

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

CHRONOGRAPHIA ; or, DESCRIPTION OF TIME.

Chron'-o-graph'-i-a, from χρόνος (*chronos*), *time*, and γράφειν (*graphein*), *to write*. It is called by the Latins, TEMPORIS DESCRIPTIO, a description of the time.

The Figure is used, when, by the addition of the time, something explanatory is given which helps to the understanding of what is said; or, supplies some important fact; or, implies some extra lesson.

All such expressions, as "then" or "at that time," should be noticed; and attention should be directed to the time to see when it was, and why the particular time should have been thus described or referred to. See

Matt. xi. 25, 26.—"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight."

Why is this specially marked by the words "at that time"? Because it was the time when John the Baptist questioned Him (xi. 2-6); when the people are rebuked for having said that John had a devil, and Christ was a glutton and drunkard (16-19); when the cities, in which most of His mighty works were done, repented not, and had their "woe" pronounced (20-24). "At that time," Jesus said, "Even so. Father: for so it seemed good in thy sight." In other words, He found rest "at that time," in the hour of what man would call disappointment and failure, in the Father's will. And then, He turns to His weary and heavy-laden servants, and invites them to come and find their rest where He found His; and thus to wear His yoke, and find His rest. (See this passage under other Figures: *viz.*, *Synecdoche*, *Catachresis*, *Idiom*, and *Parechesis*.)

John x. 22.—"And it was winter." This brief description of time, is intended to convey to us a sense of the humiliation and rejection of the Lord Jesus. The next verse tells how He "walked in Solomon's porch," on the bleak summit of Mount Moriah, to keep Himself warm; no one asking Him to house or inviting Him even into such of the Temple chambers as had fires in them.

We may compare John xviii. 18.

See also Mark vi. 48. Acts ii. 15; x. 3, 9, etc.

When the description is confined to the *circumstances*, it is called

PERISTASIS ; or, DESCRIPTION OF CIRCUMSTANCES.

Per-is'-ta-sis', from the Greek περίστας, anything that is round about, circumstances ; and this from περι (*peri*), around, and στάσις (*stasis*), a standing, setting, or placing.

Peristasis is the name of the figure which describes the circumstances ; and hence, it was called by the Latins, CIRCUMSTANTIÆ DESCRIPTIO.

See John iv. 6 ; xviii. 18, etc.

When this figure is used for the purpose of moving the passions by a graphic description of circumstances, it is called

DIASKEUE.

Di-as-keu'-ee' (διασκευή), from διασκευάζεσθαι (*diaskeuazesthai*), to arm, equip, or prepare oneself: the argument being made out of the particular circumstances of a case.

When the description is confined to the *order* of certain persons, things, events, or circumstances, it is called

PROTIMESIS; or, DESCRIPTION OF ORDER.

Pro'-ti-mee'-sis (προτίμησις), a putting of one thing before another: from πρό (*pro*), before, and τιμή (*timee*), honour. Hence, the figure is employed when things are enumerated according to their places of honour or importance, using the particles "first," "again," "then," or "firstly," "secondly," "thirdly," etc.

This figure, therefore, increases the emphasis of a particular statement by setting forth the *order* in which the things treated of stand, or take place.

1 Cor. xv. 5-8.—Speaking of the resurrection of Christ, it is written: "He was seen of Cephas; **then** of the twelve: **after that**, he was seen of above five hundred brethren at once: . . . **after that**, he was seen of James; **then** of all the apostles: and, last of all he was seen of me also, as of one born out of due time."

In like manner we have the same words employed of the resurrection of "those who are Christ's":

1 Cor. xv. 22-24, where, after saying that, as all who are in Adam die, even so all who are in (*the*) Christ will be made alive (see *Synecdoche*), "but every man in his own order (or rank).

"Christ the first-fruits;

"Afterward they that are Christ's at His coming.

"Then cometh the end"; or, "then, τὸ τέλος, the end" or the last final rank of this great army of raised people. So that there is no such thing as what is called a "general resurrection"; for as nearly nineteen hundred years have elapsed between the "first-fruits" and "them that are Christ's," so there will be a thousand years between then and the last or second resurrection (Rev. xx. 1-6). See page 87, under *Ellipsis*.

1 Thess. iv. 15-17.—Here, we have the order of events at the coming forth of Christ into the air to receive His people unto Himself, before His coming unto the earth with them.

This new revelation was given to the apostle "by the word of the Lord," and contains facts not before made known.

The resurrection, here revealed, is altogether different in time and order from the "first" and "second" resurrections in 1 Cor. xv. 22-24 and Rev. xx. 1-6. These were never a secret, but known, and referred

to in the Old Testament Scriptures (Dan. xii. 1, 2. Ps. xlix. 14 (15), etc.), as well as in the Gospels (John v. 28, 29, etc.). This resurrection takes its place with that which is told as a secret in 1 Cor. xv. 51-57: "Behold, I show you a mystery": *i.e.*, "Behold, I tell you a secret."

So, here, it is revealed that "we which are alive and remain unto the coming of the Lord shall not prevent (*i.e.*, precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so (*i.e.*, thus, in this manner) shall we ever be with the Lord."

4. CONCLUSIO.

By way of Conclusion.

THIS figure is the addition of a short sentence at the end of a paragraph or statement, for various purposes: either by way of moral, deduction, approbation, apology, or reflection, etc. Different names are given to it, according to the purpose for which it is employed.

The sense being complete without it, the figure comes under the head of an *addition*.

EPICRISIS; or, JUDGMENT.

Addition of Conclusion by way of Deduction.

Ep'i-cri'-sis, from the Greek *ἐπι* (*epi*), upon, and *κρίσις* (*krisis*), a judgment sentence. Hence *Epicrisis* is used as an *adjudication*.

It is a short sentence added at the end by way of an additional conclusion, other and more than has been already stated: not necessary to the sense of it, but as showing that there is something more and something deeper than what lies on the surface.

It notes a cause or a consequence arising from the place, occasion, end, or effect, of things, actions, or speeches.

A few examples will explain better the use of this figure.

John i. 24.—The sentence, "And they which were sent were of the Pharisees," is added to remind us of the fact that the Pharisees made a great point of Baptism; which compelled them therefore to acknowledge the baptism of John to be a matter of great importance.

John i. 28.—"These things were done in Bethabara beyond Jordan, where John was baptizing."

This is to explain that the people had come a long way.

John iii. 24.—"For John was not yet cast into prison."

This is why John had not ceased to baptize.

John v. 39, 40.—Here we have in two verses a double *Epicrisis*, the first approving, and the second condemning, but both adding a solemn truth, independent of the statement that goes before.

A | "Search the Scriptures;

B | For in them ye think ye have eternal life.

A | And they are they which testify of me:

B | And ye will not come to me, that ye might have life."

The structure agrees also with this. It is thus exhibited in four members.

In the first and third members (A and A), we have the Scriptures; while in the second and fourth (B and B, the *Epicrisis*), we have the action and the conduct of those who possessed them.

Note that the verb "search" is imperative, and not indicative, as we never find the verb in the indicative commencing a sentence without the pronoun or some other word; while the imperative is frequently so used. See John xiv. 11; xv. 20. The Jews *read*, but they did not "search."

The verb "think" also means *to hold as an opinion, believe* (see Acts xv. 28. 1 Cor. iv. 9; vii. 40, etc.).

John vi. 4.—"And the passover, a feast of the Jews, was nigh." This is added to explain how it was that so many were going out of the country up to Jerusalem before the Passover in order to purify themselves.

John vii. 5.—"For neither did his brethren believe in him."

This solemn addition explains a great deal: especially Mark iii.; from which it is clear, by comparing verses 21 and 31, that His mother and brethren set out to lay hands on Him, bringing on themselves the rebuke of verses 32-35. See under *Correspondence* (page 384).

John viii. 20.—"These words spake Jesus in the treasury, as he taught in the Temple: and no man laid hands on him; for his hour was not yet come."

This *Epicrisis* is used to show how easily (humanly speaking) He might have been taken where there were so many people assembled.

John viii. 27.—"They understood not that he spake unto them of the Father."

By means of this additional explanatory conclusion, we are made astonished at the unbelief and blindness of the Jews. See xii. 37.

John ix. 14.—"And it was the sabbath day when Jesus made the clay, and opened his eyes."

The *Epicrisis* here explains much concerning the events recorded in this chapter.

John ix. 22.—"These words spake his parents, because they feared the Jews:" etc.

This is added to explain the action of the parents of the man born blind.

John x. 22, 23.—“And it was at Jerusalem the feast of the dedication, and it was winter, and Jesus walked in the temple, in Solomon's Porch.”

This is added to show that Christ happened to be at that feast, and that he had not gone up to it as to the other feasts. After He had accomplished His journey to the feast of Tabernacles (vii. 8), He made a delay there, so as to remain over the feast of Dedication. (For this feast, see 1 Macc. iv. 59). See page 455.

John xi. 13.—“Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.”

This *Epicrisis* is used to explain the meaning of what the Lord Jesus had said.

John xi. 30.—“Now Jesus was not yet come into the town, but was in that place where Martha met him.”

This explanation is needed to enable us to understand the course of events.

John xii. 33.—“This he said, signifying what death he should die.”

John xii. 37.—“But though he had done so many miracles before them, yet they believed not on him.”

Acts xix. 20.—“So mightily grew the word of God and prevailed.”

1 John iii. 1.—After the words “sons of God,” the best Texts with R.V. add *καὶ ἔσμεν* (*kai esmen*), *and we are*; or, *and such we are*. This is a short parenthetical reflective comment. Compare i. 2.

EPITASIS ; or, AMPLIFICATION.

Addition of Conclusion by way of Emphasis.

E-pit'-a-sis (ἐπιτάσις), a stretching, from ἐπί (*epi*), upon, and τείνειν (*teinein*), to stretch or extend.

The Figure is used when a concluding sentence is added by way of increasing the emphasis. It is not independent of what has gone before, but it is some emphatic increase added to it by way of conclusion.

The Latins called it *INTENTIO*, which means the same thing, a straining, or tension ; increase, or augmentation.

The difference between this figure and the figure of *Amplification* is that it comes by way of *Conclusion*.

Ex. iii. 19.—"And I am sure that the king of Egypt will not let you go, no, not by a mighty hand."

Mark x. 43, 44.—"Whosoever will be great among you, shall be your minister (or servant)."

And in the next verse the meaning is the same, but the *Epitasis* is added, "of all":—"Whosoever will be the chiefest, shall be the servant of all."

John xiii. 34.—"A new commandment I give unto you, That ye love one another—(then the *Epitasis* is added)—as I have loved you, that ye also love one another."

Acts vii. 5.—"And he gave him none inheritance in it, no, not so much as to set his foot on."

Rom. xiii. 1.—"The powers that be are ordained of God." This is an *Epitasis* to explain and augment the force of the previous enunciation.

2 Cor. iii. : where verse 6 is an *Epitasis* to verse 5, explaining and emphasizing what has been before said.

ANESIS; or, ABATING.

Addition of Conclusion by way of lessening the Effect.

An'-e-sis (ἀνεσις), a loosening, relaxing, abating. This is the opposite of *Epitasis*; the addition of a concluding sentence which *diminishes* the effect of what has been said.

2 Kings v. 1.—“ Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria : he was also a mighty man of valour, but he was a leper ” : and therefore all his grandeur and importance counted for nothing.

EPIPHONEMA; or, EXCLAMATION.

Addition of Conclusion by way of Exclamation.

Ep'-i-phō-nee'-ma (ἐπιφώνημα), from ἐπί (*epi*), upon, and φωνεῖν (*phōnein*), to speak. Hence, something uttered besides; an exclamation at the conclusion of a sentence.

When the exclamation occurs as an independent separate passage, then it is called *Ecphonesis* or *Exclamatio* (*q.v.*), and does not come under this division as a mere addition of words; but rather under their application as an expression of feeling. See *Ecphonesis*.

And note, further, that, when the exclamation is thrown in parenthetically, it is called *Interjectio* (*q.v.*).

Epiphonema is called also *DEINOSIS* when it is very brief and emphatic, from δεινωσις, an enhancing, exaggerating.

Judges v. 31.—"So let all thine enemies perish, O LORD."

Ps. ii. 12.—"Blessed are all they that put their trust in him."

Ps. iii. 8.—"Salvation belongeth unto the LORD. Thy blessing is upon Thy people."

Ps. xiv. 7.—At the conclusion of the Psalm, this exclamation is added: "Oh, that the salvation of Israel were come out of Zion!" etc. See under *Paronomasia* and *Metonymy*.

Ps. cxxxiv. 21.—"Praise ye the LORD": *i.e.*, Hallelujah, coming at the end of this and other Psalms, is an *Epiphonema*.

Jonah ii. 9.—"Salvation is of the LORD."

Matt. xi. 15.—"He that hath ears to hear, let him hear."

Also in all the sixteen occurrences of this *Epiphonema*. (See under *Polyptoton*).

Matt. xvii. 5.—"This is my beloved Son, in whom I am well pleased." And, then, the beautiful *Epiphonema* is added, "Hear ye Him" as an appended exhortation.

Matt. xx. 16.—"For many are called, but few are chosen."

See also **xxii. 14.**

Matt. xxiv. 28.—"For wheresoever the carcase is, there will the eagles be gathered together."

See under *Paræmia*.

Rev. xxii. 20 is a beautiful *Epiphonema*, not only to the chapter and the book, but to the whole Bible: "Even so, come, Lord Jesus."

PROECTHESIS; or, JUSTIFICATION.

Addition of Conclusion by way of Justification.

Pro-ec'-the-sis (προέθεσις), from πρό (*pro*), *before*, and ἔθεσις (*ekthesis*), *a setting out by way of conclusion*, from ἐκτίθημι (*ektitheemi*), *to set out*. A conclusion from what has been before set out or put forth.

The figure is employed when a sentence is added at the end by way of justification. It is a conclusion by way of adding a justifying reason for what has been said.

Matt. ix. 13.—"I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Matt. xii. 12.—"How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."

EPITHERAPEIA ; or, QUALIFICATION.

Addition of Conclusion by way of Modification.

Ep'i-ther-a-pei'a, from ἐπι (*epi*), upon, and θεραπεία (*therapei'a*), a waiting on, especially of medical attendance, from θεραπεύειν (*therapeuein*), to serve as an attendant, to tend, especially medically.

Hence, the compound *Epitherapeia* is used of applying an additional remedy. And the figure is employed when a sentence is added at the end, to heal, soften, mitigate, or modify what has been before said, so that modesty or other feeling might not be offended or injured. It may be added by way of apology.

But where this is added *beforehand*, to secure indulgence, it is called *Protherapeia* (*q.v.*); and where this is done to prepare for a shock it is called *Prodiorthosis* (*q.v.*).

Matt. xxvi. 40, 41.—"What, could not ye watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Phil. iv. 10.—"I rejoiced in the Lord greatly, that now, at the last, your care of me hath flourished again; wherein ye were careful also, but ye lacked opportunity."

When what has been said concludes with an *example*, it is called

EXEMPLUM; or, EXAMPLE.

Addition of Conclusion by way of Example.

THIS is not the same as using examples in the course of argument. We do this latter when in any reasoning we adduce one known object or thing as a sample of another in respect to some particular point.

Exemplum, on the other hand, is when we conclude a sentence by employing an *example* as a precedent to be followed or avoided:—

Luke xvii. 31, 32.—“In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. **Remember Lot’s wife.**”

SYMPERASMA ; or, CONCLUDING SUMMARY.

Addition of Conclusion by way of a brief Summary.

Sym'-per-as'-ma (συμπέρασμα), a finishing or end. In logic it is the conclusion of a syllogism. It is from σύν (*sun*), together with, and περαιόω (*peraiōō*), to carry over or across.

Hence, *Symperasma* means to conclude along with, to end together, and is used when what has been said is briefly summed up, and when certain foregoing enumerations are given in a brief epitome.

It is called also *ATHRÆSMOS* (*a-thræs'-mos*), from ἀθροίζω (*athroizō*), to collect or gather together.

It differs from *Synathræsmus* (*q.v.*) in that it is used at the end and as the conclusion of what has been before said, and not in the course, and as part of the statement.

Matt. i. 17.—Here, in this one verse, is given a brief summary of the preceding sixteen verses.

John xx. 30.—Here is a brief reference to much that is not contained in the whole Gospel.

Heb. xi. 39.—Here, after having enumerated a number of persons, and of facts concerning them, one brief sentence includes and is true of them all: "And these all, having obtained a good report through faith, received not the promise."

5. INTERPOSITIO.

By way of Interposition.

THIS figure is the addition of a sentence, not at the end, but in the midst of another sentence, which has no *grammatical* connection with what precedes or follows. It has a close connection with it, but it may or may not be necessary to the *sense*.

The current of the language is interrupted by the interposition of another sentence, which requires to be considered separately. There may, however, be more than one such sentence interposed.

These interpositions are of various kinds, according to their nature, and to the object in view.

Sometimes the interposition requires the leading word to be repeated after it: such repetition is called *Apostasis* (see under *Epanalepsis*).

Sometimes it is not put down at all till after the interposition.

In the structure of a passage, (see under *Correspondence*), the various members are more or less parenthetical with relation to those that precede and follow.

For example, in an alternate structure such as the first and second chapters of the Epistle to the Hebrews:—

A | Heb. i. 1, 2.

B | Heb. i. 2-14.

A | Heb. ii. 1-4.

B | Heb. ii. 5-18.

B is parenthetical with reference to A and A, while A is parenthetical with reference to B and B: A reading on in continuation of A; and B the same with reference to B.

So also in an introverted structure:

A | _____
B | _____
C | _____
C | _____
B | _____
A | _____

The whole of B, C, C, and B are parenthetical with relation to A and A; while C and C are the same with reference to B and B.

The observation of this is often necessary to the true understanding and indeed the interpretation of many passages of Scripture.

But these are not true interpositions, and do not come under the class of figures called INTERPOSITIO.

They are not always marked, either in the Greek Text or in the translations. Modern editors of the Greek Text mark them sometimes by commas, and sometimes by colons.

The translators have sometimes indicated them by the use of the curved lines (——), or by dashes — and —, or simply by commas. But there are many more beside those that are thus pointed out.

PARENTHESIS.

Parenthetic Addition, by way of Explanation: Complete in Itself.

Pa-ren'-the-sis, παρέθεσις, from παρά (*para*), *beside*, and ἐντιθέναί (*entithenai*), *to put or place in*.

The figure is used when a word or sentence is inserted which is necessary to explain the context. As to grammar, the context is complete without it, but not as to clearness and sense.

A true Parenthesis is not complete without the context. When it is, it is called *Parembolè*. (See below.)

Parentheses are for the most part indicated; but there are others which are not marked.

Heb. ii. 9.—“But we see Jesus, who was made a little lower than the angels

(for the suffering of death crowned with glory and honour); that He, by the grace of God, should taste death for every* man.”

This shows that the Lord was made a little lower than the angels in order that He might die. And that he was crowned with glory and honour on account of His sufferings. †

2 Pet. i. 19.—“We have also a more sure word of prophecy; whereunto ye do well that ye take heed (as unto a light that shineth in a dark place, until the day dawn, and the day-star arise) in your hearts.”

Here, it is clear that there must be a *parenthesis*, for it is prophecy that is the light that shines, and Christ and His appearing are the Day-star and the Day-dawn. Surely, the meaning cannot be that we are exhorted to take heed to the prophetic word until Christ is revealed

* *I.e.*, without *distinction*, not without exception.

† See *Christ's Prophetic Teaching*, by the same author and publisher.

in our hearts! No; but we are to take heed in our hearts to this prophetic word, until the fulfilment comes in the appearing of Christ—the rising of Him who is called “the Morning Star.” See under *Ellipsis*, page 92.

When the interposed sentence is thrown in by way of remark, it is called

EPITRECHON ; or, RUNNING ALONG.

Parenthetic Addition by way of Statement thrown in, not complete in itself.

Ep'i-tre-chon, from ἐπί (*epi*), upon, and τρέχειν (*trechein*), to run: to run over or along, to overrun.

The figure is so-called because the sentence, more or less short, is rapidly thrown in as an explanatory remark.

SUBCONTINUATIO is the name given to it by the Latins; because sentences thus thrown in, by the way, as a kind of undercurrent, continue one thought or statement underneath another, or follow another immediately after.

Gen. xv. 13.—“ Know of a surety that thy seed* shall be a stranger in a land that is not theirs
(and shall serve them; and they shall afflict them;) four hundred years.”

The *Epitrechon*, like a true Parenthesis, is the result of Structure, or Correspondence:

a | “ Know of a surety that thy seed shall be a stranger in a
| land that is not theirs :
 b | and shall serve them ;
 b | and they shall afflict them ;
a | four hundred years.”

Here in “ a ” and “ a ” we have the whole sojourn, while in ‘ b ’ and “ b ” we have the servitude in Egypt.

Gen. xlvi. 26.—“ All the souls that came with Jacob into Egypt (which came out of his loins) besides Jacob’s sons wives, all the souls were three-score and six.

This *Epitrechon* points us to the difference between the enumeration here (66) and Acts vii. 14, where it is 75 souls, because it there includes “ all his kindred.”

Ex. xii. 40.—“ Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years.”

