ab'-a-sis, a going down : from *κατά* (*kata*), down, and *βάσις* (*basis*), a going. This is the opposite of *Anabasis*, and is used to emphasize humiliation, degradation, sorrow, etc.

The Latins called it *DECREMENTUM*, *i.e.*, decrease—an increase in the opposite direction, an increase of depreciation.

Isa. xl. 31.—“ They that wait upon the LORD shall renew their strength ;

they shall mount up with wings as eagles,
they shall run, and not be weary,
they shall walk, and not faint.”

The figure *Catabasis* here illustrates the effect of growth in grace. At first the believer *flies* ; but as his experience increases, he *runs*, and at the end of his course he *walks*. Like Paul, who first said “ I suppose I was not a whit behind the very chiefest *apostles* ” (2 Cor. xi. 5 ; xii. 11). Later he writes, I “ am less than the least of all *saints* ” (Eph. iii. 8) ; while at the end of his life he says, I am the chief of *sinner*s ! (1 Tim. i. 15).

Jer. ix. 1.—

“ Oh that my head were waters,
and mine eyes a fountain of tears,
that I might weep day and night for the slain of the daughter
of my people ! ” (See above.)

Lam. iv. 1, 2.—“ How is the most fine gold changed !

The stones of the sanctuary are poured out in the top of
every street.

The precious sons of Zion, comparable to fine gold,
How are they esteemed as earthen pitchers,
the work of the hands of the potter ! ”

Ezek. xxii. 18.—“ Son of man, the house of Israel is to me
become dross : all they

are brass,
and tin,
and iron,

and lead, in the midst of the furnace ; they are even the dross
of silver.”

Dan. ii.—The Figure *Catabasis* is seen in the four successive world-powers, showing a deterioration and a growing inferiority. Gold, silver, brass, iron and clay. Not only is this deterioration in power and authority shown in the decrease of value, but in the decrease of specific gravity:—Gold is equivalent to 19·3; silver, 10·51; brass, 8·5; iron, 7·6; and clay, 1·9. Down from 19·3 to 1·9.*

Amos ix. 2, 3.—

“Though they climb up to heaven, thence will I bring them down :

And though they hide themselves in the top of Carmel, I will search and take them out thence :

And though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.”

Thus powerfully is shown the impossibility of escaping from the judgments of God.

Phil. ii. 6-8.—“Who, being in the form of God,

1. Thought it not robbery to be equal with God :

2. But made himself of no reputation.

3. And took upon him the form of a servant,

4. And was made in the likeness of men,

5. And being found in fashion as a man, he humbled himself,

6. And became obedient unto death,

7. Even the death of the cross.”

These seven downward steps in the Saviour's humiliation, are followed in verses 9-11 by *seven* steps upward in His glorification.

The word “robbery” is *ἀρπαγμός* (*harpagmos*), and means, not the thing grasped or seized, but the act of seizing. The contrast is between the first man and the second: the first Adam and the last. The Tempter promised our first parents that they should “be as gods” (*i.e.*, as God Himself), and they grasped at equality with God.

The second man, on the contrary, did not yield to the temptation, but humbled himself, and reached the highest position in glory through suffering and death, even the death of the cross.

There is also probably a reference to John vi. 15. Our Lord was perfectly aware that He was “a born King” (Matt. ii. 2). And Herod and all Jerusalem knew it too. Hence the consequent alarm. But the Lord knew also that Cæsar had, for the time, been allowed of God

* See *Ten Sermons on the Second Advent*, by the same author and publisher.

to lord it over His people, for their sins, and the fulfilment of His designs. He would therefore countenance no unauthorized attempt on the part of those who did not believingly own Him either as to His Divine or His human nature and rights.