* *I.e.*, from the birth of Isaac, Abraham’s “ seed,” not from the call of Abraham, as Ex. xii. 40.

It does not say (as most commentators read it) that they were or had been in Egypt 430 years. It was "the sojourning of the children of Israel" which continued during that time, while the *Epitrechon*, "who dwelt in Egypt," is a parenthetical interposition thrown in as a further explanation as to these children of Israel.

1 Kings viii. 39, 42.

Ps. lxxviii. 18 (19) is a beautiful *Epitrechon*.

"Thou hast ascended on high,
Thou hast led captivity captive :
Thou hast received [*and given**] gifts for men,
(Yea, for the rebellious also),
That the LORD God might dwell among them."

How blessed and full of precious truth and teaching is the fact thus thrown in. Reaching out and stooping down to the most unworthy recipients of such divine gifts.

Matt. ix. 6.—"But that ye may know that the Son of Man hath power on earth to forgive sins,

(then saith he to the sick of the palsy)

Arise, take up thy bed, and go unto thine house."

John ii. 9.—"(but the servants which drew the water knew)."

John iv. 7-9.—"Jesus saith unto her, Give me to drink

(For his disciples were gone away into the city to buy meat).

Then saith the woman," etc.

Acts i. 15.—"And in those days Peter stood up in the midst of the disciples, and said

(the number of names together were about an hundred and twenty) :

Men and brethren," etc.

Rom. iii. 7, 8.—"Why yet am I also judged as a sinner? And [*why*] not [*say*]

(as we be slanderously reported, and some affirm that we say) :

Let us do evil that good may come?"

Rom. viii. 19-21.—This parenthesis is better shown by exhibiting the four alternate members :—

A | 19. Expectation.

B | 20. Reason. (Creation made subject).

A | -20. Expectation.

B | 21. Reason. (Creation delivered).

* See *Ellipsis*, page 74.

See under *Ellipsis* (page 87), and note that the words "not willingly, but by reason of Him who hath subjected the same" are an *Epitrechon*, and the previous statement requires to be taken up— "[waiteth, I say] in hope."

Rom. ix. 2, 3.—"I have great heaviness and continual sorrow in my heart

(for I used to wish, even I myself, to be accursed from Christ) for my brethren, my kinsmen according to the flesh."

The word ἠὺχόμεν (*eeuchomeen*) is by *Hyperbaton* (*q.v.*) put (out of its usual place) at the beginning of the sentence in order to attract our attention; and, when we look further at it, we notice that it is in the imperfect tense, and is best as well as most correctly rendered: "I used to wish."

See under *Euche*, a figure so called on account of this very word, *eeuchomeen*.

Rom. x. 6, 7.—"Say not in thine heart, Who shall ascend into heaven?

(that is, to bring Christ down from above);

or, Who shall descend into the deep?

(that is, to bring up Christ again from the dead)."

Eph. ii. 5 "(by grace ye are saved)."

Col. ii. 21, 22 is an important *Epitrechon*, which writes folly on all the attempts to improve the old nature, by vows and pledges and badges.

Heb. xii. 20, 21.

CATAPLOCE ; or, SUDDEN EXCLAMATION.

Parenthetic Addition by Way of Exclamation.

Cat'-a-plok'-ee (καταπλοκή), from κατά (*kata*), *down*, and πλοκή (*plokee*), *a twining or plaiting*. The figure is so called because the short sentence so interposed is intertwined with another. This name is given to a parenthesis when it takes the form of a sudden exclamation.

Ezek. xvi. 23, 24.—“And it came to pass after all thy wickedness

(woe, woe unto thee ! saith Adonai-Jehovah)

That thou hast also built unto thee,” etc.

Rom. ix. 2, 3.—This is a kind of *Cataploce* as well as *Epitrechon* (see page 428), and *Euche*.

PAREMBOLE ; or, INSERTION.

Parenthetic Independent Addition.

Par-em'-bol-ee' (παρεμβολή), from παρά (*para*), beside, ἐν (*en*), in, and βολή (*boleē*), a throwing or casting (from βάλλω, *ballō*, to throw).

Hence, a *Parembolē* is an insertion beside, between, or among others; and the name is used when the sentence interposed is independent and complete in itself; and would make complete sense if it were separated from the sentence which it divides.

It is called also *EPEMBOLE* (Ἐπ-εμ'-bol-ee, ἐπεμβολή), from ἐπί (*epi*), upon, ἐν (*en*), in, and βολή (*boleē*), a casting. A casting in upon.

And *PAREMPTOSIS* (*Par-emp-tō'-sis*, παρέμπτωσις), from παρά (*para*), beside, ἐν (*en*), in, and πτώσις (*ptōsis*), a falling (from πίπτω, to fall), a falling in beside.

Isa. lx. 12 is a *Parembolē*, complete in itself.

Mark vii. 3, 4.—These two verses are interposed, and are independent of the context.

Luke xvii. 9 is an independent question and answer thrown in, in the midst of the argument.

Acts ii. 8-11 form a *Parembolē*.

See also Rom. iii. 27-31; vi. 13-17.

Rom. viii. 2-15 is a long *Parembolē* setting forth the further relation between flesh and spirit: *i.e.*, the Old man and the New man, the Old nature and the New divine and spiritual nature, the πνεῦμα (*pneuma*), or πνεῦμα χριστοῦ (*pneuma-Christou*) which is given to all who are in Christ. Consequently the “s” in spirit should be a small “s,” and not a capital letter, in all these verses: the Holy Spirit Himself not being mentioned, or referred to, as a Person until verse 16.

The whole of the interpretation of this important passage depends on this *Parembolē*.*

1 Cor. xv. 20-28 is an independent digression: and the sense reads on from verse 19 to 29. Thus:—

(19). “If in this life only we have hope in Christ, we are of all men most miserable . . .

(29). Else, what shall they do who are being baptized? *It is for the dead, if the dead rise not all?*” etc. (see under *Ellipsis*, page 41).

* See article on Romans viii., *Things to Come*, May, 1899.

2 Cor. iii. 7-16.

Phil. iii. 18, 19.—These verses are an independent *Parembolē*.

Eph. i. -19-23 is a *Parembolē*, and the sense reads on from i. 19 to chap. ii. 1: "And what is the exceeding greatness of his power to us-ward who believe (. . .), even you who were dead in trespasses and sins," etc. But see under *Ellipsis* (page 109).

Eph. iii. 2-13 is a *Parembolē*, and a digression explaining Paul's special ministry in connection with the Gentiles.

1 Tim. v. -22, 23.—"Keep thyself . . . infirmities" forms a *Parembolē*.

Heb. xii. 18-29.

1 Pet. iii. 19-21.*

1 John i. 2.

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

INTERJECTIO ; or, INTERJECTION.

Parenthetic Addition by Way of Feeling.

In'-ter-jec'-ti-o, from the Latin, *inter*, between, and *jacio*, to throw : something thrown in between. While, therefore, the word is similar in meaning to the former figure, this term is confined to an *exclamation* which is *thrown in* by way of parenthesis.

But note that, when the exclamation is added at the *end* of a passage, it is called *Epiphonema* (*q.v.*).

And when it is quite independent of the context, and forms a definite part of it, it is called *Ecphonesis* (*q.v.*).

Ps. xlii. 2 (3).—" My soul is athirst for God, for the living God ; " and then is thrown in, parenthetically, the exclamation, " When shall I come and appear before God ? "

Ezek. xvi. 23, 24.—" And it came to pass after all thy wickedness (woe, woe unto thee ! saith Adonai Jehovah), That thou hast also built thee a brothel-house in every street " (*i.e.*, an idol's temple).

See also under *Cataploce*.

EJACULATIO ; or, EJACULATION.

Parenthetic Addition by way of Wish or Prayer.

E-jac'-u-la'-ti-o, from the Latin *e*, out ; and *jaculari*, *jaculatus*, the throwing of a javelin, from *jaculum*, a javelin (from *jacere*, to throw).

This name is confined to a parenthesis which consists of a short prayer, such as "God forbid," "God be praised," "Thank God."

Hosea ix. 14.—Here, the prayer is in the form of a question :— "Give them, O LORD: what wilt thou give? give them," etc. See under *Aposiopesis*.

HYPOTIMESIS; or, UNDER-ESTIMATING.

Parenthetic Addition by way of Apology or Excuse.

Hy-po-ti-mee'-sis (ὑποτίμησις), from ὑπό (*hypo*), *under*, and τίμησις (*timeesis*), *a valuing, or estimating*, from τίμῳ (*timō*), *to deem, or hold worthy*. Hence, *an under-estimating, under-valuing*.

A parenthetical remark is so called when it is apologetic, in order to excuse some bold or extravagant use of language, such as "If I may so say," or "So to speak," or, "As it were."

The name MEILIGMATA is given to the words so used, from μείλιγμα (*meiligma*), *anything that serves to soothe*. And this from μειλίσσω (*meilissō*), *to soothe, propitiate*.

Rom. iii. 5.—"I speak as a man."

2 Cor. xi. 23.—"I speak as a fool."

ANÆRESIS ; or, DETRACTION.

A Parenthetic Addition by way of Detraction.

(Parenthetic Tapeinōsis).

An æ'-rē-sis (ἀναίρεσις), from ἀνά (ana), up, and αἰρέω (haireō), to take away. Hence Anæresis means a taking up or carrying off.

The parenthesis is so called, when, by a negative expression, we appear to take something away from the sense, but really add to it, and thus emphasize it.

Anæresis is the figure *Tapeinōsis* (or *Antenantiōsis*) used parenthetically.



6. RATIOCINATIO.

By way of Reasoning.

THIS class of additions to what is said does not relate to the sense, description, conclusion, or parenthesis, but to *argumentation*, or *reasoning*.

These figures are not often used in Scripture, and are artifices of argument invented for human reasoning.

We give them, in order to make our subject complete.

PARADIEGESIS; or, A BYE-LEADING.

Addition of Outside Facts by way of Reasoning.

Par-a-di-ee-gee'-sis, from the Greek παρά (*para*), *beside*, διά (*dia*), *through*, or *by means of*, and ἡγεῖσθαι (*hegeisthai*), *to lead*, or *guide*. Hence the figure is used when there is an addition of facts which are beside the case, yet help to establish it.

SUSTENTATIO; or, SUSPENSE.

Addition suspending the Conclusion, by way of Reasoning.

Sus-ten-ta'-ti-ō: *i.e., suspension.* The figure is used when additions to the argument are made by which the conclusion is kept in suspense.

It is called also CREMAN from κρεμάννυμι (*kre-man-nu'-mi*), to hang up, suspend.

Also EXARTESIS (ἐξάρτησις), *ex-ar-tee'-sis*, a hanging from, connection of parts with one another, from ἐξαρτῶ (*exartaō*), to hang upon, suspend.

PARALEIPSIS; or, A PASSING BY.

Addition (brief) of that which is professedly ignored.

Par-a-leips'-is, παράλειψις, a passing over, omitting, from παρά (*para*), beside, and λείπω (*leipō*), to leave behind. Sometimes spelt PARALEPSIS.

Called also PARASIOPESIS, παρασιώπησις, a passing over in silence, from παρά (*para*), beside, and σιώπησις (*siōpeesis*), a being silent, from σιωπάω (*siōpaō*), to be silent.

The Latins called it PRÆTERMISSIO, a leaving aside, prætermission, a passing over, and PRÆTERITIO, a going past, passing by.

This figure is used when the speaker professes a wish to pass something by in silence, which he nevertheless adds by a brief allusion to it.

Heb. xi. 32.—"And what shall I more say? for the time would fail me to tell of Gedeon and of Barak," etc., and then proceeds to allude briefly to them all in verses 33-38.

PROSLEPSIS; or, ASSUMPTION.

Addition (full) of what is professed to be ignored.

Pros'-leēps'-is (πρόσληψις), a taking or assuming besides. From *πρός* (*pros*), to, toward, or beside, and *λήψις* (*leēpsis*), a taking, from *λαμβάνω* (*lambanō*), to take.

By the Latins it was called **ASSUMPTIO**, an assuming, or taking to, and **CIRCUMDUCTIO**, a leading round.

This name is given to the preceding figure of *Paraleipsis*, when it is expanded beyond its proper limits; and the speaker or writer, after having professed to omit it, proceeds actually to add and describe the particulars.

APOPHASIS ; or, INSINUATION.

Addition of Insinuation (implied) by way of Reasoning.

A-poph'-a-sis (ἀπόφασις), *denial, negation*, from ἀποφάναι (ἀποφῆσαι), *to speak off*, and this from ἀπό (ἀπο), *off*, and φάναι (φῆσαι), *to speak or say*.

The figure is used when, professing to suppress certain matters or ideas, the speaker proceeds to add the insinuation, negatively: *e.g.*, "I will not mention the matter, but," etc.; or, "I will not mention another argument, which, however, if I should, you could not refute."

Philem. 19.—"I Paul have written it with mine own hand, I will repay it (albeit I do not say to thee how thou owest unto me even thine own self besides)."

When the matter or argument is actually added, the figure is then called

CATAPHASIS ; or, AFFIRMATION.

Addition of Insinuation (stated) by way of Reasoning.

Cat-aph'-a-sis, Greek, κατάφασις, *an affirmation, or affirmative proposition*, from κατά (*kata*), *down*, and φασις (*phasis*), *a speaking*, from φάναι (*phanai*), *to say*.

In this case the insinuation is added, not negatively, but positively :
e.g. : " I pass by his deceit," etc., and thus adds the insinuation as to his deception.

ASTEISMOS ; or, POLITENESS.

Addition by graceful disclosure of what is professedly concealed.

As-te-is'-mos. Greek, ἀστειῖσμός, *clever talk*, from ἀστεῖος (*asteios*), *of the city*, *polite*, from ἄστυ (*astu*), *city*.

The figure is used when, by pretending to conceal something, the speaker adds some graceful language which discloses it.

It comes in here when it is used as an *addition* by way of reasoning. We have included it also in Figures involving *change*, where the application of words is affected by way of *feeling*. (See below).

THIRD DIVISION.

FIGURES INVOLVING CHANGE.

WE now come to the third and last great division of figures of language, *viz.*, *change*, *i.e.*, where the figure consists of a change affecting the *meaning*, *use*, *arrangement*, and *order*, of words, phrases, and sentences: also changes affecting the *application* of words.

Under this division come all the figures of *change* as to both Syntax and Rhetoric.

The figures involving change we have divided as follows:—

- I. AFFECTING THE *Meaning* OF WORDS.
 - II. AFFECTING THE *Arrangement* AND ORDER OF WORDS.
 1. Separate words.
 2. Sentences and phrases.
 - III. AFFECTING THE *Application* OF WORDS.
 1. As to Sense.
 2. As to Persons.
 3. As to Subject-matter.
 4. As to Feeling.
 5. As to Argumentation.
-

I. AFFECTING THE MEANING OF WORDS.

ENALLAGE; or, EXCHANGE.

Exchange of one Word for another.

E-nal'-la-gee, ἐναλλαγή, an exchange, from ἐναλλάσσειν (*enallassein*), to exchange, from ἐν (*en*), in, and ἀλλάσσειν (*allassein*), to change.

Enallage is a figure of grammar; and consists of an exchange of words, or a substitution of one word for another. It differs from *Metonymy* (*q.v.*) in that *Metonymy* is the exchange or substitution of one noun for another noun: while *Enallage* is a change of one part of speech for another (*Antimeria*); or one tense, mood, person, or number for another (*Heterosis*); or one case for another (*Antiptosis*), but never of one noun for another.

It is also called ENALLAXIS (ἐνάλλαξις, *e-nal-lax'-is*), from another part of the same verb as *Enallage*, and with the same meaning, an exchange.

Also ALLŒOSIS (ἀλλοίωσις, *al-loi-ō'-sis*), a change, or alteration, from ἀλλοιῶ (*alloiō*), to make different, to change.

Enallage consists of the following forms:

Antimeria,

Antiptosis,

Heterōsis, and

Hypallage', which will be considered in order:—

ANTIMEREIA : or, EXCHANGE OF PARTS OF SPEECH.

The Exchange of one part of Speech for another.

An'-ti-me'-rei-a, from ἀντί (*anti*), *over against or instead of*, and μέρεα (*mereia*) (for μέρος), *a part*. It means that one *part of speech* is used instead of another :—as a noun for a verb or a verb for a noun, etc.

The following are the several kinds of *Antimereia* :—

ANTIMEREIA. Exchange of Parts of Speech.

I. Of the VERB.

1. Infinitive for Noun.
2. Participle (active) for Noun.
3. Participle (passive) for Adjective.

II. Of the ADVERB.

1. Adverb for Noun.
2. Adverb for Adjective.

III. Of the ADJECTIVE.

1. Adjective for Adverb.
2. Adjective for Noun.

IV. Of the NOUN.

1. Noun for Verb.
2. Noun for Adverb.
3. Noun for Adjective.
4. Noun (repeated) for Adjective (*Epizeuxis*).
5. Noun (*in regimen*) for Adjective.
6. Noun (governing) for Adjective (*Hypallage*).
7. The former of two (both *in regimen*) for Adjective.
8. The latter of two (both *in regimen*) for Adjective.
9. One of two in same case for Adjective (*Hendiadys*).
10. Noun (*in regimen*) for Superlative Adjective.

HYPALLAGE. Interchange. The *Antimereia* of the governing Noun.

I. ANTIMEREIA OF THE VERB.

1. The Infinitive for a Noun.

Gen. xxxii. 24 (25).—Heb.: “Until the go-up of the dawn”: *i.e.*, until the rise or break of dawn.

1 Kings viii. 52.—“To hearken unto them in all their crying unto Thee”: *i.e.*, in all their prayer.

1 Chron. xvi. 36.—“And all the People said, ‘Amen,’ and be there praising Jehovah”: *i.e.*, and said, “Amen! and praise Jehovah!”

2 Chron. iii. 3.—“Now these [*are the things wherein*] Solomon was instructed (marg., *founded*) for the building of the house of God”: *i.e.*, these are the instructions or fundamentals [*given to*] Solomon for the building, etc.

Ps. ci. 3.—“I hate the doing of those turning aside”: *i.e.*, I hate the work of sinners.

Ps. cxxxii. 1.—“LORD, remember David and all his being afflicted”: *i.e.*, all the things in which he has been afflicted, or simply the noun as in A.V., “his afflictions.”

Isa. iv. 4.—“By the spirit of judgment and the spirit of burning (or consuming)”: *i.e.*, by the spirit of burning or consuming.

Dan. x. 1.—“And the word to understand”: *i.e.*, “and he had a comprehension of the word, and an understanding of the vision.”

Luke vii. 21.—“He granted to see”: *i.e.*, as in A.V., “he gave sight.”

Phil. i. 23.—“Having a desire unto the return”: *i.e.*, (*lit.*) unto the to return (*i.e.*, the returning of Christ). *Ἀναλύω* (*analuō*), to loosen back again, but always from there to here; hence, to return (not from here to there, which would be to depart). See the only occurrences of the verb:—Luke xii. 36. Tobit ii. 1. Judith xiii. 1. 1 Esd. iii. 3. Wisd. ii. 1; v. 12. Ecclus. iii. 15. 2 Macc. viii. 25; ix. 1; xii. 7; xv. 28; and Josephus Ant. vi. 4, 1.

The meaning is that the Apostle knew not which to choose, whether to live or to die. His living would be better for them than his dying, but not better than a third thing which pressed him out of the other two, *viz.*, the return of Christ, which was “far better” than either. See further under *Epanalepsis*, *Resumptio*, *Pleonasm*, etc.

Heb. ii. 15.—“Through fear of death were all their living, subject to bondage”: *i.e.*, “all their lifetime,” as in A.V.

Heb. iv. 1.—“A promise being left us to enter in”: *i.e.*, of entering in.

2. The Participle (active) for a Noun.

Gen. xxiii. 16.—“Current money of purchasing”: *i.e.*, “silver (or money) which passes with the merchant.”

Job xiii. 4.—“Ye are all healing-ones of no value”: *i.e.*, as in A.V., physicians.

Prov. xiv. 20.—“The poor is hated even of his own neighbour: but many are loving the rich”: *i.e.*, the friends of the rich.

Jer. xxiii. 2. — “Against the shepherding-ones feeding my people”: *i.e.*, the feeders of my People. Compare Gen. iv. 2, where the term “shepherds” refers more to the *keeping* of the sheep. Hence the addition, here, of the *feeders*.

Ps. xvii. 14.—“Whose belly thou fillest with thy hid”: *i.e.*, thy treasure or secret thing.

Joel i. 17.—“Rotted have scattered *things*”: *i.e.*, rotted have the seeds.

Matt. iv. 3. 1 Thess. iii. 5.—“He the tempting-one”: *i.e.*, he who tempteth, *i.e.*, the tempter.

Matt. xi. 3 and elsewhere, “the One Coming”: *i.e.*, the Coming One.

Mark vi. 14, etc.—“John the baptizing-one”: *i.e.*, John the baptizer.

Mark xv. 29.—“The destroying-one”: *i.e.*, thou destroyer. And “building it in three days”: *i.e.*, the builder of it.