Note also as to the words used: "Thought." The verb *ἡγεῖσθαι* (*heegeisthai*), to bring one's self to think. Adam and his wife may have "brought themselves to think," at the serpent's instigation, that the thing he suggested was something to grasp at, and therefore worth the grasping effort. Eve, at any rate, would seem to have thought so. Adam we cannot, perhaps, say the same of, for "Adam," we are expressly told, "was not deceived." Hence, apparently, his deeper guilt. But no "subtil serpent" could for a moment—(notice the Aor. *ἠγῆσατο*, He never once admitted the thought)—induce the "second Man," "the Lord from heaven," to think it possible to become equal with God, any more than he could induce Him to deny or forget that essentially He was so in His Divine nature: Son of God, as truly as Son of Man. Hence we may suggest such a rendering as this: "Who, being originally in the form of God, never considered the being on an equality with God a usurping (or usurper's) business." To be what one is is no usurping business. Nor is it so, either, to know and assert that one is so.

MERISMOS ; or, DISTRIBUTION.

An Enumeration of the Parts of a Whole which has been mentioned.

Mě-ris'-mos. Greek, *μερισμός* (*merismos*), *division*, from *μέρος* (*meros*), *a part*. The figure is so called because, after mentioning a thing as a whole, the parts are afterwards enumerated.

Also EPIMERISMOS, which is *merismos* with *ἐπί* (*epi*), upon, prefixed (*Ep'-i-mě-ris'-mus*).

It was called also DIALLAGÉ (*Dī-al'-la-gee*), *διαλλαγή*, *interchange*, from *διά* (*dia*), *through*, or *asunder*, and *ἀλλάσσειν* (*allassein*), *to make other than it is, to change throughout*.

The Latins called it DISTRIBUTIO (*Dis-tri-bu'-ti-o*), and DISCRIMINATIO (*Dis-crim'-i-na-ti-o*). Also DIGESTIO (*Di-ges'-ti-o*), *i.e., reduction to order, classification*.

Though these names express, in the first instance, division, we have classed the figure under figures of addition ; because, after the thing has been named and mentioned, it is divided up, and the various parts are *added* together to enhance the effect, increase the emphasis, and amplify the sense.

Isa. xxiv. 1-3 ? where, after stating the fact, "Behold, the LORD maketh the earth empty," the statement is amplified, and the way in which God will do this and scatter the People is afterwards enumerated.

Ezek. xxxvi. 4.—After saying "Ye mountains of Israel, hear the word of the Lord GOD (Adonai Jehovah)," the word is spoken, not only to the mountains, but to the hills, and rivers, and valleys, and desolate wastes, and the cities that are forsaken.

And all this to show how complete shall be the blessing for the land of Israel.

Rom. ii. 6-8.—Here, after stating that God "will render to every man according to his deeds" in verse 6, verses 7 and 8 go on to enumerate the particulars of the two great classes of deeds.

Gal. v. 19-21.—"The works of the flesh" are first mentioned as a whole, and then the whole sixteen are named and enumerated.

Gal. v. 22, 23.—"The fruit of the Spirit" is first mentioned, and then the nine manifestations of it are enumerated. It is "fruit" in the singular, though made up of many parts like a cluster of grapes.

SYNATHRÆSMOS ; or, ENUMERATION.

The Enumeration of the Parts of a Whole which has not been mentioned.

Syn'-ath-ræs'-mos. Greek, συναθροῖσμος (*syn-ath-rois-mos*), *gathering together, assembling.* It is used of an assemblage of terms or species brought together without being first mentioned as a whole, and not being necessarily the distribution of the parts of any one thing.

The figure is also called APARITHMESIS (*ap-a-rith'-mee-sis*), from ἀπό (*apo*), *from or off*, and ἀριθμεῖν (*arithmein*), *to count.* Hence, *to count off, enumerate.* The Latins, from this, called it ENUMERATIO, which has the same meaning. The Latin term for *Synathræsmus* is CONGERIES (*con-ge'-ri-ees*), from *con*, *together*, and *gerere*, *to bear, carry or bring*; and denotes a *heap, or combination.*

From the fact that such enumeration or combination sometimes made the argument or statement *drag*, the figure was called SYRMOS, which is the Greek συρμός (*syrmos*), *a trailing*, from σύρειν (*surein*), *to drag, trail along.* And, because a number of different words were thus united, it was also called EIRMOS (*eir'-mos*), from εἶρω (*eirō*), *to string together.*

It differs from *Merismus* in that the things enumerated are not first briefly mentioned under one head: and it differs from *Synonymia*, in that they are not synonymous, but may be of many kinds and descriptions.

It also differs from *Symperasma*, in that they do not occur at the *conclusion*, but in the course of what is said.

The use of the figure is to enrich a discourse, or part of it, by enumerating particulars, or by multiplying epithets.

All the figures which we are grouping under this head are figures of *Amplification*; otherwise *this* is called by some *Amplificatio*. But we have used this as a general term for the whole group and have not restricted it to any one particular figure.

Isa. i. 11, 13.—“To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats . . . Bring no more vain oblations; incense is an abomination unto me.”

One sentence would have expressed the whole, “your sacrifices are not pleasing to me.” But, by the figure *Synathræsmos*, all kinds

of sacrifices are enumerated, and the sense is thus amplified and emphasized to show that, with all their outward show of "religion," there was no true worship of the spirit and heart.

So with the feasts, in verse 14, and with prayers, in verse 15.

The figure is used here to emphasize the fact that religious ordinances and services are nothing in themselves.

In the days of our Lord there was plenty of "religion": Isa. i. describes the abundance of it; but there was no heart in it. It was all form! and it was these very religious people (and not the rabble) who crucified the Lord!

Isa. iii. 16-23.—Here, the various ornaments of women are heaped together, to heighten the effect, and to emphasize the awful judgment of verses 24-iv. 1.

Rom. i. 29-31.—Here, many abominations of the heathen are enumerated to show what is the outcome of the "reprobate mind."

There are other figures in this passage. See under *Paronomasia*, *Ellipsis*, and *Asyndeton*.

It will be easy to recognize this figure whenever it is met with.

1 Tim. iv. 1-3.—Here, is an enumeration of the characters which will make the "latter times" so perilous. Also in

2 Tim. iii. 1-7, we have another enumeration.

1 Pet. iv. 3.—Here, are enumerated the things which characterize the condition of the Gentiles.

EPITROCHASMOS; or, SUMMARISING.

A running lightly over by way of Summary.

WHEN the enumeration called *Synathræsmus* is made, not for the sake of amplifying, but only for the sake of abbreviating, by summarising, so as to hurry over what is being said (rather than for the sake of dwelling upon it), so as to pass on quickly to another subject, it is then called EPITROCHASMOS (*Ep'-i-tro-chas'-mos*), from ἐπί (*epi*), upon or over, and τροχάζειν (*trochazein*), to run along quickly. Hence *Epitrochasmus* means a running lightly over.

The Latins called it PERCURSIO, which means a running through.

In this connection, it is practically the same as *Asyndeton* (*q.v.*), where examples may be found. See Ex. xv. 9, 10.

Epitrochasmus is therefore a figure of *Omission*; in that the conjunction "and" is omitted for the sake of running quickly through the enumeration; and an omission of sense also, in that it abbreviates and summarises.

On the other hand it comes under the head of figures involving *addition* in that it at the same time certainly *amplifies* by a copious pouring forth of words.

Thus, while there is an actual addition of words, that very addition is for the purpose of avoiding a longer statement.

We have therefore mentioned this figure here in this division.

Heb. xi. 32 is an example; where a number of persons are named or alluded to, but not dwelt upon.

DIEXODOS ; or, EXPANSION.

A lengthening out by copious Exposition of Facts.

WHEN *Synathræsmos* is used of facts, etc., instead of single words or things, it is called DIEXODOS (*Di-ex'-od-os*), a way out through, from *διά* (*dia*), through ; *ἐξ* (*ex*), out of ; and *ὁδός* (*hodos*), a way.