1 Cor. ix. 25.—“He the striving-one”: *i.e.*, the one that strives—the competitor.

Heb. i. 6, etc.—“The world”: *οἰκουμένη* (*oikoumenee*), *inhabited*, hence used for the world as *inhabited*.

Heb. ix. 17.—“The maker of the covenant,” (*ὁ διαθέμενος*): *i.e.*, the sacrifice. As long as the sacrifice was alive, the covenant was not made. It was only *ἐπὶ νεκροῖς* (*epi nekrois*) over dead sacrifices that the covenant could have force. See further under *Ellipsis* (page 69).

Heb. xii. 18.—“Ye are not comè to a mount being touched”: *i.e.*, a touchable, palpable or literal mount.

Rev. ix. 11.—“The destroying-one”: *i.e.*, the Destroyer.

3. The Participle (Passive) for Adjective.

2 Kings xviii. 21.—“The staff of this bruised reed”: *i.e.*, this broken reed.

Ps. xii. 6 (7).—“Silver tried in a furnace”: *i.e.*, pure silver. See under *Ellipsis*, page 71.

Ps. xviii. 3 (4).—“I will call upon the LORD, the praised One” *i.e.*, laudable one, or as in A.V. worthy to be praised.

Prov. xxi. 20.—“There is treasure to be desired”: *i.e.*, a most desirable treasure.

Isa. xxxiii. 19.—“Of a scorned tongue that thou canst not understand”: *i.e.*, a foreign tongue, which is often despised. The A.V. renders it “stammering” (but puts *ridiculing* in the margin); and the R.V. “strange” (with *stammering* in the margin).

Zeph. ii. 1.—“O nation not desired”: *i.e.*, not desirable. or better, incapable of shame.

Gal. ii. 11.—“Because he was to be blamed”: *i.e.*, blameworthy, or better, because he stood self-condemned.

Heb. xii. 27.—“That those things which cannot be shaken may remain”: *i.e.*, the unshakable things; the things that know no shaking.

II. ANTIMERIA OF THE ADVERB.

1. Adverb for Noun.

Luke x. 29.—“And who is near to me”: *i.e.*, my neighbour. The meaning is seen from Matt. xxii. 39; and Rom. xiii. 10.

John i. 25.—“He that cometh behind me (*i.e.*, after, as to position) is preferred before me”: *i.e.*, has precedence of me. The adverbs, *ὀπίσω* (*opisō*) *behind*, and *ἐμπροσθεν* (*emprosthen*) *before*, never refer to *time*, but to *position* or *grade*.

The verbs *to become* and *to be*, with an *adverb* or *adverbial phrase* often change the signification of the adverb into that of a noun. See 2 Sam. xi. 23. John vi. 25. Mark iv. 10. Acts v. 34; xiii. 5. Rom. vii. 3; xvi. 7. Eph. ii. 13. 2 Thess. ii. 7. 2 Tim. i. 17.

2. Adverb for Adjective.

Gen. xxx. 33.—“So shall my righteousness answer for me to-morrow”: *i.e.*, some future day.

1 Sam. xxv. 31.—“That thou hast shed blood causelessly”: *i.e.*, innocent blood. A.V. and R.V. render it “causeless.”

Neh. ii. 12.—“I, and not enough men with me”: *i.e.*, as in A.V. “some few men.”

Prov. iii. 25.—“Be not afraid of fear suddenly”: *i.e.*, sudden fear.

Prov. xv. 24.—“The way of life is above, to the wise, that he may depart from sheol beneath”: *i.e.*, the lower Sheol.

Prov. xxiv. 28.—“Be not a witness against thy neighbour heedlessly”: a rash, and hence likely to be, a false witness.

Prov. xxvii. 1.—“Boast not thyself of to-morrow”: *i.e.*, of any future day.

Matt. vi. 34.—“Be not full of care for to-morrow”: *i.e.*, have, then, no anxiety for any future day.

John xv. 5.—“Without (or apart from) me ye can do nothing”: *i.e.*, severed from me.

2 Cor. iv. 16.—“Though our without (*i.e.*, external or outward) man perish, yet the within (*i.e.*, internal or inward) man is renewed day by day.”

2 Cor. iv. 17.—“For our momentary lightness of tribulation (*i.e.*, light tribulation) worketh for us exceedingly excessively an eternal weight of glory”: *i.e.*, an excessively surpassing eternal weight of glory.” R.V. “more and more exceedingly.”

III. ANTIMEREIA OF THE ADJECTIVE.

1. Adjective for Adverb.

Acts. xvi. 37.—“They have beaten us in public”: *i.e.*, publicly.

1 Cor. xii. 11.—“Dividing to each one personally”: *i.e.*, severally.

2. Adjective for Noun.

Gen. i. 9, 10.—“Let the dry appear”: *i.e.*, the land. So Ps. xcv. 5; and, in the Greek, Matt. xxiii. 15.

Isa. xxiv. 23.—“Then the pale shall be confounded”: *i.e.*, the moon, because pale.

Rom. i. 15.—“τὸ κατ' ἐμὲ πρόθυμον” (*to kat' eme prothumon*), according to my ready [*mind*], *i.e.*, my readiness.

Rom. i. 19.—“The known (*i.e.*, knowable or discoverable) of God”: *i.e.*, that which may be learnt even by the natural man.

Rom. ii. 4.—“Not knowing the kind [*thing or gift*] of God”: *i.e.*, the kindness of God.

1 Cor. i. 27, 28.—“Foolish,” “weak,” “base,” “despised”: *i.e.*, as in A.V., “the foolish things,” etc.

2 Cor. viii. 8.—“To prove the genuine of your love”: *i.e.*, the genuineness (or genuine character of).

Eph. vi. 12.—“The spiritual [*powers, bands, hosts*] of wickedness”: *i.e.*, *wicked spirits*.

Phil. ii. 6.—“Equal with God”: *i.e.*, on an equality with God.

This is what the first man grasped at, tempted and deceived by the Old Serpent. But Christ, the second man, the last Adam, did not think it a matter to be grasped at in this way, “but humbled Himself,” and through suffering and death reached His exaltation. (See pages 202, 433).

Phil. iv. 5.—“Let your moderate be known unto all men”: *i.e.*, your moderation.

Heb. vi. 17.—“The unchangeable of his counsel”: *i.e.*, the unchangeableness of His counsel, or the unchangeable [*character*] of His counsel.

IV. ANTIMEREA OF THE NOUN.

1. A Noun for a Verb.

This is called “*Antimereia* of the Noun.”

Judges xvi. 23.—“Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their God, and to rejoice.” *Lit.*, for a great rejoicing.

Isa. vii. 1.—“Rezin . . . and Pekah . . . went up toward Jerusalem to war against it.”

Lit., for the war. *Fig.*, to make war.

Mark xii. 38.—“And he said unto them in his doctrine.” Here, the noun “doctrine” is put instead of the verb, “during his teaching” or, “while he taught.”

2. A Noun for an Adverb.

Isa. xxi. 7.—“And he hearkened diligently with much heed”: *i.e.*, most attentively.

Ps. lxxv. 2 (3).—“I will judge upright [*judgments*]”: *i.e.*, righteously. So Prov. xxxi. 9.

Ps. cxxxix. 14.—“I will praise thee, for I am made with fears and wonder”: *i.e.*, fearfully and wonderfully.

Lam. i. 8.—"Jerusalem hath sinned a sin": *i.e.*, grievously.

Mark vii. 3.—"Except they wash their hands with the fist": *i.e.*, carefully or assiduously.

Mark viii. 32.—"And he spake the word with boldness": *i.e.*, boldly, openly, or publicly. So John vii. 26; x. 24; xi. 14; xvi. 25, 29; xviii. 20; xi. 54.

3. A Noun for an Adjective.

Thus "circumcision" and "uncircumcision" are used instead of circumcised or uncircumcised persons.

Anathema, which means accursed, is an accursed or excommunicated person or thing.

1 Cor. xiv. 12.—"So also ye, forasmuch as ye are zealous of spirits." Here, the noun is used instead of an adjective (*πνευμάτων* for *πνευματικῶν*). Both the A.V. and R.V. insert "*gifts*" in italics.

1 Cor. xiv. 32.—"And the spirits of the prophets are subject to the prophets." Here, the noun "spirits" is again used for the adjective *spiritual gifts*. See under *Metonymy*.

Gal. i. 14.—"Being more exceedingly a zealot": *i.e.*, zealous, as in A.V.

Heb. xii. 11.—"Any discipline for the present (*time*) seems not to be of joy" (*χαρᾶς*, *charas*): *i.e.*, joyous, "but of grief" (*λύπης*, *lypees*): *i.e.*, grievous, as in A.V.

1 John v. 6.—"Because the Spirit is truth." Here the noun is rendered literally: but it is used by the figure *Antimeresia* for the adjective *true*; and the meaning is that the witness of the Holy Spirit concerning Christ is *true* in every place and in every particular.

If this figure were not *Enallage*, then it would be a *Metaphor*, which is quite out of the question.

4. A Noun (repeated) for an Adjective.

A noun is sometimes repeated in order to express the adjective in the highest or superlative degree. This is called *Geminatio* or *Epizeuxis* (*q.v.*).

Isa. xxvi. 3.—"Thou wilt keep him in peace, peace": *i.e.*, *perfect peace*. See under *Epizeuxis*, where many examples are given.

5. A Noun (*in regimen*) for an Adjective.

When, of two nouns, one noun is placed *in regimen*: *i.e.*, when one governs the other in the genitive case: the latter word (sometimes two words) becomes an adjective.

The natural and ordinary way of qualifying a noun is by using an adjective. But, if it is wished to emphasize the adjective, then this rule is departed from; in order to attract the attention of the reader, and to tell him that the adjective is very emphatic, and is to be read as if it were underlined or under-scored in ordinary writing. For example: suppose we are speaking of Angels, and our thought is simply of *them* and their being, we should use the word "mighty" as an adjective, and say "Mighty ANGELS," but if we wished to emphasize the adjective "mighty," and call attention to the fact that we are not referring to angels as such, but to their wondrous power, and we should say "MIGHTY Angels." How is this to be done? By *Antimereia*. By using a *noun* instead of an adjective, and saying "Angels of might."

It is difficult to say how this should be dealt with in translation so as to render it idiomatically, and yet apprise the reader of the correct emphasis.

Neither the Authorized nor the Revised Version follows any fixed rule. Sometimes the noun is translated literally, and sometimes it is rendered as an adjective.

It is important, however, that the reader (especially the public reader) should know where the emphasis is required.

It should be observed, however, that the second noun (*i.e.*, the noun in the genitive case) is not always used instead of an adjective.

The word "of" takes many different meanings; and it is important that each should be accurately defined and determined.

As this, however, does not belong strictly to the figure *Antimereia*, we have given an outline of the whole subject in the Appendix. (See Appendix B "On the usage of the Genitive case.")

The following are examples of *Antimereia*, where a noun *in regimen* is used instead of an adjective:—

Ex. xxxiv. 7.—"The iniquity of the fathers": *i.e.*, when the iniquity wrought by the children is the same in character, it will be punished in the same way.

2 Kings xxiv. 3.—"The sins of Manasseh": *i.e.*, the sins like Manasseh's, as is explained by the next sentence, "according to all that he did."

2 Chron. xxiv. 6, 9.—"The collection of Moses": *i.e.*, like that ordered by Moses. The italics of the A.V. are put in to fill out the sense.

Job. viii. 6.—"The home of thy righteousness": *i.e.*, thy righteous home.

Ps. ii. 6.—"Upon Zion, the mount of my holiness": *i.e.*, my holy mountain. See A.V. marg.

Ps. lx. 9 (11).—"Who will bring me into the city of strength": *i.e.*, the strong city, with emphasis on strong. See 2 Sam. xi. 1, and xii. 26. See also under *Irony*.

Ezra viii. 18.—"A man of understanding": *i.e.*, a wise and prudent man.

Ps. xxiii. 2.—"Pastures of tender grass": *i.e.*, green pastures.

Ps. xxiii. 2.—"Waters of quietness": *i.e.*, peaceful streams.

Ps. xxxi. 2 (3).—"Be to me for a rock of strength, for a house of bulwarks to save me": *i.e.*, a strong rock, and a fortified house, or fortress.

Ps. cxl. 11 (12).—"Will not a man of tongue (*i.e.*, a braggart; P.B.V., a man full of words; A.V., an evil speaker) be established in the earth: evil will hunt the man of violence (*i.e.*, the violent man) to overthrow him."

Ps. cl. 1.—"The firmament of his power": *i.e.*, his strong firmament.

Prov. x. 15.—"City of his strength": *i.e.*, his strong city.

Prov. xxix. 8.—"Men of scorning": *i.e.*, scoffers (A.V., "scornful men").

Isa. i. 10.—"Ye rulers of Sodom . . . ye people of Gomorrah": *i.e.*, rulers and a people who acted as those of Sodom and Gomorrah did.

Isa. xxviii. 1 (2).—"Crown of pride": *i.e.*, Pride's crown.

Isa. xxx. 21.—"The graven images of thy silver": *i.e.*, thy silver graven images.

Isa. xxxiii. 21.—"Broad of spaces": *i.e.*, spacious or broad streams. (See A.V. margin).

Isa. li. 20.—"Like a wild bull of a net": *i.e.*, a netted wild oryx.

Isa. lii. 1.—"The city of holiness": *i.e.*, the holy city.

Isa. liv. 9.—"For this is the waters of Noah unto me": *i.e.*, Noah's flood, as we call it. The times and circumstances referred to are to be like the days of Noah. The A.V. and R.V. supply "*as*."

Jer. xii. 10.—"My portion of desire": *i.e.*, my desired portion.

Jer. xxii. 19.—"The burial of an ass": *i.e.*, an ass's funeral!

Jer. li. 3.—"A sleep of perpetuity": *i.e.*, a perpetual sleep.

Hab. i. 8.—"The wolves of evening": *i.e.*, evening wolves. See also Jer. v. 6; Zeph. iii. 3; and the explanation in Ps. civ. 20, 21.

Matt. v. 22.—"The gehenna of the fire": the fiery or burning Gehenna: or, the fiery Hinnom-vale.

Matt. xv. 26.—"The bread of the children": *i.e.*, the children's own bread, with emphasis on the children.

Matt. xix. 28.—"The throne of His glory": *i.e.*, His glorious throne, with emphasis on glorious. There are no articles in the Greek.

Mark xi. 22.—"Have faith of God": *i.e.*, Divine or strong faith. Compare Jas. ii. 1 and 1 Pet. ii. 19.

Luke i. 17.—"The spirit and power of Elias": *i.e.*, with Elijah's spirit and power.

Luke vi. 12.—"Continued all night in the prayer of God": *i.e.*, in instant earnest prayer.

Luke xvi. 8.—"The steward of injustice": *i.e.*, the unjust steward.

Luke xviii. 6.—"Hear what the judge of injustice saith": *i.e.*, the unjust judge, as in A.V.

John x. 23.—"And Jesus walked in the porch of Solomon": *i.e.*, in the porch built like that of Solomon, and in the same place, etc. For Solomon's porch was burnt with the Temple by Nebuchadnezzar.

Rom. i. 26.—"Lusts of dishonour": *i.e.*, A.V., "vile passions."

Rom. vi. 4.—"In newness of life": *i.e.*, a life-long newness.

Rom. vii. 5.—"Motions (or passions, *margin*) of sins": *i.e.*, sinful passions: or, sins' passions; *i.e.*, the passions of the various sins set in motion by the Law.

Rom. vii. 24.—"Who shall deliver me from the body of this death?": *i.e.*, this dying body or this mortal body.

Rom. viii. 6, 7.—"Mind of the spirit" and "mind of the flesh" rendered "spiritually minded" and "carnally minded."

This is almost stronger than the mere characterizing of the spirit or the flesh. It denotes the *ruling principle* which governs and controls the mind: the one being the old nature; and the other, the new.

2 Cor. iv. 2.—"The hidden things of dishonesty": *i.e.*, the shameful secret things.

Eph. ii. 3.—"Fulfilling the desires of the flesh and of the mind": *i.e.*, coarse fleshly lusts, and refined mental lusts; for there is "no difference" between these in God's sight, though there may be in man's.

Eph. iv. 22.—"Lusts of deceit": *i.e.*, deceitful lusts; or lusts which deceive, and are the instruments of deceit.

Verse 24: "Righteousness and holiness of truth": *i.e.*, true righteousness and holiness, as contrasted with Adam (Gen. i. 27) with the emphasis on *true*.

Eph. vi. 12.—"Against the spiritual things of wickedness": *i.e.*, wicked spirits. Here we have two forms of *Antimereia*, *viz.*, the *Ant.* of the adjective "*spiritual*" for spiritual powers, or spirits, and the *Ant.* of the noun, "*of wickedness*," for their origin or character.

Phil. iii. 21.—"Who shall change the body of our humiliation (*i.e.*, our corruptible body) that it may be fashioned like unto His body of glory (*i.e.*, his glorious body): with emphasis on corruptible and glorious.

Col. i. 11.—"According to the power of his glory": *i.e.*, His glorious power.

Col. i. 13.—"Who hath translated us into the Kingdom of the Son of His love": *i.e.*, of His beloved Son.

Col. i. 22.—"The body of his flesh": *i.e.*, his fleshly body.

Col. ii. 18.—"The mind of his flesh": *i.e.*, as in A.V., his fleshly mind.

Col. iii. 14.—"Bond of perfectness": *i.e.*, a perfect bond.

2 Thess. i. 7.—"The angels of His power": *i.e.*, His mighty angels, with great emphasis on "mighty." (See margin.)

2 Thess. ii. 3.—"The man of sin": *i.e.*, the man characterized by sin, the sinful or wicked man, with the emphasis on "sinful." "The son of perdition." (See under *Metonymy*, for the use of the word "son.")

Heb. ix. 10.—"Which stood only in meats and drinks and divers washings (*βαπτισμοῖς*, *baptisms*) and (or even) ordinances of the flesh, put upon them until the time of setting things right": *i.e.*, Baptisms whose character was fleshly, having effect only on the flesh, and thus opposite to that baptism of the Spirit with which Christ baptises the members of His Body.

Heb. xii. 9.—"Fathers of our flesh": *i.e.*, human or natural fathers, in contrast with the Heavenly Father and giver of our spirits.

James i. 25.—"A hearer of forgetfulness": *i.e.*, as in A.V., a forgetful hearer: with emphasis on "forgetful."

Jas. ii. 4.—"Judges of evil thoughts": *i.e.*, evil-thinking judges.

Jas. iii. 13.—"Meekness of wisdom": *i.e.*, wise meekness.

1 Pet. i. 2.—"Sanctification of [the] Spirit": *i.e.*, spiritual sanctification, or perhaps it may be the Genitive of *Origin*, and mean that sanctification of which the Spirit is the author and source.

2 Pet. ii. 1.—"Heresies of perdition": *i.e.*, destructive heresies or sects. The A.V. renders it "damnable heresies."

2 Pet. ii. 16.—"With the voice of a man": which the A.V. correctly renders man's voice; *i.e.*, a human being's voice in contrast to animal.

1 John i. 1.—"The Word of life": *i.e.*, the living Word. Accordingly, it is added in the next verse, "and the life (*viz.*, of the Word) was manifested."

Jude 11.—"The way of Cain . . . the error of Balaam . . . the gainsaying of Korah": *i.e.*, the way, the error, and gainsaying characterized like those of Cain, Balaam, and Korah.

Jude 18.—Walking "after their own lusts of ungodliness": *i.e.*, as in A.V., "ungodly lusts."

The Divine Names form a special class by themselves.

The Names of God (*El*), God (*Elohim*), LORD (*Jehovah*) are sometimes used, *in regimen*, as adjectives, denoting Divine; or that which is the greatest, highest, mightiest, most glorious, or beautiful.

Gen. vi. 1.—"The sons of God": *i.e.*, wondrous, mighty, supernatural beings. Hence, used always of *angels* in the Old Testament.

See every other occurrence:—Job i. 2; ii. 6; xxxviii. 7. Ps. xxix. 1; lxxxix. 6. Dan. iii. 25. In Gen. vi. 2, Codex A of the Septuagint reads ἄγγελοι τοῦ θεοῦ, *angels of God*. These are the fallen angels referred to as "in-prison" (2 Pet. ii. 4-9. Jude 6, 7, and 1 Peter iii. 18-20.

Gen. xxiii. 6.—"A prince of God": *i.e.*, a mighty prince.

Gen. xxx. 8.—"Wrestlings of God": *i.e.*, great wrestlings.

Ex. ix. 28.—"Voices of God": *i.e.*, loud and powerful voices, or thunderings. Compare 1 Sam. xiv. 15.

2 Chron. xx. 29.—"A fear of God": *i.e.*, a great fear.

2 Chron. xxviii. 13.—"A trespass of Jehovah": *i.e.*, a terrible sin.

The A.V. entirely loses the sense of this verse, which should be thus rendered: "Ye shall not bring in the captives hither; for ye propose that which will bring upon us a trespass of Jehovah (*i.e.*, a trespass of the greatest magnitude) to add to our sin and to our guilt; for abundant is the guilt we have and the fierceness of anger on Israel."

Job iv. 9.—“A blast of Eloah” : a vehement blast.

Ps. xxxvi. 6 (7) ; lxviii. 15 (16), etc.—“Mountains of God” : *i.e.*, the loftiest mountains.

Ps. lxxx. 10 (11).—“Cedars of God” : *i.e.*, the loftiest cedars.

Ps. civ. 16.—“Trees of Jehovah” : *i.e.*, the loftiest trees.

Song viii. 6.—“Flames of Jehovah” : *i.e.*, vehement flames.
The verse should be rendered :

“For love is strong as death :
Affection is inexorable as Sheol :
Its flames are flames of fire :
The flames of Jehovah.”*

Jer. ii. 31.—Here the last syllable of the word “darkness,” חַיְתָּ, is an abbreviation of Jehovah ; and the words should be rendered :

“Have I been a wilderness to Israel.
Is the land the darkness of Jah ?” *i.e.*, utter darkness. †

Ezek. xxviii. 13 ; xxxi. 8, 9.—“Garden of God” : *i.e.*, the Divine, beautiful or wonderful garden.

The Name of God is used in the same way in the DATIVE case.

Ruth ii. 20.—“Blessed be he to the LORD” : *i.e.*, divinely blessed with all things. So iii. 10, “Blessed be thou to the LORD.”

Isa. xxviii. 2. Here, it is literally :

“Behold, a mighty and strong one to Adonai” : *i.e.*,
“Behold, a mighty one, immensely strong—
As a storm of hail, a destructive storm ;
As a flood of mighty waters overflowing
Hath he cast [*Ephraim*] down to the earth with his hand.”

Jonah iii. 3.—“A city great to God” : *i.e.*, as in A.V., an exceeding great city.

Acts vii. 20.—Moses was “fair to God” : *i.e.*, Divinely beautiful.

2 Cor. x. 4.—“For the weapons of our warfare are not carnal, but mighty to God” (so A.V. margin) : *i.e.*, immensely powerful.

The word “SONS” or “CHILDREN” with a noun (in regimen) is used idiomatically :—

The word “son,” when qualified by another noun, denotes the nature and character of the person or persons so named, and even their source and origin : *e.g.*, “sons of Belial” (margin, *naughty men*). Deut. xiii. 13. Judges xix. 22.

* See Ginsburg's *Introduction*, page 386. † Ditto, page 384.

- “Sons of valour” (2 Sam. ii. 7. 1 Kings i. 52. Deut. iii. 18):
i.e., brave men.
- “Sons of the pledges”: *i.e.*, hostages (2 Kings xiv. 14).
- “Son of oil” (Isa. v. 1, marg.) beautifully rendered “in a very fruitful hill.”
- “Sons of light” (Luke xvi. 8): *i.e.*, men illuminated from above (John xii. 36. 1 Thess. v. 5. Eph. v. 8).
- “Children of the devil” (1 John iii. 10. Acts xiii. 10).
- “Children of wrath” (Eph. ii. 2).
- “Children of this world” (Luke xx. 34): *i.e.*, men who are characterized by living for this present age or life.
- “Children of the resurrection” (Luke xx. 36): *i.e.*, raised from the dead.
- “Children of disobedience”: *i.e.*, disobedient children (Eph. ii. 2).
- “Children of obedience”: *i.e.*, obedient children (1 Pet. i. 14).

Heb. x. 39 must be explained by this usage, if sense is to be made of the words, the difficulty of which is seen in the R V. margin: “But we are not [*children of unbelief*] of drawing back unto destruction of the soul (*i.e.*, unbelievers), but [*children*] of faith (*i.e.*, believers) unto the gaining of it.”

So the expression “son of man,” “sons of men,” “children of men” is a Hebrew idiom for a *human being* as distinct from a beast on the one hand and from God or angelic beings on the other (Gen. xi. 5, etc.).

In like manner the “sons of God” in the New Testament are those who partake of the New, Divine, or spiritual nature (2 Pet. i. 4), whether angels or men, as distinct from the beasts and from mere human beings.

Beni Ha-Elohim, the sons of God, is used seven times in the Old Testament for angels (see above).

Once it is used of Restored Israel (Hos. i. 10) in Heb. ii. 1, but here the expression is different, *Beni El-hai*.

In the singular with both articles it is used of Christ.

“The Son of God” is that blessed one who is perfect man and perfect God, perfectly human as “the Son of man” (also with both articles) and perfectly Divine as “the Son of God.”

6. Noun (governing) for Adjective.

When the *first* noun (instead of the second noun, *in regimen*) is changed, and used instead of the adjective, the figure is called *Hypallage*. See below.

7. The *former* of Two Nouns (both *in regimen*) used for an Adjective.

When two nouns are both of them *in regimen*, and only one of them is used for the adjective, sometimes it is the former*:

(a) Where the *former* of the two nouns (both *in regimen*) is used for an adjective, and is to receive the emphasis.

Gen. xvii. 5.—“A father of a multitude of nations”: *i.e.*, of many nations (as in the A.V.), with the emphasis on *many*, as is explained in Rom. iv. 17.

Gen. xlv. 22.—“Changes of raiment.”

Acts vii. 30.—“In a flame of a fire of a bush”: *i.e.*, in a flame of a burning bush.

Rom. v. 2.—“And rejoice in hope of the glory of God”: *i.e.*, and rejoice in God’s glorious hope.

Rom. viii. 2.—“The law of the spirit of life”: *i.e.*, the spiritual law of life.

2 Cor. iv. 6.—“The knowledge of the glory of God”: *i.e.*, the knowledge of the glorious God.

Eph. i. 6.—“To the praise of the glory of His grace”: *i.e.*, of His glorious grace.

Tit. ii. 13.—“The appearing of the glory of our great God and Saviour”: *i.e.*, the glorious appearing of the great God, even our Saviour Jesus Christ.

Rev. xviii. 3.—“The wine of the wrath of her fornication”: *i.e.*, the furious wine, etc.

8. The *latter* of Two Nouns (both *in regimen*) used for an Adjective.

Gen. ix. 5.—“At the hand of a man of his brother”: *i.e.*, at the hand of his fellow or brother man. There is no “every” expressed in the Hebrew.

Rom. iii. 23.—“For all have sinned, and come short of the glory of God”: *i.e.*, of God’s glory.

* Sometimes it is the latter that is put for the adjective. (See No. 8 below). Sometimes they are both of them different forms of the genitive case, and one of them is *in regimen* to the other: *i.e.*, depends upon the other. For examples of this, see Appendix B.

Rom. viii. 3.—“ In likeness of flesh of sin ”: *i.e.*, sinful flesh’s likeness.

Col. i. 11.—“ According to the power of the glory of Him ”: *i.e.*, according to His glorious power.

Col. i. 13.—“ And hath translated us into the kingdom of the son of His love ”: *i.e.*, His beloved Son’s kingdom. See Matt. iii. 17.

9. One of two Nouns in *the same case* (and not *in regimen*)
used for an Adjective.

When two nouns in the same case are united by a conjunction, one of them (generally the latter) is used as a very emphatic adjective, *e.g.*, Acts xiv. 13: “ They brought oxen and garlands,” means “ They brought oxen, yes, and they were *garlanded* too ! ” This figure is called *Hendiadys*, under which the reader will find many examples.

10. Noun (*in regimen*) for superlative of Adjective.

When the latter noun is the genitive plural of the former noun *e.g.*, King of Kings, Holy of Holies; it is put instead of, and to emphasise, the superlative degree of the adjective. As this is a species of *Polyptoton*, we have put the examples under that figure (*q.v.*).

ANTIPTOSIS ; or, EXCHANGE OF CASES.

Exchange of one case for another.

An'-tip-tō'-sis (ἀντίπτωσις), from ἀντί (*anti*), *against* or *instead of* ; and πτώσις (*ptōsis*), *a falling* ; in grammar *an inflection* or *a case* of a noun in *declension* ; from πίπτειν (*piptein*), *to fall*.

The figure is so called, because one case is put instead of another case. Especially when the absolute is put for the construct : *i.e.*, where the governing noun is changed for the noun *in regimen*

Antiptosis is to be distinguished from *Hypallage*. In *Hypallage*, the two words and cases are interchanged, and the sense and relation of the two reversed ; while in *Antiptosis* the governing noun becomes the adjective instead of the noun *in regimen*.

N.B.—When the noun *in regimen* is used instead of an adjective, it is a form of *Antimereia* (see above).

Ex. xix. 6.—“A kingdom of priests” : *i.e.*, a royal priesthood. In 1 Pet. ii. 9, this is put literally, instead of (as here) by *Antiptosis*.

Ps. i. 1.—“O the blessedness or happinesses of the man” : *i.e.*, the happy or blessed man.

Matt. xiii. 5.—“No depth of earth” : *i.e.*, no deep earth.

Luke i. 48.—“The low estate of his handmaiden” : *i.e.*, his humiliated bondmaid : referring to the humiliation to which she had to be subject. If even Joseph could suspect her, however sorrowfully and sadly, what would others do ? What, in fact, in Jewish teaching still !

Luke v. 9.—“At the haul of the fish” : *i.e.*, the fish of the capture ; or, the captured fishes.

Rom. ii. 4.—“The good thing (τὸ χρηστόν, *to chreston*) of God” : *i.e.*, the goodness of God. See under *Antimereia* of the adjective.

Rom. v. 17.—“The abundance of the grace” : *i.e.*, the abounding grace.

1 Cor. i. 17.—“Not with wisdom of speech” : *i.e.*, not with learned or eloquent language.

1 Cor. i. 21.—“The folly of preaching” : *i.e.*, foolish (as the wise Gentiles ironically called it) preaching.

1 Cor. xiv. 12.—“So do ye also, since as ye are zealous of spirits.” Here, the noun “spirits” is used for the adjective *spiritual*

(πνευμάτων, pneumatōn for πνευματικῶν, pneumatikōn). Both the A.V. and R.V. insert the word "*gifts*" in italics. See under *Metonymy*.

2 Cor. viii. 8.—"The genuineness of your love": *i.e.*, your genuine love.

Gal. iii. 14.—"The promise of the Spirit": *i.e.*, the promised Spirit.

Gal. iv. 4.—"The fulness of the time": *i.e.*, the full or completed time.

Eph. i. 7.—"The riches of his grace." By *Enallage* this would be *gracious riches*, but it means more than this. Grace is the subject, and it is the exceeding wealth of this wondrous grace which has abounded toward those who are "accepted in the Beloved."

By *Antiptosis* the one is put for the other, and the noun "riches" is put for the adjective: *i.e.*, His exceeding rich grace. So also

Eph. i. 18.—"The riches of his glory" denotes the exceeding rich glory of His inheritance in the saints.

Eph. iv. 29.—"Building up or edifying of the need." The A.V. renders this—"Use of edifying;" but it is the word "use" (or need) which is in the genitive case, and not the word "edifying." The R.V. renders it "Edifying as the need may be."

But by the figure of *Antiptosis* (which neither Version perceived), the former noun is used for the adjective, instead of the latter in the genitive case.

The meaning, therefore, is "that which is good for edifying use."

Phil. iv. 5.—"The immutability of his counsel": *i.e.*, his immutable counsel.

Col. i. 27.—"The riches of the glory": *i.e.*, His wondrously rich glory, in the mystery revealed to and through Paul.

1 Thess. i. 3.—"Work of faith," "labour of love," and "patience of hope."

We have given these under the genitive of origin (see Appendix B): *i.e.*, work which proceeds from faith, labour which proceeds from love, and patience that proceeds from hope.

The genitive, however, may be, by *Antimerēia*, faithful service, loving labour, and hopeful patience.

But, if the figure is *Antiptosis*, then it means a working faith (*i.e.*, a faith which is manifested by its works), a laborious love, and patient hope. Probably all three interpretations are correct!

Heb. vi. 17.—"The immutability of his counsel": *i.e.*, His unchangeable counsel."

Heb. ix. 15.—"The promise of the eternal inheritance": *i.e.*, the promised eternal inheritance.

1 Pet. iii. 20.—"The longsuffering of God": *i.e.*, the longsuffering God.

There are other exchanges of case beside that of the absolute for the construct. But these are for the most part peculiar to Greek usage.

Luke i. 55.—"As he spake to (πρός) our fathers, to Abraham (τῷ Ἀβραάμ), and to his seed (τῷ)." Here, the fathers is in the Accusative because more general; while Abraham, etc., is in the Dative, because more personal.

Heb. x. 5.—"A body hast thou prepared me (Dat. μοί (μοί), for me)."

It is a question whether the *Dative* is used, by *Antiptosis*, for the *Accusative*; to show that, while Christ's human body was prepared for Him, yet He was also constituted a servant for ever according to Ex. xxi. 6 and Deut. xv. 17. This is the sense in Ps. xl. 6 (7), and σώμα (*sōma*), *body*, was used of slaves (Rev. xviii. 13), just as we use "hands" of labourers.

Rev. i. 5, 6.—"And from Jesus Christ (*Gen.*), the faithful witness (*Nom.*), and the first begotten (*Nom.*) from the dead . . . to him (*Dat.*) that loved us . . . and made us (*Nom.*) kings, etc., to him (*Dat.*)." All this change of cases seems to overwhelm us with the idea of the impossibility of expressing the praise and glory which should be ascribed to Jesus Christ.

See also (in the Greek) Rev. iii. 12, and xviii. 13.

HETEROSIS; or, EXCHANGE OF ACCIDENCE.

Exchange of one Voice, Mood, Tense, Person, Number, Degree, or Gender, for another.

Het'-e-rō'-sis, ἕτερος (heteros), another, different. It is the name given to that form of *Enallage* which consists of an exchange, not of actual parts of speech, but of the *accidence* of a part of speech.

It includes an exchange of one *Form of the Verb* for another (*e.g.*, intransitive for transitive); one *Mood* or *Tense* for another; one *Person* for another; one *Degree* of comparison for another; one *Number* or *Gender* for another.

When the exchange is of one *Case* for another, it has a separate name—*Antiptōsis* (see above), and when the exchange is of one *Part of Speech* for another, it is called *Antimereia* (see above).

The following are the various forms of *Heterosis* :—

HETEROSIS.

I. Of FORMS and VOICES.

1. Intransitive for Transitive.
2. Active for Passive.
3. Middle for Passive.

II. Of MOODS.

1. Indicative for Subjunctive.
2. Subjunctive for Indicative.
3. Imperative for Indicative.
4. Imperative for Subjunctive.
5. Infinitive for Indicative.
6. Infinitive for Imperative.

III. Of TENSES.

1. Past for Present.
2. „ „ Future.
3. Aorist (Indefinite) for Past.
4. „ „ Present.
5. Present for Past.
6. „ „ Future.
7. „ „ Paulo post futurum (*i.e.*, a little after
8. Future for Past. [Future).
9. „ „ Present.
10. „ „ Imperative.

IV. Of PERSONS.

1. First Person for Third.
2. Second for Third.
3. Third for First or Second.
4. Plural for Singular.
5. Singular for Plural.

V. Of ADJECTIVES (DEGREE) and ADVERBS.

1. Positive for Comparative.
2. „ „ Superlative.
3. Comparative for Positive.
4. „ „ Superlative.
5. Superlative for Comparative.

VI. Of NOUNS (NUMBER), ADJECTIVES, and PRONOUNS.

1. Singular for Plural.
2. Plural for Singular.
3. Plural for Indefinite Number or one of many.

VII. Of GENDER.

1. Masculine for Feminine.
2. Masculine for Neuter.
3. Feminine for Neuter.
4. Neuter for Masculine or Feminine,

HETEROSIS OF THE VERB.

I. Of FORMS and VOICES.

1. Intransitive for Transitive.

Matt. v. 29.—"If thy right eye offend thee": (*σκανδαλίζω*, *skandalizō*), to make to stumble: *i.e.*, make thee stumble. So xviii. 6. 1 Cor. viii. 13.

Matt. v. 45.—"He maketh his sun to rise" (*ἀνατέλλω*, *anatellō*), to rise up.

1 Cor. ii. 2.—"I determined not to know anything among you": *i.e.*, to make known, preach.

1 Cor. iii. 6.—"God gave the increase," and verse 7: "God that giveth the increase." So 2 Cor. ix. 10. In all other places the verb *αὐξάνω* (*auxanō*), to increase, is intransitive.

1 Cor. xiii. 12.—"Then shall I know, even as I also am known": *i.e.*, I shall be made to know or taught.

2 Cor. ii. 14.—"Now, thanks be to the God that always causeth us to triumph." Here the A.V. recognises the figure of exchange; as also in

2 Cor. ix. 8.—"God is able to make all grace abound in you."

Gal. iv. 9.—"But now after that ye have known God, or rather are known of God": *i.e.*, been made to know, or been instructed by God.

Eph. i. 8.—"According to the riches (or wealth) of His grace which (grace) he hath made to overflow into us."

2 Tim. ii. 19.—"The Lord knoweth them that are his": *i.e.*, the Lord maketh known who are His; as in Num. xvi. 5.

2. Active for Passive.

1 Pet. ii. 6.—"Wherefore also it is contained in the Scriptures," *lit.*, it contains: *i.e.*, there is a passage in the Scripture.

3. Middle for Passive.

Luke ii. 5.—"To be taxed with Mary": *lit.*, to enrol himself.

1 Cor. x. 2.—"And were all baptized into Moses": *lit.*, baptized themselves.

II. HETEROSIS OF MOODS.

1. Indicative for Subjunctive.

As the Hebrew language has no subjunctive mood, the indicative is often put instead of that mood; and this is done in the New Testament, as well as in the Old Testament, inasmuch as, though the language is Greek, the thoughts and idioms are Hebrew.

1 Cor. xv. 12.—“Now if Christ be preached that he rose from the dead, how say some among you,” etc.: *i.e.*, how is it that some among you say.

Verse 35. “But some men will say”: *i.e.*, may say.

Verse 50. “Neither doth corruption inherit incorruption”: *i.e.*, neither *can* corruption, etc.

2. Subjunctive for Indicative.

Matt. xi. 6.—“Blessed is he who may not be made to stumble”: *i.e.*, who is not made to stumble or seeth nothing to stumble at in me.

John xv. 8.—“By this is my Father glorified, that ye may bear much fruit”: *i.e.*, that ye bear or when ye bear, etc.

1 Cor. vi. 4.—“If, then, ye may have matters of judgment” (cases for the judge): *i.e.*, if ye have.

Jaş. iv. 13.—“To-day or to-morrow we may go into such a city”: *i.e.*, we will go.

Verse 15: “If the Lord should will, and we should live”: *i.e.*, if He willeth, and we live.

Some Christians say, “If the Lord should tarry;” not perceiving that He may tarry, and yet not will that we should live, or do this or that. Tarrying and willing are two very different things.

3. Imperative for Indicative.

Gen. xx. 7.—“For he (Abraham) is a prophet, and let him pray for thee”: *i.e.*, (as in A.V.), he shall pray for thee.

Gen. xlii. 18.—“This do ye and live”: *i.e.*, and ye shall live.

Gen. xlv. 18.—“I will give you the good of the land of Egypt, and eat ye the fat of the land”: *i.e.*, ye shall eat (as in A.V.).

Deut. xxxii. 50.—“And be gathered unto thy people”: *i.e.*, thou shalt be gathered.

Ps. xxii. 8 (9).—“Roll thyself on, or trust thou in the LORD.”

Whatever part of the verb בָּטַח (*gōl*) may be, it must be put for the indicative, for it is so rendered in the Septuagint ("He trusted in the Lord"), and is so quoted in the New Testament (Matt. xxvii. 43).

Ps. xxxvii. 27.—"Depart from evil and do good: and dwell for evermore": *i.e.*, thou shalt dwell.

Prov. iii. 4.—"So shalt thou find favour."

Here the A.V. recognizes the figure, for the Heb. is imperative, "find." But the A.V. misses it in iv. 4. "Keep my commandments and live": *i.e.*, and thou shalt live.

Rom. v. 1.—"Therefore, being justified by faith, we have peace with God."

Here the reading, according to the R.V. and the Textual critics, should be ἔχωμεν (imperative), instead of ἔχομεν (indicative), as in the T.R. and A.V. Alford, though he recognizes the reading, and puts it in the text, yet bows to the overwhelming evidence of the sense, and the context, and contends for the *Indicative*. The simple solution is that this is one of the instances, if the critics are right, in which the Imperative is used for the Indicative, and though the text may say "let us have," the meaning is "we have."

1 Cor. xvi. 22.—"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha": *i.e.*, he is or will be Anathema (or accursed) when the Lord shall come.

In prophetic utterances the future indicative is very often declared by the imperative; for "Whatsoever the LORD willeth, that doeth he."

Isa. viii. 10.—"Take counsel together . . . speak the word": *i.e.*, ye shall take counsel together, and it will come to naught: and ye shall speak the word, but it will not stand." So also xxix. 9; xxxvii. 30; liv. 1, etc.

John ii. 19.—"Destroy this temple." This was not a command for the Jews to destroy Him, but a prophesy that they would do so. When they perverted His words, they did not do so by taking the figure literally, but by declaring that He said "I will destroy this temple."

Gal. vi. 2.—"And so fulfil (*i.e.*, so ye will fulfil) the law of Christ."

Jas. v. 1.—"Weep and howl": *i.e.*, ye shall weep and howl.