The figure is employed when there is a copious statement or exposition of facts, not so much for the purpose of amplification, or of abbreviation, as of *digression*. Indeed, it is the opposite of *Syntomia* : which means a *cutting off short, abridgment* : whereas *Diexodos* is a *lengthening out* by a digression in order to expand.

See 2 Pet. ii. 13, 15, 17. Jude 12, 13, 16, etc.

EPITHETON ; or, EPITHET.

A Naming of a Thing by describing it.

E-pith'-e-ton. Greek, ἐπίθετον, from ἐπίθετος (*epithetos*), *placed upon*, or *added*. The figure is so-called when an adjective or noun is used, which adds to the sense of the thing spoken of by simply holding forth some attribute, character, or quality descriptive of it. The adjective or the noun used for it by *Enallage* (*q.v.*) is thus placed in *apposition* to it for the purpose of amplification by way of distinction, explanation, or description.

Hence it was called by the Latins *APPOSITUM*, and is so put by *apposition*.

When the *epithet* is continued and used, after the reason for its being given has ceased, it is then called *Ampliatio* (*q.v.*). Most of the examples will be found under that name. An *Ampliatio* is a *change*; an *Epitheton* is an *addition*.

Gen. xxi. 16.—“And she (Hagar) went, and sat her down over against him, a good way off, as it were a bowshot”: the bowshot being an *Epithet* for a certain distance.

Ex. xxv. 25; xxxvii. 12. 1 Kings vii. 26. 2 Chron. iv. 5. Ps. xxxix. 5. Ezek. xl. 5.—An hand-breadth is used as an *Epithet* for a certain thickness.

Num. xxiv. 20.—“And when he looked on Amalek, he took up his parable, and said,

Amalek was the first of the nations,

But his latter end *shall be* that he perish for ever.”

The last phrase “he perish” is an *epithet*, the result of the war which Jehovah would wage with him. The marginal reading shows the difficulty felt by the translators. Literally it is

“The first of the nations is Amalek,

And his end—for ever he perisheth”: *i.e.*,

“The first of the nations is Amalek,

And his end is destruction.”

For Amalek was the first who fought against Israel (Ex. xvii. 8), and Jehovah will fight against Amalek to the end (Ex. xvii. 16).

We may compare Amos vi. 1.

Judges xx. 16.—A “hair-breadth” is used as an *epithet* of a minute width. See *Hyperbole*.

John xvii. 3.—“That they might know thee, the only true God.” Here “true” is not a mere adjective qualifying God, but is an epithet: “That they might know Thee—God, the only God, the true (or very) God.” So 1 John v. 20. 1 Thess. i. 9.

Such epithets are used of God, not to qualify but to distinguish Him from them who are no gods. See Gal. iv. 8. 1 Cor. viii. 5, 6.

Luke xxii. 41.—A “stone’s-throw” is used as an epithet of a certain distance.

1 Pet. iv. 3.—“Abominable idolatries”—abominable things: *i.e.*, the worship of idols.

SYNTHETON; or, COMBINATION.

A placing together of two Words by Usage.

Syn'-the-ton. Greek, σύνθετον, from σύν (*sun*), *together*, and τίθεταί (*tithenai*), *to place*. Hence, σύνθετος (*synthetos*) means *put together*.

It is used of this Figure because two words are by common usage joined by a conjunction for the sake of emphasis, as when we say "time and tide," "end and aim," "rank and fortune."

It differs from *Synthesis* (*q.v.*). And also from *Hendiadys*, where only *one* thing is meant, though two are used (see *Hendiadys*).

Gen. xviii. 27.—"Dust and ashes."

Ps. cxv. 13.—"Small and great."

Acts vii. 22.—Moses was "mighty in words and in deeds."

There are many examples where certain words thus become linked together by usage: *e.g.*, "rich and poor," "old and young," "bread and wine," "meat and drink," "babes and sucklings," "sins and iniquities," "faith and works," "God and man," "thoughts and deeds," etc., etc.