4. Imperative for Subjunctive.

Num. xxiv. 21.—“Strong be thy dwelling place, and build in the flint-rock thy nest. Nevertheless”: *i.e.*, thou mayest put, but,” etc. A.V.: “Thou putttest” (Ind.), but the sense is subjunctive.

Ps. iv. 4 (5).—“Stand in awe, and sin not”: *i.e.*, if ye stand in awe ye will not sin.

Nah. iii. 14.—Here, all the imperative commands are conditional declarations, as is shown by verse 15: *i.e.*, the people might do all these things, nevertheless, it would be all in vain.

Luke x. 28.—“This do, and thou shalt live”: *i.e.*, if thou do this. Hence the Imperative very often implies only *permission*:—

2 Sam. xviii. 23.—“Run”: *i.e.*, thou mayest run.

1 Kings xxii. 22.—“Go forth, and do so”: *i.e.*, thou mayest go, and do it.

2 Kings ii. 17.—“Send”: *i.e.*, ye may send.

Matt. viii. 32.—“Go”: *i.e.*, ye may go.

1 Cor. vii. 15.—“Let him depart”: *i.e.*, he may depart.

1 Cor. xi. 6.—“Let her also be shorn”: *i.e.*, she may be shorn.

5. Infinitive for Indicative.

Gen. viii. 5.—“And the waters were in going and returning”: *i.e.*, as in A.V., decreased continually.

Ex. viii. 15 (11).—“But when Pharaoh saw that there was respite, and to harden his heart, and hearkened not unto them”: *i.e.*, hardening of his heart followed, or took place.

2 Sam. iii. 18.—“By the hand of my servant David to save my people Israel”: *i.e.*, I shall save.

1 Kings xxii. 30 and 2 Chron. xviii. 29.—“And the king of Israel said unto Jehoshaphat: To disguise myself and to enter into the battle”: I will disguise myself; or as in margin [*when he was*] to disguise, etc.

2 Chron. xxxi. 10.—“Since the People began to bring the offerings into the House of the Lord, to eat, to be satisfied, and to have left plenty”: *i.e.*, we have eaten, and had enough, and have left plenty.

Ps. viii. 1 (2).—“Who to set thy glory above the heavens”: who hast set. The Targum and the Syriac have the Indicative (Num. xxvii. 20).*

*See the note in Dr. Ginsburg's edition of the Hebrew Bible.

P.x xxii. 9.—"Not to understand": *i.e.*, having no understanding.

Ps. lxxvii. 1 (2).—"Even unto God with my voice, and to hear me": *i.e.*, and He gave ear to me, or He will hear me; or, by *Ellipsis*, and He [*will condescend*] to hear me.

Prov. xii. 6.—"The words of the wicked *are* to lie in wait for blood": *i.e.*, lie in wait.

Isa. v. 5.—Here, the Infinitive is correctly rendered by the Indicative future: "I will take away, and break down," etc.

Isa. xxxviii. 16.—"So wilt thou recover me, and to make me to live": *i.e.*, and vivify me, or preserve my life.

Isa. xlix. 7.—"To him to despise in soul": *i.e.*, to him who is despised by man.

Jer. vii. 9.—"Will ye to steal, to murder," etc. Some interpret the letter ׀ (*He*) as interrogative, but others as intensive, Will ye steal, etc. (with emphasis on the verbs).

Jer. xiv. 5.—"Yea, the hind also calved in the field, and to forsake it": *i.e.*, and forsook it, because there was no grass; or, the sense may be supplied by *Ellipsis*, and [*was obliged*] to forsake it, etc.

Ezek. i. 14.—"And the living creatures to run and to return": *i.e.*, ran and returned.

Ezek. xi. 7.—"To bring you forth": *i.e.*, I will bring you forth. "I shall bring" is actually the reading according to the *Sevir*, and indeed it is the Textual reading in some MSS., as well as the *Editio princeps* of the Hebrew Bible (Soncino, 1488), and the marginal reading of the first edition of the Rabbinic Bible by Felix Pratensis (Venice, 1517), as may be seen from the note in Dr. Ginsburg's Edition of the Hebrew Bible.

Hab. ii. 15.—"To make him drunk": *i.e.*, and makest him drunken also (as in A.V.).

6. Infinitive for Imperative.

Ex. xx. 8.—"To remember the sabbath day, to keep it holy": *i.e.*, remember thou. So Deut. v. 12.

Luke ix 3.—"Neither to have two coats": *i.e.*, neither have ye.

Rom. xii. 15.—"To rejoice with them that rejoice": *i.e.*, rejoice ye. See under *Homœoteleuton*.

Phil. iii. 16.—“To walk by the same rule”: *i.e.*, let us walk, or walk ye.

Other examples may be seen in Josh. i. 13. Job. xxxii. 10 (11). Ps. xvii. 5; xxii. 8 (9). Isa. xxxii. 11. Jer. ii. 2.

III. HETEROSIS OF THE TENSES.

As the Hebrew verb has only two principal tenses, the past and the future, these two with the participles supply all the other tenses. Hence, in the New Testament, where the thought and idiom are Hebrew, though the tenses are Greek they consequently have all the variety which these tenses have in Hebrew.

1. The Past for the Present.

The Past not only serves to express what is finished or past, but what is present: regarding it, and also the future, as actually done. The past tense expresses what is either imperfect or perfect, or what is a gentle imperative, or a fixed determination, or a continuation of the action or state. The exact sense can be known only from the context.

Gen. iv. 1.—“I have gotten a man from the LORD”: *i.e.*, I have got, or, possess.

Verse 9: “I have not known”: *i.e.* (as in A.V.), I know not, or, I do not know.

Gen. xxiii. 11, 13.—“I have given thee the field”: *i.e.*, I give to thee the field.

Gen. xxxii. 10 (11).—“I have been unworthy of all the mercies”: *i.e.*, I am unworthy.

2 Sam. i. 5.—“How hast thou known (*i.e.*, how dost thou know) that Saul and Jonathan his son are dead?”

2 Kings iii. 11.—“Here is Elisha, son of Shaphat, who hath poured (*i.e.*, poureth) water on the hands of Elijah.” Elijah’s servant is described by part of his service (this is by the figure of *Synecdoche* (*q.v.*)).

Ps. i. 1.—“O the happiness of that one who hath not walked (*i.e.*, doth not (and never did) walk),” etc.

Ps. xiv. 1.—“The fool hath said (*i.e.*, sayeth) in his heart, There is no God.” If this Psalm refers to Nabal (*a fool*), we may render it: “Nabal said” or “A fool sayeth.”

Ps. xxv. 2.—“ My God, in thee I have trusted : ” *i.e.*, do I trust. So Ps. xxxi. 1 (2). Prov. xvii. 5; and in many other places: the sense being, “ I have trusted, and still do trust, in Thee.”

Ps. xxxi. 6.—“ Thou hast delivered (*i.e.*, thou deliverest) me, O Jehovah.”

Isa. ix. 2 (1).—“ The People who walk in darkness have seen (*i.e.*, see) a great light.”

John i. 4.—“ In him was (*i.e.*, is) life, and the life was (*i.e.*, is) the light of men.”

Verse 15: “ This was (*i.e.*, is) he of whom I spake.”

John iii. 16.—“ God so loved (*i.e.*, loveth) the world, that he gave (*i.e.*, giveth) his only begotten Son.”

John ix. 36.—“ Who is he, Lord, that I shall have believed (*i.e.*, may believe) on him.”

John xx. 17.—“ Hold me not, for I have not yet ascended ” : *i.e.*, I do not yet ascend, or am not yet ascended.

Acts xii. 14.—Rhoda “ told Peter to be standing before the porch ” : *i.e.*, how Peter is standing.

Rom. v. 2.—“ This grace wherein ye have stood ” : *i.e.*, and continue to stand.

1 Cor. i. 10.—“ In whom we have hoped (and continue to hope).”

Heb. x. 11.—“ And every high priest stood (*i.e.*, standeth) daily ” (as in A.V.).

Jas. i. 24.—“ He beheld himself, and has gone away ” : *i.e.*, he beholdeth himself, and goeth his way.

1 John iii. 6.—“ Whosoever sinneth hath not seen him, neither known him ” : *i.e.*, seeth Him not, neither knoweth Him.

Other examples may be seen in John v. 45; xi. 27; xvi. 27. 1 Tim. iv. 10; v. 5.

2. The Past for the Future.

This is put when the speaker views the action as being as good as done. This is very common in the Divine prophetic utterances: where, though the sense is literally future, it is regarded and spoken of as though it were already accomplished in the Divine purpose and determination: the figure is to show the absolute certainty of the things spoken of.

Gen. xlv. 9, 10.—"Haste ye and go up to my father, then ye have said (*i.e.*, will say) to him . . . and thou hast dwelt (*i.e.*, wilt dwell) in the land of Goshen."

Ex. xvii. 4.—"They have stoned me": *i.e.*, they will stone me.

1 Sam. ii. 31.—"Lo, the days are coming, and I have cut off thine arm": *i.e.*, shall cut off, etc.

1 Sam. x. 2.—"Thou hast found": *i.e.*, wilt find.

1 Sam. vi. 7, 8.—"And ye have bound (*i.e.*, will bind)," etc.

Job xix. 27.—"And mine eyes have beheld" (*i.e.*, will have seen).

Ps. xxiii. 5.—"Thou hast anointed": *i.e.*, wilt anoint.

Ps. cvii. 42.—"And all iniquity hath shut (*i.e.*, will have shut) her mouth."

Prov. i. 22.—"The scorers have delighted (*i.e.*, will delight) in their scorning."

Prov. xi. 7, 21.—"The hope of the unjust men hath perished": *i.e.*, will perish: but just one's seed hath escaped: *i.e.*, will escape.

Prov. xii. 21.—"And the wicked have been (*i.e.*, will be) full of evil."

Jer. xxi. 9.—"Whosoever goeth forth and hath fallen unto the Chaldeans": *i.e.*, shall fall, etc.

As we have said above, nearly all the prophecies are thus written. See Isa. xi.: "And a rod hath come out of the stock of Jesse," and often through the chapter.

John iii. 13.—"No man hath ascended up into the heaven": *i.e.* ascend up, or can ascend.

John iv. 38.—"Other men laboured, and ye have entered (*i.e.* shall enter, or are entered) into their labours."

Rom. viii. 30.—The called are spoken of as already (in the Divine purpose) in Christ, justified, yea, even glorified.

Eph. ii. 6.—Believers are regarded as already raised from the dead and seated in the heavenly places.

Heb. ii. 7.—"Thou hast made (*i.e.*, Thou wilt make) Him for a little while less than the angels." For this was a prophecy spoken of Christ long before, in Ps. viii.

Heb. iii. 14.—"We have been made (*i.e.*, we shall become) partakers of Christ, if we hold," etc.

Heb. xii. 22.—“ But ye have come (*i.e.*, shall come) unto Mount Zion,” etc.

3. The Aorist for the Past.

The Aorist, or *indefinite* past tense, is used to denote an action definitely past and completed some time ago.

Matt. xiv. 3.—“ Now Herod, having laid hold of John, bound him ”: *i.e.*, had bound him.

John xviii. 24.—“ Now Annas sent him (*i.e.*, had sent him) bound unto Caiaphas.”

4. The Aorist for the Present.

The Aorist is sometimes put for a past action or state continued up to the present time.

Matt. iii. 17.—“ This is my beloved son, in whom I was (*i.e.*, was and am) well pleased.” So Mark i. 11, and Luke iii. 22.

Matt. xxiii. 2.—“ The Scribes and Pharisees sat (*i.e.*, and continue to sit) in Moses’ seat.”

Mark xvi. 19.—“ Was taken up into heaven, and sat (*i.e.*, sat and continues to sit) on the right hand of God.”

Luke i. 47.—“ My spirit rejoiced ”: *i.e.*, hath rejoiced and doth rejoice. A.V., “ hath rejoiced.”

Luke xv. 16.—“ And he was longing to have filled ”: *i.e.*, to fill.

John i. 12.—“ To them gave he authority to have become (*i.e.*, to become, or that they might be) sons of God.”

1 John iv. 8.—“ He that loveth not, knew not (*i.e.*, knoweth not, or never knew) God.”

John xi. 56.—“ What think ye, that he will not have come (*i.e.*, there is no hope of his coming) to the feast ? ”

John xv. 6.—“ Except anyone abide in me he was cast out (*i.e.*, will be cast out), and was (*i.e.*, will be) burned.” See under *Ellipsis*.

5. The Present for the Past.

Matt. ii. 13.—“ And when they were departed, behold, the angel of the Lord appeareth (*i.e.*, appeared).”

Mark ii. 4.—"They are letting down the bed": *i.e.*, they did let down. See also chaps. iii. 19, 20, 31 and xvi. 2.

John iii. 13.—"No man hath ascended into heaven, but the Son of man who is (*i.e.*, who was) in heaven." Note that the perfect of the first verb is used for the future, as already observed above.

Acts ix. 26.—"They were all afraid of him, not believing (or refusing to believe) that he is (*i.e.*, was. So the A.V.) a disciple."

Gal. ii. 14.—"But when I saw that they do (*i.e.*, did) not walk uprightly."

Heb. ii. 16.—"For not, indeed, of angels' nature He taketh (*i.e.*, took) hold, but of Abraham's seed He taketh (*i.e.*, took) hold."

Heb. vii. 3.—"He remaineth (*i.e.*, remained) a priest all his life."

Heb. vii. 8.—"One testified of that he liveth" (*i.e.*, that he lived, viz., a priest) all his life. See above.

6. The Present for the Future.

This is put when the design is to show that some thing will certainly come to pass, and is spoken of as though it were already present.

Matt. ii. 4.—"Demanded of then where Christ should be (*i.e.*, is to be) born."

Matt. iii. 10.—"Every tree which bringeth not forth good fruit is hewn down": *i.e.*, will be hewn down.

Matt. v. 46.—"What reward have ye?" *i.e.*, will ye have?

Matt. xvii. 11.—"Elias indeed cometh (*i.e.*, will come) first."

Matth. xxvi. 29.—"Until the day when I drink (*i.e.*, shall be drinking) it with you new," etc.

Mark ix. 31.—"The Son of man is delivered (*i.e.*, will be delivered) unto the hands of men."

Luke xiii. 32.—"And the third day I am (*i.e.*, shall be) perfected."

I Cor. xv. 2.—"By which also ye are (*i.e.*, will be) saved."

I Cor. xv. 12.—"How say some among you that there is (*i.e.*, will or can be) no resurrection of the dead?"

2 Pet. iii. 11.—"Seeing that all these things are (*i.e.*, shall be) dissolved."

2 Pet. iii. 12.—“And the elements are (*i.e.*, shall be) melted.”

Other examples may be seen in Matt. xi. 3. John vii. 27, 33, 34; viii. 58; x. 17, 18; xii. 26, 34; xiii. 6, 27; xvi. 16. Acts i. 6. 1 Cor. xv. 35; xvi. 5. Rev. xi. 5, etc., etc.

7. The Present for the Paulo post futurum.*

Matt. xxvi. 24.—“The Son of man indeed goeth (*i.e.*, will soon be gone, or given over), as it is written of Him.”

So verse 45. Mark xiv. 41. Luke xxii. 22, 37. John xiii. 3; xiv. 3, 18, 19; xvii. 11, etc.

Luke xxii. 19.—“Which is given (*i.e.*, which will soon have been given) for you.”

So also Matt. xxvi. 28. Mark xiv. 24. 1 Cor. xi. 24.

Luke xxiv. 49.—“Behold, I send (*i.e.*, I shall soon have sent) the promise of my Father,” etc. So also John xx. 17.

2 Tim. iv. 6.—“For I already am being poured (or offered)” : *i.e.*, I shall soon have been offered up.

8. The Future for the Past.

The future is used for the past when it is understood that the thing or matter was future at the time of writing or speaking.

Ex. xv. 5.—“The depths will cover (*i.e.*, have covered and will continue to cover) them.”

Judges ii. 1.—“I shall make (*i.e.*, I made) you to go up out of Egypt and shall bring (*i.e.*, have brought) you into the land which I swore unto your fathers.” When the angel spake this it was past : when Jehovah said it, it was future.

Judges v. 8.—“He (*i.e.*, Israel) will choose (*i.e.*, he chose) new Gods.” For Deborah is speaking of the cause of the affliction which had fallen upon the People : *vis.*, idolatry.

Judges xxi. 25.—“Each man will do (*i.e.*, did) what was right in his own eyes.”

2 Sam. iii. 33.—“And the king lamented over Abner, and said, Will Abner die as a fool dieth ?” (*i.e.*, as in A.V., Died Abner, etc.).

2 Sam. xii. 3.—“She will (*i.e.*, did) eat of his own meat, and will drink (*i.e.*, drank) of his own cup, and will lie (*i.e.*, lay) in his bosom, and so she became unto him as a daughter.”

* This tense differs from the simple or perfect future by denoting and referring to something which *will soon be past*.

Isa. lxiii. 3.—“ I shall tread (*i.e.*, I have trodden) . . .” as in the rest of the verse.

9. The Future for the Present.

This is a case in which what was then future at the time of speaking, remained, or remains, as a present fact. The *present* in this case is often in the subjunctive or reflexive mood.

Gen. ii. 10.—“ And thence it will part (*i.e.*, gets parted, or parts itself) and becomes four heads.”

Num. xviii. 7.—“ I shall give (*i.e.*, I do give) your priest's office unto you as a service of gift”: *i.e.*, the gift at the time of speaking was future; but, ministry remains an ever present gift.

Job iii. 20.—“ Wherefore will light be given to him that is in misery? ” (*i.e.*, is light given).

Ps. i. 2.—“ And in His Law he will (*i.e.*, doth) meditate.” So Ps. iii. 5 (6); xxii. 2 (3); xxv. 1; xxxi. 5 (6). Hos. i. 2, etc.

Matt. xii. 31.—“ Every sin and blasphemy will be (*i.e.*, may be) forgiven to men.

Luke vi. 7.—“ Whether he will heal (*i.e.*, whether he does heal) on the sabbath day.” Here the Critical Texts actually read the present tense, as in the next passage (Luke xxiii. 46).

Luke xxiii. 46.—“ Father, into thy hands I shall commend (*i.e.*, I commend) my spirit.”

Rom. iii. 30.—“ Seeing it is one God which shall (*i.e.*, doth) justify.”

10. The Future for the Imperative.

The Future of the Indicative is by Hebrew idiom frequently used for the Imperative. When this is the case, the Imperative is very forcible and emphatic; not being so much a mere command as the assertion of a fact which could hardly be otherwise. All the ten commandments are in this form.

“ *Thou wilt not* ” not merely “ shalt not.”

Judges v. 21.—“ O my soul, thou wilt tread down strength ”: *i.e.*, tread thou down (not, as in A.V., “ hast trodden down ”); or, R.V.: “ march on.”

So Ps. v. 11 (12).

1 Cor. v. 13.—“ Ye will put away (*i.e.*, put away) from among yourselves that wicked person.

1 Tim. vi. 8.—“ We shall be content ”: *i.e.*, let us be content.

IV. HETEROSIS OF PERSON AND NUMBER (VERBS).

In order to make what is said more emphatic, Hebrew idiom sometimes changes the number and person of the verb. In most of these cases the figure is correctly rendered in the A.V., so that we need only give a few examples which are there passed over.

1. The First Person for the Third.

Ecc. iii. 18.—"I said in my heart according to the reasoning of the sons of men": *i.e.*, according to the reasoning of man, or human reasoning: *i.e.*, man says in his heart.

In **Rom. vii.**, Paul, though speaking in the first person, is saying what is true of all who share his experience: and not merely speaking of his own case as being peculiar or different from others.

Rom. x. 18.—"But I say." Who says it? David! But by the Holy Spirit what David said is now repeated by Paul in the first person.

2. The Second Person for the Third.

Isa. i. 29.—"They shall be ashamed for the oaks which ye (*i.e.*, they) have desired," etc.

For they desired them, of course: yet the persons addressed were equally guilty and are thus by the sudden change of persons charged with the same sin.

Isa. xlii. 20.—"Seeing many things, but thou observest not": (*i.e.*, he observes not) as in the rest of the verse.

Jer. xxix. 19.—"But ye (*i.e.*, they) would not hear."

Gal. vi. 1.—"Ye that are spiritual restore such an one, in the spirit of meekness, considering thyself (instead of yourselves)." This is in order to emphasize the fact that those who are thus addressed stand each in the same individual danger.

3. The Third person for the First or Second.

Gen. xlix. 4.—"Because thou wentest up to thy father's bed; then defiledst thou it: he went (*i.e.*, thou wentest) up to my couch."

Isa. liv. 1.—Here the third person is rendered correctly in A.V. by the second.

Lam. iii. 1.—"I am the man, he hath (*i.e.*, I have) seen affliction."

Micah vii. 18.—Here we have “his” inheritance, after the address “like thee.”

4. The Plural for the Singular.

Gen. xxix. 27.—“Fulfil her week, and we (*i.e.*, I) will give thee this also for thy service.”

Num. xxii. 6.—“Peradventure I shall prevail, that we (*i.e.*, I) may smite them.”

2 Sam. xvi. 20.—“Then said Absalom to Ahithophel, Give counsel among you What shall we (*i.e.*, I) do?”

Job xviii. 2.—“How long will it be ere ye (*i.e.*, thou) make an end of words? mark, and afterwards we (*i.e.*, I) will speak.”

Dan. ii. 36.—“This is the dream; and we (*i.e.*, I) will tell the interpretation thereof.”

Mark iv. 30.—“Whereunto shall we (*i.e.*, I) liken the kingdom of God?”

John iii. 11.—“We (*i.e.*, I) speak that we (*i.e.*, I) know, and testify that we (*i.e.*, I) have seen; and ye receive not our (*i.e.*, my) witness.”

John xxi. 24.—“And we (*i.e.*, I) know that his testimony is true.”

Rom. i. 5.—“By whom we (*i.e.*, I, Paul) have received grace and apostleship.” (See also *Hendiadys*).

1 Tim. ii. 15.—“She will be saved through the child-bearing if they (*i.e.*, Eve and all her daughters) abide in faith,” etc.

5. The Singular for the Plural.

Num. xxxii. 25.—“Spake” is (sing) “he spake”: *i.e.*, the tribe as composed of the children of Gad,” etc. It is put for the plural, “they spake”; and it should really be “they spake” (*viz.*, the children of Gad and the children of Reuben), according to the *Sevir*. This extra-official reading is the Textual reading in several MSS.; in the Samaritan Text, in the Targums of Jonathan and Onkelos, the Septuagint, the Syriac, and the Vulgate. See the note in Dr. Ginsburg’s Hebrew Bible. So 1 Sam. xvi. 4: *i.e.*, one particular elder spoke for all. But the sing. is put for the plural: for here, again, according to the note in Dr. Ginsburg’s Text, the verb should be in the plural. This is not only the reading according to the *Sevir*, but it is in the Text of many MSS., the *Editio princeps* of the Prophets (Soncino, 1485-6), the first edition of the Hebrew Bible (1488), the Targum, the LXX. Syriac, and the Vulgate.

See also Est. ix. 23. Job xii. 7. Ps. lxxiii. 7. Prov. xiv. 1, 9.

V. HETEROSIS OF DEGREE.

The Hebrew has no degrees of comparison in the Adjective : hence other methods are adopted to express them.

In the New Testament, while the language is Greek, the thoughts and idioms are Hebrew ; so that the Hebrew methods of comparison are frequently adopted ; and thus we have, by the use of *Enallage*, several examples of exchange in the expression of Degree. (See under *Idiom*).

1. The Positive for the Comparative.

Where the positive is used with the comparative particle η (*ee*), *than*, it implies that, though there may be in one sense a comparison, yet, in another and true sense, there is really no comparison at all ; for the use of the positive declares that the one case is so, rather than the other, which is not so.

Ps. cxviii. 8, 9.—"It is good to trust in the LORD, *rather* than to put confidence in man" : *i.e.*, the one is good, the other is not ; yea, it is accursed (see Jer. xvii. 5, 7).

Matt. xii. 7.—"I will have mercy, and not sacrifice" : *i.e.*, rather than sacrifice.

Matt. xviii. 8.—"It is good for thee" : *i.e.*, (as in A.V.) it is better for thee, etc. But the meaning is that the one condition is good, and not the other. Hence it is expressed "rather than the other."

Mark iii. 4.—"Is it lawful to do good on the sabbath-days or to do evil ?" : *i.e.*, more lawful to do good than to do evil. The evil His enemies did on the sabbath was in watching Him.

Luke xviii. 14.—"I tell you, this man went down to his house justified *rather* than the other."

Here, the A.V. has translated it not as a comparative, but as positive ; supplying the word "*rather*," which is quite correct. The thought being that, while there must be a comparison between the two men, the one was justified and the other was not.

The whole parable is concerning justification and not about prayer. See verse 9.

John vi. 27.—"Labour not for the meat which perisheth, but for the meat that endureth to eternal life" : *i.e.*, labour *more* for the latter than for the former, or *rather than*.

John xv. 22.—"If I had not come and spoken to them, they had not had sin": *i.e.*, so much sin.

1 Cor. iii. 7.—"So neither is the planter anything, nor the waterer; but God that maketh grow": *i.e.*, they were nothing in comparison with God.

2. The Positive for the Superlative.

1 Sam. xvii. 14.—"And David was the small *one* (*i.e.*, the smallest): and the three great *ones* (*i.e.*, the greater or greatest three) followed Saul."

2 Chron. xxi. 17.—"The small *one* (*i.e.*, the smallest) of his sons."

Jonah iii. 5.—"From their great *one* (*i.e.*, the greatest one among them) to their small (*i.e.*, smallest) one."

Matt. v. 19.—"Whosoever therefore shall break one of these shortest commandments and shall teach men so, he shall be called least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." See under *Synæceiosis*.

Heb. x. 21.—"And having a great (*i.e.*, highest) priest over the house of God." So **xiii. 20.**

3. The Comparative for the Positive.

1 Tim. iii. 14.—"Hoping to come unto thee more quickly": *i.e.*, soon; or, as in A.V., shortly.

2 Tim. i. 18.—"And in how many things he ministered to me in Ephesus thou knowest better": *i.e.*, well; or (as in A.V.), very well: *i.e.*, to well to need reminding of.

4. The Comparative for the Superlative.

Matt. xiii. 32.—"Which indeed is less than (or least of) all the seeds (which men sow in the fields)."

Matt. xviii. 1.—"Who then is greater in the kingdom of heaven": or (as in A.V.), greatest.

John x. 29.—"My Father, which gave them me, is greater than (*i.e.*, greatest of) all."

1 Cor. xiii. 13.—"But the greater (*i.e.*, the greatest) of these is charity."

1 Cor. xv. 19.—"If in this life only we have hope in Christ, we are of all men more (*i.e.*, most, as in A.V.) miserable."

5. The Superlative for the Comparative.

John i. 15.—“For he was first of me”: *i.e.*, prior to me (A.V. before me). So the word first is used in Mark vi. 21; Luke xix. 47; Acts xxv. 2; Rev. xiii. 12; and perhaps Rev. xxi. 1: “the *former* heaven and earth”; and Rev. xx. 6: the *former* resurrection of the two foretold in the Old Testament and in the Gospels. Not necessarily the special resurrection of the Church of God revealed in 1 Thess. iv. 16.

John xv. 18.—“If the world hate you, ye know that it hated me first of you”: *i.e.*, before you. So 1 Cor. xiv. 30. 1 Tim. v. 12.

2 Thess. ii. 3.—“Except there come the apostacy first”: *i.e.*, before it.

1 John iv. 19.—“We love Him because He first loved us”: *i.e.*, before we loved Him.

VI. HETEROSIS OF NUMBER.

1. The Singular for the Plural.

Gen. iii. 8.—“Hid themselves from the presence of the LORD God amongst the tree (*i.e.*, trees) of the garden”; or, perhaps, tree in the sense of tree-growth or “a wood” as we speak of a collection of trees.

Gen. xlix. 6.—“In their anger they slew a man (*i.e.*, men) and in their self-will they houghed an ox (*i.e.*, oxen).”

Ex. xiv. 17.—Here, the A.V. has taken the singular “chariot” as though put for the plural. But it is a question whether it be so in this case, owing to the alternate structure.

a | Pharaoh.
 b | His host.
 a | Pharaoh's chariot.
 b | His horsemen.

Ex. xv. 1, 21.—“The horse and his rider”: *i.e.*, horses and their riders.”

Ex. xxiii. 28.—“I shall send the hornet before thee”: *i.e.*, hornets (without the article).

Lev. xi. 2.—“This is the beast which ye shall eat”: *i.e.*, *these are the beasts*, as in A.V.

2 Cor. xi. 26.—“Dangers in the city (*i.e.*, cities, or city-dangers), dangers in the wilderness (*i.e.*, wildernesses, or wilderness-dangers).”

1 Cor. vi. 5.—"One who shall be able to judge between his brother": *i.e.*, his brethren.

See also Num. xxi. 7, 31. Deut. xx. 19. 2 Sam. xix. 41 (42). Prov. xvii. 22; Hos. v. 6. Jonah ii. 3 (4), etc. And in New Testament, Rev. xxi. 21, "street" for streets. Also often "demon" and "wicked ones" means all the demons and evil spirits. See John viii. 44, and Eph. vi. 16.

In Pronouns the singular is frequently put for the plural. See Deut. xxi. 10. Josh. ii. 4. 2 Kings iii. 3. Ps. xxxv. 8. Phil. iii. 20.

2. The Plural for the Singular.

This is so put when great excellence or magnitude is denoted.

Our attention is thus called to the importance of the thing or matter concerning which the statement is made.

Gen. iv. 10.—"Bloods": *i.e.*, much blood.

Lev. xix. 24.—"It shall be holy to praise the LORD withal." Heb. (margin), it shall be "holiness of praises to the LORD": *i.e.*, the fruit of a young tree was not to be eaten for three years, but in the fourth year it was to be counted as holy to the great praise and glory of Jehovah. See under *Prosopopœia*.

Gen. xix. 11.—"And they smote the men that were at the door of the house with the blindnesses": *i.e.*, with intense blindness (as in 2 Kings vi. 18, the only occurrences of this word).

2 Sam. iii. 28.—"Bloods": *i.e.*, much blood.

1 Chron. xxviii. 3.—"Bloods": *i.e.*, much blood.

Ps. xxii. 3 (4).—"O Thou that inhabitest the praises of Israel": *i.e.*, the loud or perfect praise.

Ps. xxviii. 8.—"The LORD is their strength, and he is the strength of salvations": *i.e.*, great saving strength or strength of great and mighty salvation. The margin has "his strength," but לַמָּוֶלֶת stands for לַעֲמֹל written defective for plene, as is shown and preserved in some ancient versions and noted in R.V. margin.* The meaning thus is:—

"Jehovah is the strength of his people,

And He is the strength of great salvation of His anointed."

Ps. xlii. 5 (6), 11 (12); xliii. 5.—"I shall yet praise him for the helps or healths": *i.e.*, the wonderful help, great deliverance, or great salvation.

* See Dr. Ginsburg's edition of the Hebrew Bible.

Ps. xlv. 15 (16).—"With gladness and rejoicing shall they be brought": *i.e.*, with great gladness and rejoicing.

Ps. xlvii. 6 (7).—"Praises": *i.e.*, great or loudest praise.

Ps. xlix. 3 (4).—"My mouth shall speak wise things": *i.e.*, great wisdom.

Ps. li. 17 (19).—"The sacrifices of God": the great sacrifice of God is a broken spirit.

Ps. lxxxix. 1 (2).—"I will sing of the mercies": *i.e.*, the great and wondrous mercy. So often in N.T., Rom. xii. 1. 2 Cor. i. 3.

Ps. xc. 10.—"And if by reason of strengths (or excellencies)": *i.e.*, of great strength.

Ps. cxxxix. 14.—"I will confess thee, because that (with) wonders (*i.e.*, with great wonder) I have been distinguished, and wonderful are thy works."

Ps. cxliv. 7.—"Send thine hands from above; rid me and deliver me": *i.e.*, send thy gracious protection and great delivering power.

The singular is actually the Textual reading, not only in some Manuscripts, but in the *Editio princeps* of the Hagiographa (Naples, 1486-7), the Targum, the LXX, the Syriac, and the Vulgate. See Dr. Ginsburg's note on this passage in his edition of the Hebrew Bible.

See under *Anthropopatheia*.

Ecc. v. 6 (7).—"Vanities": *i.e.*, great vanity.

Isa. xxvi. 2.—"Which keepeth truths": *i.e.*, the great and important truth of God.

Isa. lviii. 11.—"In droughts": *i.e.*, in great drought.

Jer. xxii. 21.—"I spake unto thee in thy prosperities (*i.e.*, in thy great prosperity), but thou saidst, I will not hear."

Lam. i. 9.—"Wonders": *i.e.*, a great wonder.

Lam. iii. 22.—"It is of the LORD'S mercies": *i.e.*, great mercy.

Ezek. xxii. 2.—"The city of the bloods": *i.e.*, the city where so much blood has been shed.

Ezek. xxv. 17.—"Vengeances": *i.e.*, great or terrible vengeance. See A.V. margin and Ps. xciv. 1.

Ezek. xxviii. 10.—"Deaths": *i.e.*, the awful death.

Dan. ii. 18.—"Mercies": *i.e.*, great mercy.

Matt. xxvi. 65.—"Then the High Priest rent his clothes": *i.e.*, his great robe of office.

John i. 13.—“Not of bloods”: *i.e.*, not of the best or purest blood; or not of the very best of human parents.

Acts i. 7.—“Times or seasons”: *i.e.*, the great and important time and season. So 1 Thess. v. 1. 1 Tim. vi. 15. Tit. i. 3.

Rom. xii. 1.—“Mercies”: *i.e.*, great mercy.

1 Cor. xv. 29.—It has been suggested that in this passage we have the plural for the singular. “What shall they do which are baptized for the dead?” (plural) *i.e.*, for Christ, who was put to death.

But see this passage under *Ellipsis* (page 41).

2 Cor. i. 3.—“Mercies”: *i.e.*, great mercy.

Heb. ix. 12.—“Into the holies”: *i.e.*, the most holy place.

Heb. ix. 23.—“With better sacrifices than these”: *i.e.*, one better and greater sacrifice; for Christ offered only one sacrifice.

Heb. x. 28.—“Without mercies”: *i.e.*, without the least mercy.

Jas. i. 17.—“Father of lights”: *i.e.*, true light. Hence, the Father who is the source of all true light (being the genitive of *origin*).

1 Pet. v. 3.—“Not as being lords over God’s heritages”: *i.e.*, great heritage. The word “God” is repeated, by *Ellipsis*, from verse 2, and presents the same truth as Acts xx. 28.

The R.V. is a gloss and not a translation:—“Neither as lording it over the charge allotted to you.” The great point is that God’s People are His *great inheritance*; and that no man has a right to assume lordship or headship over it. It is Peter who says this by the Holy Spirit. The Greek is τῶν κλήρων (*tōn kleerōn*), the word from which we have the term “clergy.” So that man’s thought is just the opposite of God’s. Man’s thought is that the people are not to lord it over the clergy; but that the clergy are to lord it over them. This is just the opposite of what is taught us and impressed upon us by the use of this figure in 1 Pet. v. 3, where the truth is that the clergy are not to lord it over the laity.

2 Pet. iii. 11.—“In holy conversations and godlinesses”: *i.e.*, holy, weighty, and solemn conduct and piety.

Certain words are generally plural: *e.g.*, αἰῶνες (*aiōnes*), *ages*. This may be to mark the fact that eternity is made up of successive ages: the singular referring either to one such age; or, including all, as a whole. Hence we have εἰς τὸν αἰῶνα (*eis ton aiōna*), *unto the age or for ever* (Matt. xxi. 19. John vi. 51, 58. 1 Pet. i. 25 from Isa. xl. 8, etc.). And εἰς τοὺς αἰῶνας (*eis tous aiōnas*), *unto the ages* (Luke i. 33. Rom. i. 25; ix. 5. Heb. xiii. 8, etc.).

Oὐρανοί (*ouranoi*), *heavens*, is generally plural; a usage arising from the Hebrew idiom where the word is dual. It is always plural in the phrase "kingdom of heaven," where "heaven" is used by *Metonymy* (*q.v.*) for God. The Hebrew idiom is sometimes rendered thus, literally, and sometimes idiomatically, "kingdom of God."

See under *Idiom*.

3. Sometimes the PLURAL is put for an indefinite number, or for one of many.

In this latter case the word "one" is to be supplied by *Ellipsis*.

Gen. viii. 4.—"The mountains": *i.e.*, one of the mountains, or the great mountain.

Gen. xix. 29.—"The cities in which Lot dwelt": *i.e.*, in one of which cities.

Judges xii. 7.—Here the words "one of" are supplied in italics.

Neh. iii. 8.—"Uzziel the son of Harhaiah, of the goldsmiths": *i.e.*, of *one of* the goldsmiths.

Job xxi. 32.—"Yet shall he (the wicked) be brought to the graves": *i.e.*, to *one of* the graves: *i.e.*, his grave.

Matt. ii. 20.—"They are dead who seek," etc.: only Herod is meant (see Ex. iv. 19).

Matt. ix. 8.—"Which gave such power to men (pl.);" Only one is meant, *viz.*, Christ.

Transition or Change from the Singular to the Plural.

In these cases, it is not so much that one number or person is exchanged for another as that there is a sudden change from one to the other, calling our attention to the truth taught by this change. See under *Anacoluthon*.

Ex. x. 2.—"And that thou mayest tell in the ears of thy son . . . that ye may know how that I am the LORD."

Ps. xiv. 1.—"The fool hath said in his heart, 'There is no God.' They are corrupt," etc.

Isa. ii. 20.—"In that day shall a man cast his idols . . . which they have made each one for himself to worship."

Gal. iv. 6-8.—"Because ye are sons, God hath sent forth the spirit of His Son into your hearts . . . Wherefore thou art no more a servant, but a son . . . Howbeit, then, when ye knew not God," etc.

Gal. vi. 1.—“Ye which are spiritual restore such an one in the spirit of meekness; considering thyself.”

See also 1 Thess. v. 1-10. 1 Tim. ii. 15. Rev. i. 3, etc.

VII. HETEROSIS OF GENDER.

As the Hebrew (like French) has no neuter gender, sometimes the masculine is used, and sometimes the feminine.

And this is seen in the Greek of the New Testament, notwithstanding that the Greek has the neuter gender.

There are, however, other exchanges of gender besides this.

1. The Masculine for the Feminine.

Acts ix. 37.—“Whom when they had washed.” Here, though (in the Greek) the masculine “they” is put, women are meant.

Heb. ix. 16, 17.—“The testator,” δ διαθέμενος (*ho diatheminos*): *i.e.*, the covenant-maker, is masculine; but the word for sacrifice, to which it refers, is feminine: yet the masculine is used, because the sacrifice was Christ Himself; otherwise it would have been feminine to agree with sacrifice (η θύσια, *hee thusia*). Thus, though the Greek word is feminine, the Heb. $\text{נָּחַ$ is masculine, and δ διαθέμενος agrees with the Heb. *thought*, rather than with the Greek *word*. (See pages 69 and 493).

2. The Masculine for the Neuter.

Gen. ii. 18.—“He is not good”: *i.e.*, it is not a good thing for him (man) to be alone. See also Ps. cxix. 65. Isa. v. 20; vii. 15.

John xvi. 13.—“When HE—the Spirit of truth—is come, HE will guide you into all truth, for HE shall not speak of Himself; but whatsoever HE shall hear that shall HE speak, and HE will show you things to come.” Here, though the word “Spirit” is neuter, the pronouns are masculine, and this is so put in order to show and impress upon us that the Holy Spirit is a *Person*.

3. The Feminine for the Neuter.

Gen. 1. 20.—“Ye thought evil (fem.) against me, but God meant it unto good (fem.)” While the masc. עָוָן is generally used for *moral* evil, its feminine פְּטָרָה is used for the consequence of that—*viz.*, *physical* evil. So here, the feminine denotes *mischievousness, hurt*: “Ye meant me harm; but God meant it (masc.) for good”: *i.e.*, meant to turn it to good. So also Job v. 9. Ps. xii. 3; xxvii. 4.

Also for the use of pronouns (see Gen. xv. 6 ; xliii, 32. Ex. x. 11. Num. xxiii. 23. Ps. cxviii. 23. Matt. xxi. 42. Mark xii. 11.

4. The Neuter for the Masculine or Feminine.

Matt. i. 20.—"For that (neut.) which is conceived (or begotten) in her." So Luke i. 35: "that holy thing."

Matt. xviii. 11.—"For the Son of Man is come to save that (neut.) which was lost": *i.e.*, lost sinners, of both sexes.

John i. 46 (47).—"Can there any good thing (neut.) come out of Nazareth?" The words were spoken with reference to Christ.

John iii. 6.—"That (neut.) which is born of the flesh is flesh ; and that (neut.) which is born of the Spirit is spirit." The neuter is used to agree with the word "thing," though person is meant : because that which is born of the flesh or spirit is rather the fleshly or spiritual nature, than the man as an individual : but also, because it includes men and women.

Heb. vii. 7.—"And without all contradiction the less (neut.) is blessed of the better."

See also Luke xvi. 15. John vi. 39 (compare verse 40). 1 Cor. i. 27, 28.

1 John i. 1.—"That which was from the beginning," etc.: *i.e.*, Him who was. Compare John i. 1, 14.

1 John v. 4.—"For whatsoever (neut.) is begotten of God." That this refers to *persons* is clear from verses 1-5 : but it is put neuter both on account of the spiritual or new nature which is referred to (spirit being neuter), as well as from the fact that both men and women are included.

1 John v. 8.—"There are three that bear witness in earth, the spirit (neut.), and the water (neut.), and the blood (neut.), and these (masc.) three are one." Because persons are meant, the pronoun is masculine, though the other words are neuter.

HYPALLAGE ; or, INTERCHANGE.

Interchange of Construction.

Hy-pal'-la-gee, ὑπαλλαγή, from ὑπό (*hy-po*), *under*, and ἀλλάσσειν (*allas-sein*), *to change*. *An underchange or interchange.*

Hypallage differs from *Antiptosis* in that it relates to an interchange of construction whereby an adjective or other word, which *logically* belongs to one connexion, is grammatically united with another, so that what is said of or attributed to one thing ought to be said of or attributed to the other.