The opposite of this Figure is *Hendiadys* (*q.v.*), by which, though two words are used, only one thing is meant.

Here, in *Syntheton*, much more is meant than is expressed and embraced by the conjunction of the two words.

HORISMOS ; or, DEFINITION.

A Definition of Terms.

Hor-is'-mos. Greek, ὁρισμός (*horismos*), a boundary, from ὁρίζω (*horizo*), to divide, mark out, settle, define. Hence, it is called DEFINITIO, definition.

It is the figure by which the meaning of terms is defined and fixed, briefly and precisely: *the definition of terms*, so important in all kinds of argumentation.

3. DESCRIPTIO.

By way of Description.

In this division the addition to the sense is made by giving a description of a person, place, time, thing, or action. Hence, the term *Descriptio* is applied to some eleven different forms which the Description takes according to its nature or character. The first is

HYPOTYPOSIS ; or, WORD-PICTURE.

Visible Representation of Objects or Actions by Words.

Hy'-po-ty-po'-sis. Greek, ὑποτύπωσις, from ὑποτυποῦν (*hypotypoun*), to sketch out ; from ὑπό (*hypo*), under, and τυποῦν (*typoun*), to impress ; and this from τύπος (*typos*), impression. It occurs twice in the New Testament (1 Tim. i. 16 and 2 Tim. i. 13). In the plural it would express what we call "outlines."

The name is given to this figure because it describes an action, event, person, condition, passion, etc., in a lively and forcible manner, giving a vivid representation of it.

In Latin, therefore, the name is *REPRÆSENTATIO*, *representation*, and *ADUMBRATIO*, *a shadowing out* or *a sketching out* in words.

Other Greek names of this figure are *DIATYPOSIS* (*di'-a-ty-po'-sis*), from διά (*dia*), through, and τυποῦν (*typoun*), to impress. The verb meaning to form thoroughly, to give a thorough form.

ENARGEIA, ἐνάργεια (*en-ar-gei-a*), *vidid description*, *visible representation* (in words).

PHANTASIA, φαντασία (*phan-ta'-si-a*), *a making visible*, *a presentation of objects to the mind*.

ICON (εἰκών, *eikōn*), *an image*, *figure*, *likeness* ; and Latin *IMAGO*, *an imitation*, *copy*, or *picture*, but especially *a statue*, visibly presenting the object to the eye or mind.

EICASIA. Greek, εἰκασία (*ei-ca'-si-a*), *a likeness*, or *image*, from εἰκάω (*eikazo*), to make like to, represent by a likeness.

Thus the nature of this figure is quite clear from the various names given to it. *Hypotyposis* is employed whenever anything is so described as to present it forcibly and vividly to the mind.

There are many examples in Scripture : but it is not necessary to transcribe whole passages, and in some cases whole chapters, in full.

Examples may be classified, in which things are thus vividly presented to the eye, and so described as to seem very real.

- (1) The blessings on the obedience of Israel (Deut. xxviii. 1-14).
 - (2) The curses and the judgments (Deut. xxviii. 15-45. Isa. i. 6-9; xxxiv. Jer. iv. 19-31). The greater part of Lamentations (esp., iv. 4-8).
 - (3) The captivity and scattering of Israel (Deut. xxviii. 49-68).
 - (4) The executioners of God's judgments (Isa. v. 26-30).
 - (5) The hollowness of mere religion, such as existed when Christ was on earth (Isa. i. 11-15).
 - (6) The folly of idolators and idols and idolatry (Isa. xlv. 9-17; xlv. 6, 7).
 - (7) The sufferings of Christ (Ps. xxii.; lix. Isa. liii).
 - (8) The glory and triumph of Christ (Col. ii. 14, 15, etc.).
 - (9) Certain similitudes: as when the blessings of Christ's coming are compared to the rising sun (Mal. iv. 2), or a warrior (Rev. xix. 11-16); or when God is compared to a wine-refreshed giant when He arises to avenge His people (Ps. lxxviii. 65, 66); or when the godly remnant of Israel is compared to a Bride (Ps. xlv.); or when the prosperity of the wicked is likened to a green bay-tree (Ps. xxxvii. 35); and that of the righteous to the palm and the cedar (Ps. xcii. 12-14).
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PROSOPOGRAPHIA ; or, DESCRIPTION OF PERSONS.