In the case of two nouns (the latter *in regimen*), they are *interchanged* in sense, not as in *Antiptosis* (where the former becomes an adjective instead of the latter), but they are *reversed* in order or construction without regard to the purely adjectival sense.

Shakespeare makes Cassius say of Julius Cæsar:

“His coward lips did from their colour fly.”

Instead of “the colour did fly from his coward lips.”

This interchange attracts attraction to what is said, and thus emphasizes the true and real meaning.

Gen. x. 9.—“A strong man of hunting”: *i.e.*, a mighty hunter, as in A.V. and R.V.

Here, according to the ordinary usage, the word “hunting” would be (by *Enallage*) the qualifying word: a hunting man of strength; but, by *Hypallage*, there is an Interchange, by which the noun becomes the adjective: a mighty hunter.

Gen. xxix. 14.—“And he abode with him a month of days”: *i.e.*, the days of a month; a calendar month. A.V.: “The space of a month.”

Lev. xii. 4.—“The blood of her purifying” or “purgation”: *i.e.*, in the purgation or cleansing from her blood.

Deut. xii. 3.—“The graven images of their gods”: *i.e.*, their gods consisting of graven images.

Josh. ii. 6.—“She hid them with the flax of stalks”: *i.e.*, with the stalks of flax (as in A.V.), or *flax-stalks*.

2 Sam. xii. 27.—“I have fought against Rabbah and have taken the city of waters”: *i.e.*, taken or cut off the waters of the city. Verse 28 shows he had not taken the city, for Joab says to David, come “lest I take the city.”

When, therefore, in verse 26, it is said he "took the royal city," it must mean the royal part of the city, where the king resided.

1 Kings xvii. 14.—"Thus saith the LORD God of Israel: The barrel of meal (*i.e.*, the meal in the barrel) shall not waste, neither shall the cruse of oil (*i.e.*, the oil in the cruse) fail."

Neh. x. 34.—"For the offering of wood": *i.e.*, the wood for the offering, unless it mean the free supply of wood.

Est. ix. 19.—"That dwelt in the cities of the villages": *i.e.*, in the villages belonging to the cities.

Job. xxxi. 27.—"Or my hand hath kissed my mouth": *i.e.* (as A.V. renders it), my mouth hath kissed my hand.

Ps. xix. 13 (14).—"Keep back also thy servant from presumptuous sins": *i.e.*, keep back presumptuous sins from thy servant, "let them not," etc.

Ps. cxxxix. 23, 24.—"Search me, O God (El) . . and see if there be any wicked way in me, and lead me in the way everlasting": *i.e.*, see if I be in any wicked way. The Heb. is "a way of grief:" where grief (the effect of a wicked way) is put (by *Metonymy*) for the wicked way which causes it. See *Metonymy*.

Prov. xxvi. 23.—"Burning lips and a wicked heart are like a potsherd covered with silver of dross": *i.e.*, dross of silver.

Jer. xi. 19.—"I knew not that they had devised devices against me, saying, Let us destroy his dish in his food": *i.e.*, the food in his dish.

Ezek. xxi. 29 (34).—"In the time of the iniquity of the end": *i.e.*, in the time of the end of their iniquity; or, as in A.V., "when their iniquity shall have an end."

Matt. viii. 3.—"His leprosy was cleansed": *i.e.*, he was cleansed from his leprosy. Or perhaps leprosy is put (by *Metonymy* of the adjunct) for the person diseased with it. See under *Metonymy*.

Acts v. 20.—"All the words of this life": *i.e.*, all these words of life.

Rom. v. 17.—"Abundance of grace": *i.e.*, abounding grace (not gracious abounding).

Rom. vii. 24.—"Who shall deliver me from the body of this death?" *i.e.*, this body of death (as in A.V. margin); or, this mortal, dying body. Not until this mortal body shall die, or be changed and glorified, shall the saints be delivered from their conflict between the old and the new natures. It cannot be accomplished by vows or

resolutions, or by discipline, which is the fond idea and aim of all who are ignorant of this teaching, from Rome to Keswick.

Rom. ix. 31.—“But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness”: *i.e.*, to the righteousness of the law.

Rom. xv. 19.—“So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ”: *i.e.*, I have filled, with the gospel of Christ, Jerusalem and round about, etc.

2 Cor. iii. 7.—“If the ministración (or ministry) of death written and engraven in stones.” It was the *letters*, not the ministry, which were engraven on stones.

Gal. vi. 1.—“The spirit of meekness”: *i.e.*, meekness of spirit.

Eph. i. 9.—“The mystery of His will.”

The word *μυστήριον* (*musteerion*) rendered *mystery* always means a *secret*. And here it is the Secret pertaining to God's purpose: *i.e.*, the Secret which He hath purposed; or, by the figure *Hypallage*, His Secret purpose, because the noun *in regimen* is the word qualified instead of the word which qualifies.

In Judith ii. 2 we have the remarkable expression: Nebuchadnezzar “called together all his servants, and all his great men, and communicated with them his *secret* counsel”: *i.e.*, the secret of his will. The word *μυστήριον* is the same in each case, but in the case of Nebuchadnezzar it was the secret of his *βουλή* (*boulee*): *i.e.*, his will, because he had *determined* it: while in Eph. i. 9, it is the secret of God's *θέλημα* (*theleema*): *i.e.*, His will, because He *desired* it. Hence the meaning is “God's secret purpose or counsel.”

Heb. ix. 15.—“That . . . they which are called might receive the promise of eternal inheritance”: *i.e.*, the eternal inheritance which had been promised.

Heb. ix. 23.—Here, the purification attributed to the heavenly things really applies to those who shall enter; as is clear from the former part of the verse.

Jas. ii. 17.—“Faith . . . is dead”: *i.e.*, the man who says he has such faith is dead.

Jas. iii. 4.—“Wherever the impulse of the steersman may will”: *i.e.*, as in A.V., whithersoever the governor (*i.e.*, pilot) listeth.

Rev. xxi. 24.—“And the nations of them that are saved”: *i.e.*, them that are saved of the nations. Compare vii. 9 and xix. 14.

METONYMY ; or, CHANGE OF NOUN.

The Change of one Noun for another Related Noun.

Me-ton'-y-my. Sometimes pronounced *Met'-o-nym-y.* Greek, *Μετωνυμία*, from *μετά* (*meta*), indicating *change*, and *ὄνομα* (*onoma*), *a name* ; or, in grammar, *a noun*.

Metonymy is a figure by which one name or noun is used instead of another, to which it stands in a certain relation.

The change is in the noun, and only in a verb as connected with the action proceeding from it.

The names of persons are put by *Metonymy* for something which stands in a special relation to them. Thus we speak of "a stanhope" (carriage), from the Hon. Mr. Stanhope ; "a brougham," from Lord Brougham ; "boycotting," from Capt. Boycott ; a "blanket," "negus," a "spencer," a "d'oyley," etc., from the respective inventors.

Thus it will be seen that *Metonymy* is not founded on resemblance, but on *relation*.

When we say that a person writes "a bad hand," we do not mean a hand, but we use the noun "hand" for the characters which it writes.

Metonymy is of four kinds : *viz.*, of the *Cause*, of the *Effect*, of the *Subject*, and of the *Adjunct*.

I. *Metonymy* of the *Cause* is when the cause is put for the effect : *i.e.*, when the doer is put for the thing done ; or, the instrument for that which is effected ; or, where the action is put for the effect produced by the action.

II. *Metonymy* of the *Effect* is the opposite of the above : when the effect is put for the cause.

III. *Metonymy* of the *Subject* is when the subject is put for something pertaining to it : as the possessor for the possessed ; the thing signified for the sign.

IV. *Metonymy* of the *Adjunct*, on the contrary, is when that which *pertains* to anything is put for the thing itself.

Some grammarians have added a fifth *Metonymy*, where the antecedent is put for the consequent ; but it really belongs to *Metonymy* of the *Cause*.

The following is the complete outline of the figure now to be treated of:—

METONYMY

I. OF THE CAUSE.

- i. The person acting for the thing done.
- ii. The instrument for the thing effected.
- iii. The thing or action for the thing produced by it.
- iv. The material for the thing made from or of it.

II. OF THE EFFECT.

- i. The action or effect for the person producing it.
- ii. The thing effected for the instrument or organic cause of it.
- iii. The effect for the thing or action causing it.
- iv. The thing made for the material from which it is made or produced.

III. OF THE SUBJECT.

- i. The subject receiving for the thing received.
- ii. The container for the contents.
- iii. The possessor for the thing possessed.
- iv. The object for that which pertains or relates to it.
- v. The thing signified for the sign.

IV. OF THE ADJUNCT.

- i. The accident for the subject.
- ii. The contents for the container.
- iii. The time for the things done or existing in it.
- iv. The appearance of a thing for its nature ; or, the opinion about it for the thing itself.
- v. The action or affection for the object of it.
- vi. The sign for the thing signified.
- vii. The name of a person for the person himself, or the thing.

I. METONYMY OF THE CAUSE.

This is when the cause is put for the effect ; and it is of four kinds :

- (i.) The person for the action ;
- (ii.) The instrument for the effect ;

(iii.) The thing or the action for its product; and (iv.) The material cause for the matter made. We will consider these in their order: and the examples themselves will explain the meaning and use of the figure.

i. *The person acting for the thing done.*

1. The SPIRIT for the gifts and operations of the Spirit.

John iii. 34.—“For God giveth not the Spirit by measure to Him”: *i.e.*, the gifts and operations produced by the Spirit. The Holy Spirit is a person, and cannot, therefore, be measured out or given by measure. The “measure” must consequently mean the measure of His power or gifts bestowed.

John vi. 63.—“The words that I speak unto you, they, are spirit (*i.e.*, the gift and operation of the Spirit of God), and they are life (*i.e.*, they give and produce divine, spiritual and eternal life).”

Acts xix. 2.—“Did ye on believing receive the Holy Ghost?” Here, this must mean the wondrous gifts of the Spirit, because they had already received Him, or they could not have believed at all. Verse 6 also shows that this must be so, for the very gifts and powers are named and exercised.

1 Cor. xiv. 12.—“Forasmuch as ye also are zealous of spirits”: *i.e.*, of spiritual powers and gifts and revelations. Here, the A.V. has actually so rendered the figure, and put the literal Greek in the margin! So verses 26 and 32.

1 Cor. xiv. 32.—“The spirits (*i.e.*, the spiritual gifts) of prophets are subject to prophets”: *i.e.*, they are able to use them to edification according to the instructions given in Scripture.

Gal. iii. 2.—“Received ye the Spirit (*i.e.*, the gifts of the Spirit) by the works of the law, or by the hearing of faith?”

Verse 5: “He, therefore, that ministereth to you the Spirit (*i.e.*, the gifts of the Spirit) and worketh miracles among you,” etc.

Eph. v. 18.—“Be filled with the Spirit”: *i.e.*, not with the Person of the Holy Spirit surely! but with His operations: *i.e.*, with the gifts which come through the ministry of the Word; as is clear from Col. iii. 16, where this effect is produced by the same cause: *viz.*, occupation of the heart with God—the Word of Christ dwelling richly within us.

1 Thess. v. 19.—“Quench not the Spirit”: *i.e.*, do not hinder in yourself or in others the use of spiritual gifts.

The verb *to quench* is σβέννυμι (*sbennumi*), *to put out*, and always of extinguishing a light or fire; hence, *to extinguish*.* It is impossible for mortal man to extinguish the Holy Spirit of God: so that there must be a figure here. That figure lies not in the word "quench," but in the word "spirit," which is put for *the gifts of the Spirit*. These are quenched, when any, assuming and usurping authority, forbid the use of them by a brother, or hinder him in the exercise of them.

This is clearly the subject of the exhortation; for the very next sentence goes on to speak of the manner in which it is to be obeyed: "Despise not prophesyings": do not *treat them with contempt or scorn*; do not *neglect or disregard them*. This is the meaning of ἐξουθενέω (*exoutheneō*) (see Luke xxiii. 11. Acts iv. 11. Rom. xiv. 10, where it is rendered *set at nought*; and Luke xviii. 9. Rom. xiv. 3. 1 Cor. i. 28; xvi. 11. Gal. iv. 14, where it is rendered *despise*: and 1 Cor. vi. 4, *to be least esteemed*; and 2 Cor. x. 10, *contemptible*).

2. The SPIRIT is put also for His quickening, regenerating and sanctifying work in man, in creating the new nature with its spiritual desires and powers.

Ps. li. 10 (12).—"Renew a right spirit within me": *i.e.*, the Divine workings of the Spirit by which alone true obedience is rendered to God. See Ezek. xi. 19. Eph. iv. 23. Rom. xii. 2.

John iii. 6.—"That which is born of the Spirit is spirit."

Here, the second time the word "spirit" is used, it is in a different sense, by the figure of *Antanaclasis* (*q.v.*, page 286); and by *Metonymy* it is put for the effect of the Spirit's operation: *i.e.*, the New man, the New nature, in all its manifestations. This New nature is constantly spoken of as "spirit" (see Rom. viii. 1-15), just as the Old nature is spoken of as "flesh."

For examples of the word "spirit" being put for the work of the Holy Spirit within man, see Ps. li. 17 (19). Isa. xxvi. 9. Ezek. xviii. 31. Matt. v. 3; xxvi. 41. Acts xvii. 16; xix. 21; xx. 22. Rom. i. 9. 1 Cor. v. 3, 4, 5; vi. 20. 1 Pet. iii. 4, etc.

Rom. viii. 2.—"For the law of the spirit of life (*i.e.*, not the Holy Spirit, but His life-giving work in the New nature created within us) hath made me free from the law of sin and death."

* See its occurrences: Matt. xxii. 20. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34, where it is rendered "quench"; and Matt. xxv. 8, where it is "gone out, or going out" (*marg.*).

The Law brought the knowledge of sin ; and its wages—death. But the work of the Holy Spirit has freed me from that Law, and has given me a new nature, by which I serve and obey Him from a totally different motive.

3. The SPIRIT is put for special and extraordinary operations of the Spirit acting externally in various ways, publicly or privately.

Num. xi. 17.—“ I will take of the spirit which is upon thee and will put it upon them ” : *i.e.*, not the Person of the Holy Spirit, but His operations, enabling Moses, and afterwards the seventy elders, to rule the People.

The history goes on to tell how Joshua would have had two of them forbidden ! True specimen of official religion to-day, and through all time ; ever ready to forbid the use of spiritual powers and gifts that come out of the ordinary course !

Eldad and Medad are types of what has been true from that time till the present day.

2 Kings ii. 9.—“ Let a double portion of thy spirit be upon me ” : *i.e.*, of thy miraculous gifts, spiritual powers. It was so : and it was so shown ; for while Elijah’s miracles were *eight* in number, Elisha’s were *sixteen*.*

Dan. v. 12 and vi. 3.—“ Because an excellent spirit . . . was in him ” : *i.e.*, the wonderful and extraordinary operations of the Spirit were manifest in him.

John vii. 39.—“ This spake he of the Spirit ” : *i.e.*, this outflow of spiritual power mentioned in verse 38. A person could not flow out from another person.

Luke i. 17.—“ And he shall go before him in the spirit and power of Elijah ” : *i.e.*, the same wonderful spiritual power should be in John as was in Elijah. See under *Hendiadys*.

Luke i. 80.—“ And the child grew and waxed strong in spirit ” : *i.e.*, in the special and peculiar manifestations of the Spirit. So ii. 40.

Acts i. 5.—“ Ye shall be baptized with the Holy Ghost ” : *i.e.*, ye shall be immersed in spiritual “ power ” (see verse 8), which shall cover you as well as fill you and flow out from you.

Acts vii. 51.—“ Ye do always resist the Holy Ghost ” : *i.e.*, the testimony of the Holy Spirit as given by the prophets. Their fathers resisted the prophets, and would not hear the Spirit’s voice in them

* See *Number in Scripture*, by the same author and publisher, page 202.

and now they, like their fathers, were resisting the same testimony as given at Pentecost, and since then culminating in Stephen.

The Holy Ghost in His testimony is always resisted by the natural man: *i.e.*, opposed by him. He cannot, of course, be resisted in the sense of being successfully repelled. The Greek word here is *ἀντιπίπτω* (*antipíptō*), *to fall against, oppose*. It occurs only here, but the context clearly shows the nature and character of the opposition, the reference to the "ears" indicating that they refused to listen to His testimony. The natural ear is always closed against the Divine testimony, until it is "opened" by One who is stronger than the strong man armed.

2 Cor. iii. 6.—"Who hath made us competent ministers also of the New Covenant: not of letter (*i.e.*, the Divine Law of the Old Covenant), but of spirit (*i.e.*, the ministration of the Spirit, verse 8: the New Covenant as contained in the Gospel)."

4. The SPIRIT is put also for special revelations and visions communicated by Him.

Ezek. xxxvii. 1.—"The hand of the LORD was upon me, and carried me out in the Spirit of the LORD": *i.e.*, in a vision.

2 Thess. ii. 2.—"That ye be not soon shaken in mind, or be troubled, neither by spirit (*i.e.*, by a revelation professed to have been received by the Spirit), nor by word (*professed to be spoken by us*), nor by letter as from us (*said to be written by us*), as that the Day of the Lord has set in." For the meaning of this last statement, see the next verse under *Ellipsis*, pages 52 and 53.

1 John iv. 1-3.—"Beloved, believe not every spirit (*i.e.*, every doctrine that is put forth as the teaching of the Spirit), but try the spirits (*i.e.*, their teaching and doctrines, Acts xvii. 11), whether they are of God (or of demons and evil spirits): because many false prophets are gone out into the world. Hereby know ye the spirit (or doctrine and teaching) of God. Every spirit (*i.e.*, doctrine) which confesseth (or teacheth) that Jesus Christ is come in the flesh is of God: and every spirit (or doctrine) that confesseth not (*i.e.*, that does not teach) that Jesus Christ is come in the flesh is not of God; and this is that spirit (*i.e.*, teaching) of Antichrist whereof ye have heard that it should come; and even now is it in the world."

As Antichrist himself has not yet come, it must mean his *teaching* which is already here. The confusion of the small and capital letters (s and S) in this passage shows that the translators did not perceive the *Metonymy* here used.

Rev. i. 10.—"I was in spirit." Here the A.V. uses a capital S, and not a small one as in chap. iv. 2; xvii. 3, and Ezek. xxxvii. 1, etc., but, the meaning is the same. "I became in a spiritual vision or ecstasy; or, I received a spiritual revelation;" which was afterwards written down. See also Acts x. 10 and xxii. 17, and 2 Cor. xii. 2, where similar visions and revelations are called a "trance." There is great divergence of the use of small and capital letters in all different versions.

5. PARENTS and ANCESTORS are frequently put for their posterity, and for children: and the name of the stock or race is put for the patronymic.

Japhet and *Shem* are put for their posterity (Gen. ix. 27).

Jacob and *Israel* for the Israelitish people (Ex. v. 2. Num. xxv. 21; xxiv. 5, 17. Deut. xxxiii. 28. 1 Kings xviii. 17, 18. Ps. xiv. 7; cxxxv. 4. Amos vii. 9).

Isaac for the people of Israel (Amos vii. 9).

Esau for the people descended from Esau (Rom ix. 13).

David is put for him who is descended from David; and therefore especially of the Messiah, who was of the seed of David according to the flesh (Ezek. xxxiv. 23). Compare Rom. i. 3; ix. 5.

Abraham is put for Christ by the same figure of *Metonymy*. "In thee shall all families of the earth be blessed": *i.e.*, in Christ (Gen. xii. 3; xviii. 18). So Isaac, xxvi. 4; and Jacob, xxviii. 14. This is explained in Gal. iii. 8, 14, 16. Gen. xxii. 18. Ps. lxxii. 17. Acts iii. 25, 26.

6. The WRITER is put for his writing or book.

Luke xvi. 29.—"They have Moses (*i.e.*, his writings) and the prophets (*i.e.*, their writings); let them hear them."

See Luke xxiv. 27. Acts xv. 21; xxi. 21. 2 Cor. iii. 15.

7. To this first species of *Metonymy* must be referred the use of the word SOUL for life, which is the effect of it.

Indeed, when so used, the Hebrew נֶפֶשׁ (*nephesh*) and the Greek ψυχή (*pseuchee*) are often so translated.

See Gen. ix. 5; xxxvii. 21. Ex. iv. 19. Lev. xvii. 11. Judges ix. 17. 1 Sam. xxvi. 21. 1 Kings ii. 23. Est. viii. 11. Ps. xxxiii. 19; xxxviii. 12 (13); lvi. 13 (14). Jer. xl. 14; xlv. 5. Lam. v. 9. Jonah ii. 6. Matt. ii. 20; x. 39; xvi. 25; xx. 28. John x. 17; xii. 25; xiii. 37, 38; xv. 13, etc.