Pros'-ō-po-graph'-i-a, from πρόσωπον (*pros'-ō-pon*), a face, one's look, or countenance, and later, a person; and γράφειν (*graphein*), to write, or describe. Hence *Prosopographia* is a vivid description of a person by delineating the general mien, dress manners, etc.

Called by the Latins PERSONÆ DESCRIPTIO, *description of a person*.

See Matt. iii. 4, where John's appearance, etc., is described.

See also the graphic description of the Lord, after the execution of His judgments in the day of His vengeance (Isa. lxiii. 1-6). (Compare, for the interpretation of the passage, Isa. xxxiv. 8; lxi. 2).

Also the description of Jerusalem compared with a person when she was caused "to know her abominations" (Ezek. xvi. 4-26).

When the description is confined to the *personal appearance*, or features, it is called

EFFICTIO; or, WORD-PORTRAIT.

Ef-fic'-ti-o, from Latin, *effingo*, to form, fashion artistically, to portray. Hence, the name is given to the figure when a portrait is given in words, and the features, etc., are delineated and described.

When the description is confined to the *character*, morals, of a person, it is called

CHARACTERISMOS; or, DESCRIPTION OF CHARACTER.

Char'-ac-ter-is'-mos. Greek, χαρακτηρισμός (*characterismos*), designation by a characteristic mark. Hence, the name is given to the figure which gives a description of the character or morals of a person.

When the description is confined to *manners*, it is called

ETHOPŒIA ; or, DESCRIPTION OF MANNERS.

Ēth'-o-pæ'-i-a. . Greek, ἠθοποιία (*ethopœia*), *expression of manner or custom*; hence, used of a description of a person's peculiarities as to manners, caprices, habits, whether in voice, gestures, or otherwise.

Called by the Latins NOTATIO, *a marking or noting*. Hence, a description of any manner or custom, etc., that a person is peculiarly noted for.

Called also MORUM EXPRESSIO.

Isa. iii. 16.—“The daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.”

See also Jer. xlvi, 3-46; and Luke xviii. 9-14, where the Pharisee and the Publican are described by their manner, gesture, etc.

In 1 Pet. iii. 3, where women are exhorted to show the disposition of mind by avoiding the outward costume which is described.

When the description or expression is confined to the *feelings* it is called

PATHOPŒIA ; or, DESCRIPTION OF FEELINGS.

Path'-o-pæ'-i-a. Greek, *παθοποιία*, from *πάθος*, *feeling*, and *ποιεῖν* (*poiein*), *to make*. Hence, the figure is so named, when the feelings and affections are described or expressed.

For examples, see Isa. xxii. 4 ; xlix. 15. Jer. ix. 1, 2 ; xxiii. 9 ; xxxi. 20. Hos. xi. 7-9. Mark iii. 5 ; vi. 32 ; vii. 34 ; x. 14, 21. Luke xix. 41. 2 Cor. ii. 4. Gal. iv. 19, 20.

We have included this figure here, and also under those involving change, because sometimes this description is given by way of additional information, and sometimes it is given instead of naming or otherwise indicating the person or thing spoken of.

The reader must distinguish these examples himself.

When the description is confined to *sayings*, it is called

MIMESIS ; or, DESCRIPTION OF SAYINGS.

Mi-mee-sis, from the Greek μιμησις (*mi-mee-sis*), *imitation*, from μιμείσθαι (*mimeisthai*), *to imitate*.

The name is used when the *sayings* (and sometimes motions and thoughts) of another are described or imitated by way of emphasis.

Hence called by the Latins IMITATIO, *imitation*.

See Ex. xv. 9 (see *Asyndeton*). Ps. cxxxvii. 7 ; cxliv. 12-15 (see *Ellipsis*). Isa. xiv. 13, 14 ; xxviii. 15. Hos. xiv. 2, 3. Ezek. xxxvi. 2. Micah ii. 11 ; iii. 11.

So also 1 Cor. xv. 35, and Phil. iii. 4, 5.

Sometimes there is a use of a word which another is wont to use, and which is repeated so as delicately, but yet acutely, to direct him aright. As in 2 Cor. x. 1, 10 ; and Gal. vi. 2.

PRAGMATOGRAPHIA ; or, DESCRIPTION OF ACTIONS.

Prag'-mat-o-graph'-i-a, from πρᾶγμα (*pragma*), an action or event, and γράφειν (*graphein*), to write : *i.e.*, a description of an action or event. Hence, called by the Latins, REI AUT ACTIONIS DESCRIPTIO.

See Joel ii. 1-11, where the description of the actions connected with the great people and strong which should come upon Zion is minutely and graphically given.

Matt. xxiv. and Mark xiii. describe the events of the Great Tribulation; and Luke xxi. 12, etc., the events which should long precede it.

See also some minute touches, especially in the Gospel of Mark : *e.g.*, viii. 33; and Acts vi. 15; vii. 55, 56.

When the description is confined to *places*, it is called

TOPOGRAPHIA ; or, DESCRIPTION OF PLACE.

Top'-o-graph'i-a, from τόπος (*top'-os*), a place, and γράφειν (*graphein*), to write or describe.

Hence it is used of the figure which adds something to what is said by describing a place; or any peculiarity which marks the place, and throws light on what is being treated of.

Called by the Latins *LOCI DESCRIPTIO*.

Topographia is such a description of a place as exhibits it to our view; as the description of *Sheol*, Isa. xiv. 9-12; xxx. 33:

The new Heaven and Earth, Isa. lxxv. 17, etc.; Rev. xxi. 1, etc.:

The future glory of Jerusalem and the Land, Isa. xxxiii. 20, 21; xxxv. 6-10. Ps. xlvi. 5, 6; lx. 6-9.

In Ps. lxxxix. 12, the description shows that the points of the compass are always* reckoned with reference to Jerusalem, "The north and the south thou hast created them: Tabor (in the west) and Hermon (in the east) shall rejoice in thy name."

Thus the description of these places completes the four points of the compass.

The names of the places in Isa. x. 28-32 give us the course of the invasion of the land by the King of Assyria.

The "Sea" is frequently mentioned by way of description to show that the *West* is intended: the Mediterranean being on the West of the Land. See Num. ii. 18 (Heb.). Josh. xvi. 5, 6. Ezek. xlii. 19 (Heb.).

In Ps. cvii. 3, however, the Sea evidently denotes the Red Sea, and though the word "sea" is in the Hebrew, it is rendered "South." The emphasis put upon the wonderful Exodus is thus quietly but very powerfully introduced: "And gathered them out of the lands, from the east, and from the west, from the north, and from the sea!" because the deliverance from Egypt was through the sea.

In Ps. lxxii. 8, "from sea to sea" means from the Mediterranean to the Red Sea and the Persian Gulf. Compare Ex. xxiii. 31.

Sometimes a description of place is added and thrown in to convey a lesson, e.g., John vi. 10, "Now there was much grass in the place." Acts viii. 26, "Which is desert," to show that it mattered

* Excepting perhaps parts of Ezekiel written in Babylon.

not to the true servant whether he ministered in a city (verse 5), and gave joy to crowds of people (verse 8), or whether he ministered to one soul in the desert (verse 26).

See also Isa. lxxv. 17-25. Joel ii. 3. Luke xvi. 24-26. John xi. 18.

When the description is confined to *time*, it is called