8. The SOUL is also put for the *person*, as when we say a city contains so many thousand souls.

We have examples in such phrases as "Praise the LORD, O my soul" (*i.e.*, O myself) (Ps. ciii. 1, etc.); or, "My soul doth (*i.e.*, I myself do) magnify the Lord" (Luke i. 46); or, "Thou wilt not leave my soul (*i.e.*, me) in Sheol" (Ps. xvi. 10. Acts ii. 27, 31. See Ps. xlix. 15. Heb. 16). Rev. vi. 9: "I saw the souls of them that were beheaded": *i.e.*, I saw them (*i.e.*, the persons of them) that were slain." Compare xx. 4.

9. The SOUL is also put for the *will*, *affection*, or *desire*, which are its operations and effects:—

Gen. xxiii. 8. Ex. xxiii. 9. Deut. xxiii. 24. 1 Kings xix. 3. Prov. xxiii. 2. Jer. xxxiv. 16. John x. 24.

10. The word SPIRIT is sometimes so used for the soul or life in its manifestations:—

Gen. xlv. 27. Num. xiv. 24. Judges viii. 3. 2 Chron. xxi. 16; xxxvi. 22. Ezra i. 1. Ps. lxxvi. 12 (13); lxxvii. 3 (4), 6 (7). Prov. i. 23; xviii. 14; xxix. 11. Ecc. vii. 9. Isa. xxix. 10. Jer. li. 11. Ezek. xiii. 3. Dan. ii. 1, 3. Hag. i. 14. Rom. xi. 8. 1 Cor. ii. 12.

- ii. The ORGANIC CAUSE or instrument is put for the thing effected by it.

1. The ORGANS OF SPEECH are put for the testimony borne.

The MOUTH is put for the *witness* or testimony borne by it.

Deut. xvii. 6.—"At the mouth (*i.e.*, on the testimony) of two witnesses or three shall he . . . be put to death." So Deut. xix. 15, and Matt. xviii. 16.

The Mouth is put for the *command* or *precept* given.

Gen. xlv. 21.—"And Joseph gave them wagons, according to the mouth (*i.e.*, *commandment*, as in A.V.) of Pharaoh."

Ex. xvii. 1.—Israel journeyed "according to the mouth (*i.e.*, *commandment*, as in A.V.) of Jehovah." So Num. iii. 16, 39; xx. 24; xxvii. 14. Deut. i. 26, 43.

Deut. xxxiv. 5.—"So Moses . . . died there according to the mouth (*i.e.*, *the word*) of Jehovah."

The Targum of Jonathan takes this literally (or as *Anthropopath-
pæia, q.v.*), and interprets it as a kiss!

The TONGUE is put for what is *spoken* by it.

Ps. v. 9 (10).—"They flatter with their tongue": *i.e.*, with what it says.

Prov. xxv. 15.—"A soft tongue (*i.e.*, gentle speech) breaketh the bone" (*i.e.*, overcomes obstinacy).

Prov. x. 20.—"The tongue (*i.e.*, the words or speech) of the just is as choice silver."

Jer. xviii. 18.—"Let us smite him with the tongue": *i.e.*, with hard words.

The Tongue is also put for the language peculiar to any people or nation.

Acts ii. 4.—"They . . . began to speak with other tongues": *i.e.*, in other languages). So verse 11. Mark xvi. 17. 1 Cor. xiv. 18.

The LIP is put for the language.

Gen. xi. 1.—"And the whole earth was of one lip (*i.e.*, language) and of one speech."

Prov. xii. 19.—"The lip (*i.e.*, speech) of truth shall be established for ever."

Verse 22: "Lying lips (*i.e.*, liars or lies) are abomination to the LORD."

Prov. xiv. 8.—"The lips of knowledge": *i.e.*, the words of wisdom, or wise words.

Prov. xvii. 7.—"Excellent lip (*i.e.*, speech) becometh not a fool; much less does a lip of lying a prince": *i.e.*, lying words. So xviii. 6, 7.

Isa. xxxiii. 19.—"A people deeper of lip (*i.e.*, speech) than to be understood."

The PALATE is put for the words spoken.

Prov. v. 3.—"Her palate is smoother than oil": *i.e.*, her speech.

The THROAT also is put for the words spoken.

Ps. v. 9 (10).—"Their throat (*i.e.*, their speech) is an open sepulchre." So Rom. iii. 13, explained by Luke xi. 44.

2. The HAND is put for the actions performed by it.

These are many and various; as finding, counselling, thought, purpose, impulse, effort, attempt, or care. The "hand" is put by *Metonymy* for all these and similar things.

Deut. xxxii. 36.—"When he seeth that their hand was gone." This is rightly rendered "power"; for which the "hand" is put by *Metonymy*.

1 Sam. xxii. 17.—Saul said, "Turn, and slay the priests of the LORD; because their hand (*i.e.*, help) is with David, and because they knew him when he fled, and did not show it to me": *i.e.*, the priests helped David with their counsel, and with food; and by silence, in not betraying him. All this is contained in, and expressed by, the word "hand."

2 Sam. iii. 12.—"My hand (*i.e.*, my help) shall be with thee."

2 Sam. xiv. 19.—"Is not the hand (*i.e.*, the counsel) of Joab with thee in all this?"

1 Kings x. 29.—"And so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their hand" (*i.e.*, as in A.V., by their means).

Ps. vii. 3 (4).—"O Jehovah my Elohim, if I have done this: if there be iniquity in my hands": *i.e.*, if I have done iniquity. So **Isa. i. 15.**

The Hand is also put for instrumentality or agency, especially in connection with *Inspiration*.

Ezra. ix. 10, 11.—"Thy commandments which thou hast commanded by the hand (*i.e.*, the agency) of thy servants the prophets."

In all these cases there is an implied reference to testimony preserved *in writing*.

Neh. ix. 30.—"Thou testifiedst against them by thy Spirit in (or by) the hand (*i.e.*, the agency) of thy prophets."

Zech. vii. 12.—"The words which the LORD of hosts hath sent in (or by) His Spirit by the hand of the former prophets": *i.e.*, by their agency.

This is the testimony of one of the latter prophets to the Inspiration of the "former": *viz.*, Joshua, Judges, Samuel, and Kings.

The Hand is also put for the writing done by it or hand-writing.

As we say of one "he writes a good hand."

See **1 Cor. xvi. 21.** **Col. iv. 18.**

The Hand is also put for a gift given to anyone.

Ps. lxxviii. 31 (32).—"Ethiopia shall soon stretch out her hands unto God": *i.e.*, shall bring presents, as in verse 29, of which this is

the continuation. As further explained in Ps. lxxii. 10. Isa. xlix. 7; lx. 6, 9. Ps. xxii. 27 (28).

3. The SWORD is put for war or for slaughter.

Ex. v. 3.—"Lest he fall upon us with pestilence, or with sword": *i.e.*, with slaughter.

Lev. xxvi. 6.—"Neither shall the sword (*i.e.*, war) go through your land."

So Isa. i. 20. Jer. xiv. 12, 13, 15, 16; xliii. 11. Ps. cxliv. 10. Rom. viii. 35, and many other passages.

Matt. x. 34.—"I came not to send peace, but a sword" (*i.e.*, but for war). That is to say, the *object* of His coming was peace, but the *effect* of it was war.

4. A LINE is used for the territory divided up or marked out by it.

Amos vii. 17.—"Thy land shall be divided by line": *i.e.*, divided up among others.

Micah ii. 5.—"Thou wilt have none that shall cast a cord by lot in the congregation of Jehovah."

The land in Palestine round each village was divided by lot for the year, for each family to sow and reap. Referring to this, David says, "The lines are fallen unto me in pleasant places," and then he goes on to explain it, "Yea, I have a goodly heritage" (Ps. xvi. 6).

Hence the word "line" is used of an inheritance measured out. See Deut. iii. 4 (where it is rendered "region"). Joshua xvii. 14. Ps. cv. 11 (the lot of your inheritance).

In this sense Israel was (among the other nations) the line or lot of Jehovah's inheritance. Deut. xxxii. 8, 9.

2 Cor. x. 16.—"In another man's line": *i.e.*, in another man's inheritance or sphere of labour.

Ps. xix. 4 (5).—"Their line is gone out through all the earth." The A.V. interprets the *Metonymy* incorrectly in the margin, "*their rule or direction.*" It is their *inheritance*: *i.e.*, the whole earth was the sphere through which their words and speech went forth, and where the knowledge imparted by the stars was made known. See Rom. x. 18.*

5. SILVER is put for the thing procured by it.

Ex. xxi. 21.—Where a servant is said to be the money of the master.

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

6. **HYSSOP** is put for the sprinkling which was effected by it.

Hyssop (חִסְסוֹן) a small humble moss-like shrub (1 Kings iv. 33; v. 13) used in ceremonial sprinklings. See Lev. xiv. 4. Num. xix. 18, etc.

Ps. li. 7 (9).—"Purge me with hyssop, and I shall be clean": *i.e.*, purge me with the atoning blood; not with the herb.

iii. *The THING or ACTION is put for that which is the effect or product of it.*

Some Rhetorists confine *Metonymy* only to nouns, and deny its application to verbs. But there seem to be certain words, even verbs, the use of which cannot otherwise be classed except under the figure *Metonymy*: words which, if not actually changed for or strictly used instead of others, are yet *analogous*, and have the meaning of another word taken conventionally with them; so that a thing or action is put for some effect which is understood as being consequent upon it.

1. In certain **NOUNS**, where the **FEELING** or **AFFECTION** is put for the effects resulting or proceeding from the feeling.

LOVE is put for the benefits and blessings flowing from it.

1 John iii. 1.—"Behold, what manner of love the Father hath bestowed upon us": *i.e.*, not merely the *feeling* of love, but the manifestation of it in all that it has done for us: one thing here being the calling and making lost sinners the sons of God, and blessing them with all spiritual blessings in Christ.

MERCY is put for the offices and benefits which are the outcome of it.

Gen. xx. 13.—"This is thy kindness which thou shalt show, etc."

Gen. xxxii. 10.—"I am not worthy of the least of all the mercies and of all the truth, which thou hast showed unto thy servant": *i.e.*, all the material and spiritual benefits bestowed in kindness and faithfulness.

2 Chron. xxxv. 26.—"Now the rest of the acts of Josiah, and his goodness" (marg. Heb. *kindnesses*): *i.e.*, his acts of kindness.

By the same figure the Greek ἐλεημοσύνη (*pity*, or *mercy*) is put for benefits bestowed upon the poor.

Matt. vi. 1.—"Take heed that ye do not your alms." The R.V. and Critical Texts (G.L.T.Tr.A.) have δικαιοσύνη (*dikaioṣunee*), *righteousness*, instead of ἐλεημοσύνη (*eleēmosunee*), *mercy*. The reading

doubtless arose from some scribe's not seeing the *Metonymy*, and trying to explain it.

In either case the feeling is put for the acts which manifest it. So Luke xi. 41. Acts x. 2, 4.

ANGER and WRATH are put for punishment, and various acts which flow from them.

Ps. lxxix. 6.—“Pour out thy wrath upon the heathen that have not known thee”: *i.e.*, thy judgments. So 1 Sam. xxviii. 18.

Micah vii. 9.—“I will bear the indignation of Jehovah”: *i.e.*, the chastisements which it inflicts.

Rom. ii. 5.—Thou “treasurest up unto thyself wrath”: *i.e.*, the judgments produced by it.

Rom. iv. 15.—“The law worketh wrath”: *i.e.*, inflicts or executes punishments and penalties. The word “*execute*” is actually supplied in Rom. xiii. 4.

Rom. xiii. 5.—“Wherefore ye must needs be subject, not only for wrath”: *i.e.*, on account of the effects of the anger, etc., of those who govern, “but also for conscience sake”: *i.e.*, because ye believe it to be right according to the will of God.

Eph. v. 6.—“For because of these things cometh the wrath of God upon the children of disobedience”: *i.e.*, the punishments inflicted by God on account of His wrath.

JUSTICE is put for the judgment or punishment which manifests it.

Ex. vi. 6.—“I will redeem you with a stretched-out arm and with great justice”: *i.e.*, as in A.V., judgments. As rendered in Prov. xix. 29. Ezek. xiv. 21, etc.

It is put also for the actual sentence and condemnation.

Jer. xxvi. 11.—“The judgment (*i.e.*, the sentence) of death is for this man.” This Metonymy is idiomatically rendered in A.V. So John iii. 19 (*κρίσις*, *krisis*, the *act* or *process* of *judging*).

SIN and its synonyms are put for the effects or punishment of sin.

Gen. xix. 15.—“Lest thou be condemned in the iniquity”: *i.e.*, punishment, as in margin of A.V. So Ps. vii. 16 (17).

Jer. xiv. 16.—“I will pour their wickedness upon them”: *i.e.*, the punishment on account of their wickedness.

Zech. xiv. 19.—“This shall be the sin (marg.) of Egypt”: *i.e.*, the punishment for Egypt's sin.

When joined with the verb *to bear* (*i.e.*, to bear iniquity), it means to bear the *punishment* or judgment for iniquity, etc. See Ex. xxviii. 43. Lev. v. 1; xx. 20; xxii. 9. Num. xiv. 33. Isa. liii. 4. Ezek. xxiii. 35, 49; xviii. 20.

When Christ is said to bear our sins, it means that He bore the punishment (*i.e.*, death) which was due to them. Heb. ix. 28. 1 Pet. ii. 24, etc.

WORK is put for the wages paid for it.

Lev. xix. 13.—Heb. *work*; A.V., *wages*.

Jer. xxii. 13.—“And doth not give him his work”: *i.e.*, Heb. his wage. A.V.: “for his work.”

Rom. xi. 6.—“If by grace, then is it no more of works”: *i.e.*, of wages or merit.

Rev. xiv. 13.—“And their works (*i.e.*, their rewards) do follow with them.”

DIVINATION is put for the money received for it.

Num. xxii. 7.—“So the elders departed with divinations in their hands.” Here, both A.V. and R.V. do not scruple to boldly translate the Metonymy and put “the rewards of divination.”

LABOUR is put for that which is produced by it.

Deut. xxviii. 33.—“All thy labours shall a nation which thou knowest not eat up”: *i.e.*, all the fruit of thy labours.

Ps. lxxviii. 46.—“He gave . . . their labour unto the locust”: *i.e.*, the fruit of their labour.

Ps. cv. 44.—“They inherited the labour of the people.”

Ps. cxxviii. 2.—“Thou shalt eat the labour of thine hands”: *i.e.*, that which the labour of thy hands has produced.

Prov. v. 10.—“Lest . . . thy labours be in the house of a stranger”: *i.e.*, that which thou hast made or produced.

So Ecc. ii. 19. Isa. xlv. 14. Jer. iii. 24. Ezek. xxiii. 29.

STRENGTH is put for that which it effects or produces.

Gen. iv. 12.—“When thou tillest the ground, it shall not henceforth yield unto thee her strength”: *i.e.*, her fruits shall not be brought forth freely and liberally to thee.

Prov. v. 10.—“Lest strangers be filled with thy strength”: *i.e.*, that which thy strength brings forth. A.V.: wealth.

HUNTING is put for the flesh of the animal that is caught.

Gen. xxv. 28.—“And Isaac loved Esau because hunting was in his mouth.” Here, the mouth is put for the eating which it performed, and hunting for the venison which it caught. See also under *Ellipsis*, page 26.

Gen. xxvii. 3.—“Hunt me a hunting”: *i.e.*, catch or take for me some venison (as in A.V.). See *Polyptoton*, page 275.

2. In certain VERBS.

The same Metonymy is seen in certain verbs, but it is confined to verbs of (a) Knowing, (b) Remembering, (c) Loving and Hating, and (d) Operation.

(a) Verbs of KNOWING

are used of the *effect of knowing*: *i.e.*, understanding, caring for, approving, etc.

Job xix. 25.—“I know that my redeemer liveth”: *i.e.*, I believe, or have a saving knowledge of the fact.

Ps. i. 6.—“The LORD knoweth (*i.e.*, approveth) the way of the righteous.” So Rev. ii. 24.

Ps. ix. 10 (11).—“They that know thy name will put their trust in thee”: *i.e.*, they that understand Thee as their God and Saviour.

Ps. xxxv. 11.—“False witnesses did rise up; they laid to my charge things that I knew not”: *i.e.*, things which I was not conscious of, or did not acknowledge as true. So Ps. li. 3 (5). 2 Cor. v. 21.

Ps. xc. 11.—“Who knoweth (*i.e.*, Who, rightly considers) the power of thine anger?” Many may hear of it and know of it in the ordinary sense of the verb, but who rightly estimates it and understands it?

Prov. xxiv. 23.—“It is not good to know (or discern) faces in (*giving*) the judgment”: *i.e.*, to have respect or show favour to them. See Deut. i. 17 (marg.) and xvi. 19. Job. xxxiv. 19.

Isa. i. 3.—“Israel doth not know.” The next parallel line goes on to explain it:—“My people doth not consider.” So Jer. viii. 7. Luke xix. 42 (cf. Ps. ci. 4). This comes also under the figure *Exergasia* (*q.v.*)

Jer. ix. 24.—“Let him that glorieth glory in this, that he understandeth and knoweth me”: *i.e.*, loves me and believes me. Compare verses 3 and 6.

1 Cor. vii. 16.—"For what knowest thou, O wife, whether thou shalt save (*i.e.*, be the means of salvation or the occasion of much blessing to) thy husband?" etc. See 1 Pet. iii. 1.

ii. *The THING EFFECTED by an instrument for the instrument or organic cause of it.*

Gen. xlix. 6.—Lit., "My soul (*i.e.*, myself, I) will not come into their secret (*counsel*), mine honour shall not be with them in their assembly."

Here, "honour" is put for the tongue which gives it; and it means that he would not honour them by speaking or taking part in their assembly. Compare Ps. lvii. 8, and cviii. 1.

Deut. xxiv. 6.—"No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge." Here "life," the effect, is put for the means of livelihood by which the life is preserved.

Ps. vii. 5 (6).—"Let him . . . lay mine honour in the dust": *i.e.*, myself who gives honour.

Ps. xvi. 9.—"Therefore my heart is glad, and my glory rejoiceth": *i.e.*, my tongue gives glory, as is explained in Acts ii. 26.

Ps. xxx. 12 (13).—"To the end that my glory may sing praise to thee and not be silent."

Here, the word "glory" may be put for the tongue which gives it: but the structure of the Psalm suggests another explanation of the *Metonymy*. This verse corresponds, in the structure, with verse 4: "Sing to Jehovah, O ye saints of His." Compare 2 Cor. viii. 23.

So that verse 12 would be "To the end that Thy saints may sing praise to Thee": "glory" being put for the saints who give the glory.

Ps. lvii. 8 (9).—"Awake up, my glory": *i.e.*, my tongue, wake up and glorify God.

Prov. xxvii. 27.—"And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the life (*marg.*) of thy maidens": *i.e.*, as the A.V. renders it, "for the maintenance of thy maidens."

Mark xii. 44.—"She of her want did cast in all that she had, even all her living (or life)": *i.e.*, all her means of supporting herself in life.

Luke xv. 12.—"And he divided unto them his living (or life)": *i.e.*, his means or property, by which life is sustained. So Mark xii. 44.

Acts xvii. 31.—Lit., “Whereof he hath given faith to all men.” Here faith, the effect, is put for the proofs or evidence on which it rests. “Whereof He hath afforded evidence unto all men”: and then the evidence or proof is stated, “in that he hath raised him from the dead.” The A.V. and R.V. well render it “hath given *assurance*.”

The Resurrection of Christ is the evidence God affords of His purpose to judge the world by Him.

Rom. i. 16.—“For it [the gospel] is the power of God unto salvation to every one that believeth”: *i.e.*, the belief is the effect of the power of God through the preaching of the gospel.

1 John v. 4.—“This is the victory that overcometh the world, even our faith.” “Victory,” the effect, is put for “our faith,” which accomplishes it. From Eph. vi. 16 we learn that it is through Christ; who is the shield which faith uses.

iii. *The EFFECT for the thing or action causing or producing it.*

(a) In NOUNS.

Ex. x. 17.—“Intreat the LORD your God, that he may take away from me this death only”: *i.e.*, this plague which is causing death.

Deut. xxx. 15.—“I have set before thee this day life and good, and death and evil”: *i.e.*, good things which end in life, and evil things which end in death. So in Deut. xxxii. 47, and Jer. xxi. 8, etc.

2 Kings iv. 40.—“There is death in the pot”: *i.e.*, there is that which produces death as the effect of eating it. How forcible is this *Metonymy*, by the use of which time is saved, and perhaps life too.

Prov. x. 2.—“Righteousness delivereth from death”: *i.e.*, from the things that end in death.

Prov. xix. 13.—“A foolish son is the calamity of his father”: *i.e.*, does that which brings or produces calamity.

Prov. xx. 1.—“Wine is a mocker, strong drink is raging.”

Here, wine, etc., is put for its effects. It brings him who drinks to excess into derision, and causes tumults.

Ecc. xi. 1.—“Cast thy bread (*i.e.*, the seed which produces it) upon the waters.”

Isa. xxviii. 12.—“This is the rest”: *i.e.*, this is what gives rest.

Jer. iii. 24.—“For shame hath devoured the labour of our fathers”: *i.e.*, the worship of Baal, which brought upon them shame and sorrow. Shame is put for an idol or for idolatry in Jer. xi. 13 (see margin). Hos. ix. 10. See also Jer. xlvi. 13, etc.